INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942;
Bihar and Orissa 1920

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

Punjab

Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

Punjab Newspaper Reports, 1896-1924

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

Sind

Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

Burma

Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

Bihar and Orissa

Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

Bihar and Orissa Newspaper Reports, 9-16 October 1920

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

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Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

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REEL 22

IOR/L/R/5/203	Punjab Newspaper Reports	1922

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IOR/L/R/5/205	Punjab Newspaper Reports	1924

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[Confidential]

[Vol. XI.] [No. 1.]

SELECTIONS

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VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st January 1898.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1897.	1897.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	23rd December ...	27th December ...	2,600 copies
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	22nd, 23rd, 24th and 27th December.	23rd, 24th and 27th December.	600 „
3	Victoria Paper ...	Sialkot ...	Gulu Chand ...	25th December ...	27th December ...	900 „

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1897.	1897.	
	Weekly.					
4	Chaudhwin Sádi ...	Ráwalpindi ...	Sacáj-ud-dín Ahmad	23rd December ...	27th December ...	700 copies.
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	24th December ...	Ditto ...	500 ,,
6	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	28th December ...	29th December ...	200 ,,
7	Punjab Samachár ...	Do. ...	Pohlo Mal ...	25th December ...	Ditto ...	2,500 ,,
8	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	27th December ...	Ditto ...	475 ,,
9	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	20th and 27th December.	23rd and 29th December.	700 ,,
10	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th and 27th December.	Ditto ...	547 ,,
11	Wasír-i Hind ...	Siálkot ...	Mirza Mawáhid ...	23rd December ...	27th December ...	300 ,,

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
				1897.	1897.	
	Daily.					
1	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 20th, 21st, 22nd, 23rd and 24th December.	27th December ...	900 copies.
	Weekly.					
2	Aryá Gazette ...	Ferozepore ...	Shiv Sahái ...	23rd December ...	29th December ...	190 copies.
3	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	27th December ...	Ditto ...	550 ,,
4	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	25th December ...	Ditto ...	500 ,,
5	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	Ditto ...	950 ,,
6	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 ,,
7	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	27th December ...	125 ,,
8	Khair Khwáh-i-Hind and Rekhtá Akhbár.	Delhi ...	Maha Naráin ...	24th December ...	Ditto ...	400 ,,
9	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	Ditto ...	Ditto ...	600 ,,
10	Lahore Punch ...	Do. ...	Abdul Rahmán ...	22nd December ...	Ditto ...	200 ,,
11	Názim-ul-Hind ...	Do. ...	Názim Husain ...	25th December ...	29th December ...	300 ,,
12	Núr Afshán ...	Ludhiána ...	M. Wylie ...	24th December ...	Ditto ...	496 ,,
13	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	Ditto ...	27th December ...	304 ,,
14	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	23rd December ...	29th December ...	600 ,,
15	Táj ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	25th December ...	27th December ...	300 ,,
	GURMUKHI.					
	Weekly.					
16	Khálsa Parkásh ...	Lahore ...	Díwán Búta Singh...	24th December ...	29th December ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 1.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st January 1898.

POLITICAL.

The people of India and the frontier tribes: a comparison.

1. The *Wakil-i-Hind* (Delhi), of the 19th December 1897, remarks that the English, whose number does not exceed seven crores, rule over forty crores of human beings, *i.e.*, on an average every member of the English race owns six subjects. In addition to this, England is progressing by leaps and bounds, and is to-day the wealthiest country in the world. On the other hand, the population of India is four times as large as that of Great Britain, and yet the natives are nothing in comparison with their present rulers. It may be mentioned that the natives are thankful to God for placing them under the British Government than which there is no greater or more just Government on the face of the earth. All the same it is a matter for regret that they should be dependent on foreigners for the most trifling articles of use, nay even for the very necessaries of life. India, which was once a country overflowing with milk and honey, cannot now supply even the wants of its children. It is true that the country was in a deplorable condition at the time of the advent of the English, but was it not the cynosure of all eyes four or five hundred years back? But, should the natives rake up the past and cry over spilt milk? Should they feel cast down at their present position and regard the great nations of the day with feelings of jealousy? No. Aristotle says that a man should learn contentment by comparing himself with those not above but below him in rank, wealth, &c. Fortunately the natives of India have not to go far to light on a people worse off than themselves. These are the Pathans living on the North-West Frontier. The residents of India may not be so well off as they were in former days, yet their position is not altogether unenviable. The ways of progress are open to them, and they have access to the latest and most useful inventions of the times. Moreover, they enjoy unequalled freedom under British rule, and Government so far from standing in the way of their intellectual and commercial advancement, helps them in the acquisition of knowledge and wealth. Not only have schools and colleges been established for them in their own country, but similar institutions in England are as open to them as to the members of the ruling race. In addition to this, the people of India enjoy complete security of life and property under

the present *régime*. If they are unfortunate in any respect it is in this that they have not taken advantage of the facilities offered to them by the British Government to raise themselves in the scale of nations.

Now as regards the border Patháns. It is said that they love freedom and independence above everything else. Indeed, only fools do not prize these things. But are the tribesmen independent in the true sense of the term? If independence consists in the security of life and property, the performance of one's religious ceremonies and rites without let or hindrance and immunity to the weak from the oppression of the strong, then it must be confessed that independence is unknown in tribal territory. In addition to this, the tribesmen stand where they stood hundreds of years ago and do not know what it is to move with the times. Again, their country, in the defence of which they are fighting against the British Government, is arid, mountainous and of little value. Its climate is no doubt pleasant, but it would remain so even if tribal territory came into the possession of the English. It will be a happy day for the border Patháns when the latter event comes to pass. The British Government will construct roads in the country and turn the greater part of it, now lying fallow, into fertile land. Besides, arts and letters, of which the tribesmen are now utterly ignorant, will flourish in their land and pave the way to their greatness. Government will, moreover, establish peace on the frontier. At present every tribesman has to look to his relations or friends for the security of his life and property, and the weak are oppressed by the strong. Robbers and highwaymen infest every part of the country, and no man's life is worth a moment's purchase. The tribes are at feud with one another, and the custom of vendetta being in full swing among them scores of murders are committed every day. In short, perfect anarchy reigns on the border, and might is the only right with the tribesmen. The only persons who have any influence with these wild people are the Mullahs, though their lives even are not always safe. Were, Government, however, to take possession of tribal territory, peace would replace anarchy and the tribesmen would discover that they had been leading the lives of beasts for centuries past. They need not be afraid that England will drain their country of its wealth, as, some say, has been the case with India. In the first place, it is wrong to say that India's wealth is being drained out of it by the English. Even granting that India is growing poorer and poorer every day and that its treasures are passing into the hands of the people of England, it would not be true to say that the same lot would befall the tribesmen, seeing that they have nothing to spend on English manufactures. Cattle and land are their only support, and luxuries of every kind are unknown to them. It is, moreover, an open secret that there are no silver or gold mines in tribal territory. In these circumstances there can be no doubt that the advent of the English would prove a blessing to the border Patháns, and that British rule would be a source of gain and not of loss to them. This will, moreover, enable them to compete with native workmen and coolies and thereby earn money. In addition to this, the doors of Military service would be thrown open to them, and they would rise to high posts in the Indian army. In a word, they would be the gainers in every respect, more especially as it is unlikely that their country would be colonized by the English, as its climate is disgreeable to them. The people of Kashmír may perhaps

entertain such fears, but the tribesmen have no occasion for doing so. The Editor concludes by remarking that the tribes should request Government to occupy their country permanently. But this is hardly probable, seeing that the thinking powers of the tribesmen are anything but strong and false notions of independence have a complete mastery over their minds.

Lord Wolseley on the loyalty of the natives of India.

2. The *Akhbár-i-'Am* (Lahore), of the 23rd December 1897, remarks that Lord Wolsely has declared that the British army is not strong enough to meet the requirements of the Empire. If a Commander-in-Chief in an eastern country had made such a declaration, he would have been punished for proclaiming the weakness of his country to the world. The case is, however, different in England where such outspokenness is rather welcomed than resented. The Editor then goes on to say that he intended making certain suggestions for raising the strength of the army, but abstains from doing so as he is aware of the views expressed by Lord Wolseley regarding the loyalty of the people of India before the Commission on Indian expenditure. Whether the British Commander-in-Chief ridiculed Indian professions of loyalty or whether he honestly believed what he stated before the Commission it is not easy to say. In any case, it is unfortunate that His Lordship should hold that the establishment of a Military College in India would prove disasterous to the Empire and render it impossible for Great Britain to keep its hold over that country. In other words Lord Wolseley is of opinion that no reliance should be placed on Indian perfectly of loyalty If this view were correct Government would be perfectly justified in showing partiality towards its own countrymen on the score of their race and religion and misconstruing every effort made by the natives for the advancement of the country; nay more, the authorities would have a right to prosecute native papers for sedition, distrust native witnesses; disgrace the natives in cases between them and the Europeans (Gorah-ke-mukáble men zalíl karen); and give preference to their countrymen over the natives in filling up offices of trust and responsibility. If the people of India are not promoted to high posts in the army because they are at heart disloyal, then justice demands that no sympathy or favour should be shown towards them in any department.

The Cretan Muhammadans.

3. The *Wakil* (Amritsar), of the 27th December 1897, acknowledges the receipt of Rs. 10 on behalf of the Cretan Muhammadans in addition to the amounts already noted.

The same.

4. The same paper states that the German newspapers have opened subscription lists in aid of the Cretan Muhammadans and are inducing the Emperor William to help these unfortunate creatures. England should also relieve their sufferings and thus reconcile herself with the Sultan, who can help her out of her difficulties in Africa and the far east.

GENERAL ADMINISTRATION.

The Muradábad sedition case.

5. The *Koh-i-Nur* (Lahore), of the 27th December 1897, regrets that the Allahabad High Court has dismissed the appeal of the Editor of the *Jami-ul-Ulum* who

was sentenced to 18 months' rigorous imprisonment under Section 124 A. Indian Penal Code. The editor does not urge that Amba Pershád was innocent, but believes that he indulged in strong language not with a view to creating disaffection against the Government but because such writings find favour with the native reading public and command a ready sale. The country is fully alive to the blessings that British rule has conferred on it, and it is scarcely possible that any person should think of inciting a rebellion against so paternal a Government. In these circumstances, the *Kok-i-Nur* hopes that Sir Antony Macdonell will be pleased to take pity on the unfortunate Editor of the *Jami-ul-Ulum* and considers the punishment already suffered by him will be sufficient.

The same.

6. The *Paisa Akhbár* (Lahore), of the 22nd December 1897, remarks that the Allahabad High Court has also attempted an interpretation of the law of sedition in the judgment rejecting Amba Pershád's appeal in the *Jámi-ul-Ulum* case. The work before Justices Blair and Burkitt was, however, an easy one, as their Lordships had before them not only the opinions of Sir Comer Petheram, Sir Charles Farran and Messrs. Strachey, Parsons and Ranade on the subject, but also the Privy Council's decision in the Tilak case. Consequently the Allahabad High Court's interpretation is only a *résume* of these opinions, and has nothing original in it. Anyhow, when three different High Courts in India have given almost the same interpretation of the law in question and the Privy Council has declined to interfere in their decisions, this interpretation should be accepted as correct. The Editor further remarks that Section 124 A will henceforth be a terrible weapon in the hands of Government against the newspaper writers, seeing that the explanation appended to this section has been held as not quite clear in its meaning. Again, Mr. Strachey's definition of "disaffection," which raised a clamour in India, has, instead of being repudiated, been accepted by Justices Blair and Burkitt. Their Lordships are of opinion that the definitions of "disaffection" given by Sir Comer Petheram and Mr. Strachey are identical. This, however, is hardly the case. The latter defines "disaffection" as the "absence of affection," while the former's definition of it is "the contrary of affection." It is, therefore, clear that there is a great difference between the two definitions. Besides, a person may have neither affection nor the contrary of it for Government, but may be merely indifferent, which is not sedition. In short, the acceptance of Mr. Strachey's definition by the Allahabad High Court strikes at the very root of the liberty of the Press in India. The Editor then gives a translation of Justices Blair and Burkitt's interpretation of Section 124 A, and remarks that this is tantamount to cancelling the explanation appended to the section. In addition to this, the distinction between honest and dishonest criticisms given by their Lordships is so nice as to be perceptible to Her Majesty's Judges alone. In these circumstances, criticism of Government measures by the Press is an impossibility. Again, the Allahabad High Court has laid down that in future such writings alone will not be considered seditious as actually lead to rioting and the like, but also writings which are calculated to bring about this result. The *Akhbár* then endeavours to show that it is simply impossible for the native newspapers to create disaffection against Government, and that Amba Parshád has not been treated justly.

Plague at Ahmadnagar (Deccan).

7. The *Paisa Akhbár* (Lahore), of the 24th December 1897, has received the following communication from a correspondent at Aurangabad in the Deccan :—"Government has expelled us from Ahmadnagar on account of the plague. The people are being sent to the hospital from which very few return alive. The doctors and the Police are having a good time of it, the houses are being dug (*sic.*), while women are being exposed to the public gaze."

Commenting on the above, the Editor observes that the communication in question contains an account of other inconveniences to which the people are being subjected, but he is not in position to say how far the allegations made are correct. Possibly, the troubles of which the writer complains are due to the moving of the people into segregation camps. That considerable inconvenience is caused under such circumstances goes without saying, but sometimes exaggerated accounts are sent to newspapers. If there is any defect in the Police or Medical administration, the authorities should remove it. But if the inconvenience complained of is the ordinary one incidental to the moving of the inhabitants into segregation camps, then the people ought to pray to the Almighty to remove this terrible scourge from the land because the authorities would not resort to such harsh measures if there were no plague in the country.

Alleged high-handed order of the Cantonment Magistrate, Jullundur.

8. The *Punjab Samáchár* (Lahore), of the 25th December 1897, remarks that apparently martial law is in force at Jullundur. A few days ago a Duffadár went to the shop of a Banniah to buy some gram, but the shopkeeper refused to sell to him. On the matter being brought to the notice of the Cantonment Magistrate, the latter peremptorily ordered the expulsion of the Banniah from the Cantonments and directed the Deputy Inspector of Police to carry out his orders the next morning. There is some difference between the statements made by the Banniah and the Duffadár, but even granting that the latter's version is correct, there is no law under which the Cantonment Magistrate is authorised to pass such a high-handed (Nádir Sháhi) order. A Cantonment Magistrate can order the expulsion of a prostitute under the Contagious Diseases Act, but he cannot pass any such order against a shopkeeper. If Cantonment Magistrates were allowed to exercise such arbitrary powers it would be impossible for any person to live in peace within the limits of a Cantonment. The Editor then goes on to state that after acting in the manner described above the Magistrate permitted the Banniah to return and issued an order to the effect that all shopkeepers who refused to sell at the rates fixed by the Chaudharís would be liable to be severely punished. As the nature of the punishment has not been explained, no idea can be formed regarding its severity. Rates are fixed by the Chaudharís for a week, but they sometimes change in the course of the day. The Tahsíldárs also fix the market rates, but, as a matter of fact, they do not compel a shopkeeper to sell any article at these rates. In these circumstances, the order of the Cantonment Magistrate of Jullundur is opposed to the principles of Free Trade. The Editor hopes that the Lieutenant-Governor will call for an explanation from the Cantonment Magistrate so as to bring home to him the fact that his order is wrong, both legally and morally, and that it is his duty to act in accordance with the orders of the Government of India.

9. The *Wazir-i-Hind* (Siálkot), of the 23rd December 1897, remarks that the people of India should feel thankful to God for placing them under a just and benevolent Government like the English. It is notorious that in pre-English days anarchy and oppression were rampant in the country and no man's life or property was worth a moment's purchase. The Editor then enumerates the benefits which British rule has conferred on the country and promises to revert to the subject at some future time.

Government andthe people.

10. The *Dost-i-Hind* (Bhera), in a supplement, dated the 24th December 1897, remarks that the Police of Bhera practise gross oppression on the residents of that town, and trump up false cases against those towards whom they are ill-affected. Some time back the Editor caught one Ishra in the act of committing theft and took him before Ináitulla, Deputy Inspector of Police, who, however, let the man off. Subsequently Ishra was again arrested by order of the Magistrate, before whom the Editor stated how the accused had been let off by the Deputy Inspector. Upon this Ináitulla trumped up several false cases against the Editor. These have, however, been dismissed by Mr. Dundas, Assistant Commissioner, who has, moreover, permitted the Editor to prosecute the Deputy Inspector for involving him in false cases.

Complaints against the Bhera Police.

LEGISLATION.

11. The *Paisa Akhbár* (Lahore), of the 24th December 1897, gives a summary of the speech delivered by Mr. Chalmers in introducing the Bill to amend Section 124 A of the Indian Penal Code, and urges that the National Congress should endeavour to prevent the Indian Press from being placed under still greater disabilities.

The Law of sedition in India.

12. The same papers in its issue of the 27th December 1897 remarks that it is rather hard that an attempt to excite feelings of animosity between the various classes of Her Majesty's subjects should be made punishable under Section 124 A. The Editor is of opinion that persons guilty of such an offence should be punished for an attempt to cause a breach of the public peace. After explaining the purport of the amendment proposed to be made in Section 109, Indian Penal Code, the *Akhbár* remarks that if newspapers were actually spreadingly sedition the Government would be justified in adopting even more repressive measures than those proposed in Mr. Chalmers' Bill, but as a matter of fact the Anglo-Indians and the Government have been hasty in concluding that the Native Press is creating disaffection. This view is entirely unfounded, and the measures proposed are unduly severe.

The same.

13. The *Wakil* (Amritsar), of the 27th December 1897, also gives a summary of Mr. Chalmers' speech, and takes the *Pioneer* to task for making uncalled for attacks on the Native Press and bringing unfounded charges against its conductors.

The same.

14. The *Wakíl-i-Hind* (Delhi), of the 27th December 1897, also explains the purport of the amendments proposed, and promises to revert to the subject in its next issue.

The same.

NATIVE STATES.

15. The *Victoria Paper* (Siálkot), of the 25th December 1897, remarks that it is desirable in the interests of the Baháwalpur State that a further extension of service should be granted to Wazír Ibráhím who has done all that a wise minister can be expected to do for the good government of the State. The Editor does not believe that a European would manage the State more satisfactorily. It is true that the State administration is not perfect, but it is certainly better than that of many other States. Regular courts have been established for the proper administration of justice. The State Police are working satisfactorily on the whole, while much interest is taken in education. Canals have been opened in most parts of the State for purposes of irrigation, and the forest administration is being carried on in an efficient manner. All this progress is in a great measure due to the energy displayed by the Wazír in the discharge of his duties.

Baháwalpur affairs.

16. The *Wakíl* (Amritsar), of the 20th December 1897, publishes a communication in which the writer states that Sheikh Amír Ali, Additional District Judge, Hoshiárpur, is one of the persons whose names have been mentioned in connection with the vacant post of Wazír of the Bahawálpur State. The Sheikh is a B. A. as well as a Fellow of the Punjab University, and his educational attainments are of a very high order. He stood first in the competitive examination for the post of Extra Assistant Commissioner, and has been popular with all classes of Her Majesty's subjects in every district in which he has served. In short, the Sheikh's qualities of head and heart eminently fit him for the post in question, and there can be no doubt that his selection will prove beneficial to both Government and the State. It is, therefore, to be hoped that the authorities will not overlook the claims of the Additional District Judge of Hoshiárpur when appointing a successor to Mír Ibráhím Ali Khán.

The same.

17. The *Chaudhwín Sadi* (Ráwalpindi), of the 23rd December 1897, states that it has received a communication in which the writer invites the attention of the Lieutenant-Governor and the Deputy Commissioner of Simla to the gross mismanagement prevailing in the Nálágarh State. The writer complains that great oppression is being practised on the poorer classes; that the old servants of the State are being disgraced; that certain officials are taking advantage of the Rája's ignorance; that these officials are allowed to do whatever they like; and that no one listens to the complaints of the State subjects. The writer makes other complaints of a similar nature, and if there is any foundation for these allegations the Deputy Commissioner of Simla, who is the Superintendent af the Hill States, should inquire into the matter and redress the grievances of the poor subjects of the State.

Mismanagement in the Nálágarh State.

NATIVE SOCIETIES.

The National Congress.

18. The *Paisa Akhbár*, (Lahore), of the 23rd December 1897, remarks that the draft resolutions to be brought forward before the 13th National Congress have been published in several newspapers. It is not, however, necessary that the resolutions should be adopted as they now stand. They are only the proposals of the Reception Committee, and the Select Committee, to which they must be submitted before being moved at the Congress, has the power to make alterations in them. The Editor then gives a translation of the resolutions and observes that they embrace all the important topics of the day. Indeed, if the 11th and the 13th resolutions (praying Government to hold the Indian Civil Service Examinations simultaneously in England and India, and re-affirming the resolutions passed at the former sessions of the Congress) were dropped out no Native of India, whether Hindu, Muhammadan, Christian or Parsi, would have to say anything against the programme of the Amráoti Congress. Anyhow it is a matter for congratulation that neither the plague nor the apparently unfavorable attitude of the authorities has deterred the supporters of the Congress from assembling at Amráoti, as there was no other way of bringing the prayers of the people to the notice of Government. If the holding of the Congress was ever necessary it was specially so in the year 1897.

MISCELLANEOUS.

Railway complaints.

19. The *Akhbár-i-'Am* (Lahore), of the 23rd December 1897, publishes a communication from one Gajju Rám (of Sultánwalla in the Ferozepore District) who states that on the 18th December 1897 he purchased an Intermediate Class Ticket (No. 1263) from Phillour to Lahore. There was only one Intermediate carriage attached to the train. Of the four compartments, one was reserved for females, one for Europeans and the remaining two for native passengers; one of these compartments contained 12 passengers who had the following tickets:—

No. 1674 Ludhiána to Kartárpore; Nos. 7574, 7575, 7576, 7577, Ludhiána to Jullundur City; No. 1890 Delhi to Lahore; No. 50481 Jeypur to Lahore; No. 699 Meerut City to Lahore; No. 1967 Delhi to Lahore; No. 3852 Delhi to Batála; No. 9961 Delhi to Lahore; No. 7573 Ludhiána to Jullundur. These passengers asked the writer to take a seat in the next compartment which was also intended for native passengers. A European who from his dress, &c., appeared to be a soldier was sitting in this compartment. (He was travelling from Saháranpur to Lahore). He behaved very harshly towards the writer, turning him out of the compartment. Gajju Rám accordingly went to the Station Master who was busy in conversation with a friend in the Refreshment room. At first he took no notice of the writer, but after some conversation sent a Bábu to look into the matter. The Bábu, however, could not speak English well and was treated in the same manner as the writer. In the meantime the whistle sounded, but fortunately for the writer one of the gentlemen in the the next compartment which already contained twelve passengers offered him a seat. The writer considers it desirable to state that in the

compartment reserved for Europeans, there were only three passengers, *i. e.*, one gentleman, one lady and one child. The writer concludes by expressing a hope that the Railway authorities will attend to the matter and put an end to the mismanagement complained of.

The same.

20. The *Paisa Akhbár* (Lahore), of the 22nd December 1897, states that separate waiting rooms for first and second class passengers are being built at the Lála Musa Railway Station, and that this arrangement will put an end to the complaints of third class passengers, for whom there is at present no waiting room at the station. It may, however, be mentioned in this connection that third class passengers experience greater inconvenience at Wazírábad than at Lála Musa. The waiting room intended for them at the former station is too small to meet their requirements. To make matters worse, the Station *halwái* prepares his things in this room during the hot whether, and thus renders it intolerable to those for whom it is meant. The Railway authorities should look into the matter.

An infested road.

21. A correspondent writing to the *Serái-ul-Akhbár* (Jhelum), of the 27th December 1897, complains that robbers generally plunder passengers arriving at night at Gujrát Station and urges that a Police Sowár should be told off to patrol the road leading from the station to the city.

Punjab Government Press, Lahore—8-1-98—70.

[Confidential.]

[Vol. XI.] [No. 2.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 8th January 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	5th and 6th January 1898.	6th and 7th January 1898.	600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	2nd January 1898 ...	6th January 1898 ...	900 „
	Weekly.					
3	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	5th January 1898 ...	6th January 1898 ...	950 copies.

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	Weekly—concluded.					
4	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	31st December 1897	5th January 1898 ...	500 copies.
5	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	3rd January 1898 ...	6th January 1898 ...	450 „
6	Lahore Punch ...	Do. ...	Abdul Rahmán ...	29th December 1897	5th January 1898 ...	200 „
7	Punjab Samachár ...	Do. ...	Pohlo Mal ...	1st January 1898 ...	3rd January 1898 ...	2,500 „
8	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	Ditto ...	5th January 1898 ...	300 „
9	Wafádár ...	Lahore ...	Fazal-ud-dín ...	Ditto ...	Ditto ...	1,200 „
10	Wazír-i Hind ...	Siálkot ...	Mirza Mawáhid ...	23rd December 1897 and 7th January 1898.	27th December 1897 and 7th January 1898.	300 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.					
1	Victoria Paper ...	Siálkot ...	Gián Chand ...	27th, 28th, 29th, 30th and 31st December 1897 and 1st January 1898.	6th January 1898 ...	900 copies
	Weekly.					
2	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh ...	28th December 1897	3rd January 1898 ...	246 copies.
3	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	30th December 1897	5th January 1898 ...	190 ,,
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	3rd January 1898 ...	6th January 1898 ...	550 ,,
5	Haftawár ...	Lahore ...	K. B. Thápur ...	1st January 1898 ...	Ditto ...	950 ,,
6	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	5th January 1898 ...	100 ,,
7	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 ,,
8	Khai Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	Ditto ...	200 ,,
9	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	Ditto ...	Ditto ...	400 ,,
10	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	31st December 1897	6th January 1898 ...	600 ,,
11	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	27th December 1897	3rd January 1898 ...	450 ,,
12	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	4th January 1898 ...	6th January 1898 ...	200 ,,
13	Lytton Gazette ...	Delhi ...	Buláqi Dás ...	24th and 31st December 1897.	3rd and 5th January 1898.	350 ,,
14	Núr Afshán ...	Ludhiána ...	M. Wylie ...	31st December 1897	3rd January 1898 ...	496 ,,
15	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	31st December 1897	6th January 1898 ...	304 ,,
16	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	3rd January 1898 ...	5th January 1898 ...	300 ,,
17	Sádiq ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	30th December 1897 and 6th January 1898.	3rd and 7th January 1898.	600 ,,
18	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	3rd January 1898 ...	6th January 1898 ...	475 ,,

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	Weekly—concluded.					
19	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	24th and 31st December 1897.	3rd and 5th January 1898.	500 copies.
20	Táza Akhbár ...	Pind Dádan Khán	Lakhmi Dás and Brij Lál.	29th December 1897	3rd January 1898 ...	500 ,,
	Tri-monthly.					
21	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st January 1898 ...	3rd January 1898 ...	180 copies.
	Monthly.					
22	Rifáh-i-'Am ...	Siálkot ...	Díwán Chand ...	For December 1897	3rd January 1898 ...	500 copies.
23	Sarín Sabha Journal ...	Hoshiárpur ...	Mutasaddi Mal ...	Ditto ...	6th January 1898 ...	250 ,,
	HINDI.					
	Monthly.					
24	Jain Patrika. ...	Lahore ...	Gyán Chand ...	1st January 1898 ...	6th January 1898 ...	...
25	Punjab Theosophist ...	Do. ...	Pandit Mukand Rám	Ditto ...	7th January 1898 ...	300 copies.
	GURMUKHI.					
	Weekly.					
26	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd December 1897	5th January 1898 ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 2.]

SELECTIONS

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VERNACULAR NEWSPAPERS

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POLITICAL.

The Tirah Expedition.

1. The *Paisa Akhbár* (Lahore), of the 5th January 1898, remarks that the *Civil and Military Gazette* is of opinion that the result of the Tirah Expedition has been the reverse of successful, and that another expedition should be sent against the Afrídís in the coming Spring. It is, however, now generally known that no decisive and regular engagement was fought between the tribesmen and the British troops, and that the latter entered tribal territory without much opposition and seized supplies from the former. This often led to attacks on the British troops, especially during the night, which swelled the number of their killed and wounded. In the meanwhile the severe Winter of Tirah set in and General Lockhart being unprepared to winter in the country of the Afrídís had to withdraw hastily through the Bara Valley; and the Government terms were announced to the tribes at a time when their enforcement was almost impossible. It is, therefore, quite true that the results of the Tirah Expedition have not proved as satisfactory as was expected. This is owing partly to the blunders committed by certain Military Officers and partly to the severity of the Winter in Tirah. In addition to this, the Afrídís are admittedly the bravest soldiers and the best marksmen in the world. The other side of the picture should not, however, be lost sight of. Although the expedition in question has cost Government many valuable lives and several crores of rupees, the Afrídís have also suffered severely in both men and money. This, no doubt, was not the object of the Tirah Expedition, but Government should not send another expedition against the Afrídís if they behave themselves and remain quiet. The Editor then remarks that the people who are making arrangements to present addresses of welcome to Sir William Lockhart on his successful return from the frontier are not well-advised. The idea was first broached at Ráwalpindi by Sardár Muhammad Hayát Khán, C. I. E., who has now induced the Anjuman-i-Islámia of Lahore to wait on General Lockhart with an address of welcome. But are not the members of the Anjuman aware that to present an address at such a time would be like mocking him? If the natives have fallen so

low that they must flatter the officials of Government in season and out of season, they must be reminded that the latter are sensible men and know that things should be done at the right time. It is probable that Sir William Lockhart—if he consents to receive the proposed address—will either consider the members of the Anjuman fools, or that they are jeering at him.

The Muhammadans and the frontier operations.

2. The *Lahore Punch* (Lahore), of the 29th December 1897, remarks that the Sikhs are being praised for the gallantry they have displayed during the recent military operations against the frontier tribes. This is hardly fair, seeing that troops belonging to other races who have fought equally well are likely to be disheartened by this invidious distinction. In support of this, the Editor states that the Kapúrthala picket which was recently killed contained several Muhammadans. Who can assert in the face of this fact that the Muhammadan soldiers have been behind hand in sacrificing their lives for their Government? If a full and complete list of those who have shed their blood in the plains of Tirah were available, the *Lahore Punch* would be able to show how many Muhammadans had sacrificed their lives for the British Government. Let those who make no mention of the services rendered by the Muhammadan soldiers from sheer bigotry feel ashamed of their conduct.

A forecast for the years 1898—1903 by a Madrási Pandit.

3. The *Civil and Military News* (Ludhiána), of the 5th January 1898, states that a Madrási Pandit has published the following forecast for the years 1898—1903 :—

In 1898 rain and crops will be plentiful in India. Prudent people will lay in stores for future use and the imprudent will perish from hunger, as, with the exception of a few districts in Southern India, a terrible famine will rage throughout the country from November 1899 to May 1903. During this period the plague will also work havoc in India. There will be no rains after November 1899. Every tank and pond will dry up and every tree will wither away. The denizens of jungles and forests, goaded by thirst and hunger, will rush into the cities and towns. Well water will become bitter. People will be compelled to live on herbs and the roots of trees. Falsehood and shamelessness will reign supreme in the country, and diseases of all sorts will afflict the inhabitants. Parents will desert their children and husbands their wives; and bonds of friendship will be snapped asunder. No one will go to places of worship, and the heat of the sun will be unbearable. Duststorms will rage and thunder roar, but not a drop of rain will fertilize the parched earth. The different races (inhabiting India) will be at constant war with one another. Earthquakes will be frequent, and storms of red sand will envelop the cities and skies. Meteors will rain down on the earth and hot winds blow all the year round. Seventy-five per cent. of the population will perish during these years.

The same.

4. Commenting on the above, the Editor predicts that the Pandit will prove a false prophet; that the frontier troubles will be put an end to for ever; that the plague and famine will leave the country; and that the natives will enjoy uninterrupted peace during the years in question.

5. The *Wazir-i-Hind* (Siálkot), of the 23rd December 1897, publishes a communication in which the writer, after remarking that the people of India have been enjoying unequalled peace since the establishment of British rule in the country, observes that the following facts constitute a source of danger to this peace :—

Danger to the public peace in India.

(1) Government's forward policy, which constantly leads to complications on the frontier and has cost India thousands of lives and crores of rupees. The authorities should either abandon this policy or disarm the tribesmen like the natives of India as these are the only ways of preserving peace on the north-west border of Hindustán.

(2) Quarrels between the Hindu and Muhammadan subjects of Her Majesty. Several reasons have been assigned for the prevalence of ill-feeling between the two communities, but no one has up to the present been able to lay his finger on the real cause. The writer is of opinion that the books taught in the Indian schools and colleges are at the bottom of the mischief. This is especially the case with books on Indian history which are calculated to make the Hindús regard their Muhammadan fellow subjects with feelings of mortal hatred and *vice versâ*. It is no exaggeration to say that every youngman is turned into a fanatic before leaving college, and that the various Anjumans and Samájes established in the country tend to convert him into an uncompromising enemy of those who are not his brethern in faith. To make matters worse, this pernicious form of education has also found its way into the Native States and is bringing about very undesirable results. As an instance in point, the writer states that a certain party has sprung up into existence in Patiála and is trying its utmost to get the doors of the State service closed against all but the Sikhs. The members of this party are in the habit of inflaming the Sikh employés of the Wazárat against the Muhammadans and are moving heaven and earth to encompass the ruin of the followers of Islám. It is, however, a matter for congratulation that the Mahárája is above such mean intrigues, and looks with an equal eye on both his Hindu and Muhammadan subjects. The writer further states that a similar agitation has been set on foot at Nábha against the Muhammadans, and that, unlike the Mahárája of Patiála, the Rája of Nábha has identified himself with this movement. His Highness has dismissed several Muhammadans from the State service, and has directed that in future no Muhammadan should be employed in any department of the State. The Rája has also discharged the majority of the Muhammadan sowárs and ordered the closure of a number of shops for the sale of tobacco and halál meat. The writer is of opinion that the only way to promote friendly

feelings between the Hindús and Muhammadans of India is to substitute for the works on history at present taught in Indian schools and colleges books specially written for the purpose.

(3) The inefficiency of the police and the oppression practised by them.

(4) The distinction in the eye of the law between Natives and Europeans and the inconsiderate treatment of the former by the latter.

GENERAL ADMINISTRATION.

Tours of Revenue officials.

6. The *Victoria Paper* (Siálkot), of the 2nd January 1898, states that ever since the time of the late Colonel Wace, Revenue Extra Assistant Commissioners, Tahsíldárs and Náib Tahsíldárs, &c., are required to spend the greater portion of their time in making tours in their ilákas. The question, however, is whether these tours have tended to improve the revenue administration of the Province and whether any attention is paid to the requirements of the people during these tours. It should also be ascertained how many grievances are redresssed on the spot and what supervision is exercised over the doings of the Lambardárs and Zaildárs. The Editor is of opinion that these tours have not proved a source of convenience to those litigants who have to travel to distant places when the officer in whose court their cases are pending happens to be in camp. These litigants would certainly like their cases to be heard at sadr stations instead of in camp. The Editor urges that officers in favour of the present system should make their views known to the public regarding the advantages accruing from the tours in question.

Complaint against the Police.

7. The *Wafádár* (Lahore), of the 1st January 1898, publishes a communication in which the writer remarks that the doings of the Police are a blot on the fair fame of the British administration in India, and that it is a matter of surprise that the authorities do not turn their attention in this direction. The Police have so much to do with the people, and the maintenance of the public peace is so completely in their hands that Government should lose no time in remedying the evil. Particular inquiries should be made as to how it is that although scores of "criminals" are arrested daily by the Police and the Government's jails are full, crime is as widespread in the country as it was twenty years ago. Is this owing to the fact that the real criminals are not chaláned by the Police, or is it true that the guardians of the public peace being unable to lay their hands on the real offenders haul up innocent persons before the Magistrates in order to gain promotion or avoid degradation? If this is so, it is not to be wondered at that the Police should have proved powerless to suppress crime in the country. The writer concludes by remarking that if there is any rule to the effect that a member of the Police force can only receive promotion if he obtains a certain percentage of convictions in the cases chaláned by him that rule should be cancelled without loss of time, as it is the chief cause of the oppression practised by the Police.

8. Commenting on the above the Editor observes that the authorities should give their best attention to the matter and take steps to put a stop to Police oppression. If the rule of "no conviction no promotion" were done away with the Police would not have to resort to shameful practices, but would discharge their onerous duties to the satisfaction of both the Government and the people.

The same.

9. The *Victoria Paper* (Siálkot), of the 2nd January 1898, remarks that it is doubtless desirable that Government officials should not be allowed to prosecute newspapers for libel without sufficient cause, but that at the same it is impolitic to withhold the necessary permission in the case of an official who has been actually libelled by a newspaper, as such action on the part of the Government is calculated to encourage newspapers in their evil ways. The Editor is of opinion that unless the Native papers learn to mend their ways, a time will come when officials will be allowed to prosecute their detractors without obtaining the previous sanction of Government. The authorities should hesitate to withhold such permission in those cases in which they find that a journalist is criticising the actions of an official in good faith and for the public good. But in all cases where a journalist indulges in personalities and prefers unfounded charges permission for his prosecution should be granted without hesitation. Indeed Government should in such cases defray the cost of the prosecution.

Permission to Government officials to prosecute Native newspapers.

10. The *Wazir-i-Hind* (Siálkot), of the 7th January 1898, publishes a communication in which the writer remarks that although Jail Presses were ordered to be closed in Government of India Circular No. $\frac{20}{19\cdot406}$, dated the 22nd September 1882, published in the *Gazette of India* of the 23rd idem, and forms, &c., required for use in Government offices were ordered to be printed at private presses, the Vernacular press attached to the Siálkot Jail has not been closed up to the present. The principal reason for closing Jail Presses was that the forms printed at these presses cost more than those printed at private presses. It is not easy, therefore, to understand why the Siálkot Jail Press has not been closed in obedience to the orders issued by the Government of India. The authorities should look into the matter and abolish the press in question at an early date.

Jail Presses.

LEGISLATION.

11. The *Victoria Paper* (Siálkot), of the 2nd January 1898, remarks that the fact that the Legislature has considered it necessary to amend the Indian law of sedition clearly shows that Native journalists who pose as the reformers of the country and the advisers of the Government have failed to appreciate the liberty that a benign rule had conferred on them. Nobody feels the slightest regret when a Bill is introduced to deal with a criminal tribe, but all educated Natives must feel ashamed at the conduct of those who have compelled Government to propose an amendment to Section 124 A., Indian Penal Code. If the tone of the Native Press had been unexceptionable, and if it had abstained from publishing matter calculated to create feelings of hatred against the Government and to set class against class, the British Government which is a

The proposed amendment of the Indian law of sedition.

lover of liberty would not have even thought of introducing such a measure. As a matter of fact, the authorities are in no way to blame in the matter. They bore with patience the reckless writings of a section of the Native Press, and it was only when they felt convinced that there was no chance of an improvement taking place in the tone of that Press that they sanctioned the prosecution of certain newspapers and proposed amendments to the existing law of sedition. The Native journals whose reckless and indiscreet writings have led to the introduction of the Bill in question do not feel ashamed of their conduct, but those who have always remained steadfast in their loyalty regret that they should belong to a class against whom the proposed amendment is directed. The Editor then goes on to say that the Indian Press requires to be controlled, seeing that it is for the most part conducted by men of low position and imperfect educational attainments. The Press Act of 1878 was necessitated by the conduct of certain newspapers, which brought disgrace on the entire Native Press by their reckless abuse of the liberty of the Press. It behoves such papers to improve their tone and remember that the changes proposed to be made in the law of sedition, &c., will prove amply sufficient to bring them to their senses.

12. The *Tájul-Akhbár* (Ráwalpindi), of the 1st January 1898, remarks that the conviction of a number of newspapers under Section 124 A proved that the law of sedition as it stood was sufficient for all practical purposes and that no change was required. In these circumstances, it is surprising that Government should have considered it necessary to amend the law with a view to making it still more strict. The object of every law is to punish an actual offender and to produce a deterrent effect on others. That the existing law has answered these purposes is apparent from the fact that Government has succeeded in obtaining a conviction in every case it has hitherto instituted and that the tone of the Native Press has undergone a decided change for the better. Whether His Excellency the Viceroy admits it or not, the fact remains that the Bill introduced by the Legal Member at the meeting of the 21st December 1897 has come as a surprise to both the Native and the Anglo-Indian public. No one thought that such a measure would be introduced in a hurry so as to afford no opportunity to the public for its discussion. In the first place, there was no necessity for amending the existing law with a view to muzzling the Native Press, and even if any necessity existed, it was not dignified on the part of a great Government to act so hastily in the matter, seeing that the Press prosecutions have been only recently concluded and that the public has had no time to express their views regarding them. It was doubtless given out long ago that certain amendments were to be made in the Indian Penal and the Criminal Procedure Codes and that Sir Henry Prinsep had been placed on special duty for this purpose. But very few people excepting the Legal Member knew that a Bill to amend the law of sedition would be introduced at the meeting of the 21st December last. As a rule the purport of bills proposed to be introduced is published either officially or unofficially months before they are laid before the Council and the general public is allowed an opportunity of expressing their views through the newspapers or by means of pamphlets or written or oral representations. The measure is then introduced into the Council and referred to a Select Committee which duly considers any repre-

The same.

sentation made by the public on the subject. Amendments or alterations are frequently made before a Bill is passed into law. This procedure has not been followed in the case of the present Bill which was introduced on the 21st December 1897 without any previous warning.

The Editor then explains the purport of the proposed amendment and expresses a hope that the Members of the Select Committee will carefully consider the consequences of the alterations proposed in the existing law.

13. The *Punjab Samáchár* (Lahore), of the 1st January 1898, writing on the same subject remarks that the Hon'ble Mr. Chalmers explained that the object of the measure introduced by him was to bring the Indian law of sedition into line with English law. The real fact, however, is that the wording of Section 124 A has been made more strict and complicated. The introduction of such a measure at the present moment clearly shows that Government is anxious to put a stop to free and independent criticism of its actions. And if the Bill is passed as it stands, it will prove a source of trouble to those journalists who are in the habit of indulging in free criticism. These men will have either to discontinue their papers or to content themselves with singing the praises of the powers that be. As a consequence of this the English people and the Home and Indian authorities will find much difficulty in governing the country in an efficient way. Without the assistance of a free Press they will very often take leaps in the dark and become alarmed at trifles. Certain additional members complained that Government had been hasty, but His Excellency the Viceroy denied this. The facts of the case, however, clearly show that the complaint was well founded. After giving the substance of the remarks made by the *Pioneer* regarding the hasty introduction of the measure in question, the Editor calls upon the public to point out to the Government the undesirability and inexpediency of the proposed amendment and to pray that the Bill may be dropped. The Anglo-Indians should also make common cause with the Natives otherwise they will live to regret their mistake.

The same.

14. The *Paisa Akhbár* (Lahore), of the 6th January 1898, writing on the same subject remarks that both the Legal Member and His Excellency the Viceroy gave an assurance that Government did not intend to suppress free criticism, but it is not easy to see how in the event of the Bill being passed into law the Indian Press can remain free. The Editor has already shown that it is not desirable to treat an attempt at creating racial ill-feeling as sedition, seeing that the Indian Press is not influential enough to incite people to disturbances. What, however, will tend to emasculate the newspapers more than anything else is the amendment proposed to Section 109 of the Criminal Procedure Code. After reproducing the amendment in question and the remarks made by Mr. Chalmers and His Excellency the Viceroy in regard to the same, the *Akhbár* remarks that the proposed law does not at first sight appear to be so harsh as it is likely to prove in practise. It is apparent that most 1st Class Magistrates and District Magistrates possess but little experience. Suppose a European Assistant Commissioner of 20 or 22 years of age holding charge of a district is prejudiced against a certain newspaper, the conductor of which has been indiscreet enough to adversely criticise the doings of a 1st Class Magistrate or is not

The same.

in the habit of dancing attendance on the District Magistrate or indulging in fulsome praise of the powers that be. Now under the new law such a Magistrate can proceed against the offending newspaper and get it punished, because it is easy enough to find in his paper some article which in the opinion of the Magistrate is defamatory, scurrilous, or seditions. The Magistrate may be wrong in holding an article to be defamatory, &c., but no one has the right to protest against his view. He can compel the conductors of the paper to furnish security and recognizances for Rs. 2,000 and Rs. 1,000 respectively and then after a few months issue a notice to the following effect: "whereas you have in your issue of such and such a date published an article against the provisions of Section 109, Criminal Procedure Code, you are hereby required to show cause why your security, &c., should not be confiscated at once."

If the Magistrate actually confiscates the security, the manager, &c., cannot appeal to the High Court, but can merely file a petition for review. Now the worry and trouble to which the manager would be subjected even in the event of his petition being granted by the High Court can be better imagined than described. Moreover, in the event of his failing to furnish heavy security to keep the peace he would be liable to be sent to jail for 12 months. Can any one deny that this would go very hard with newspapers? and would any newspaper have the courage to freely criticise the doings of a District Magistrate when its conductors are liable to be called upon to furnish security to keep the peace as if they were suspected criminals? What them becomes of the liberty of the Press of which we hear so much? The Editor feels no sympathy for those who are in the habit of indulging in really seditious, defamatory or scurrilous writings, but he cannot help thinking that the new law of sedition will enslave the Press and especially the native Press although no distinction has been made between newspapers written in English and those written in the Vernacular.

15. The *Dost-i-Hind* (Bhera), of the 31st December 1897, remarks that before the compilation of the present Code of Criminal Procedure a Magistrate could dismiss a complaint without summoning the accused to his presence if, after examining the complainant and his witnesses, he considered that no case had been made out against the accused. If, however, the matter was otherwise, he summoned the accused to his court; examined the complainant, the accused and their witnesses; weighed the evidence produced by either party; and then gave his decision. The framing of charges was not necessary at all. According to the present Code, however, this must be done if, after taking down the statements of the complainant and the accused, the Magistrate is of opinion that there are reasonable grounds for believing the accused guilty. But this is very hard on the accused, as very few persons would come forward to give evidence in his favour after the charges have been framed. Many think that by doing so they would give offence to the Magistrate. They argue that if he had not been prejudiced against the accused, he would not have framed the charges, and that to give evidence in favour of the man is nothing short of displeasing the Magistrate. This is of course an error, but it is very difficult

Framing of charges against accused persons.

to bring ignorant people to view the matter in this light. The Editor, therefore, urges Government to direct Magistrates to discontinue the practice of framing charges in criminal cases.

NATIVE SOCIETIES.

The Sikhs and the "Bahádur Cigars."

16. The *Khálsa Bahádur* (Lahore), of the 3rd January 1898, remarks that the *Bhárat Sevak* of Jullundur states that "there is in the market a variety of cigars known as the "Bahádur Cigars." The most surprising thing connected with these cigars is that on the boxes is a likeness of a Sikh with a cheroot between his teeth. Every Sikh must feel and does feel offended at the sight of this advertisement at every big Railway Station. Is not this like insulting the Khálsa nation, the members of which consider the very touch of tobacco a sin and take mortal offence at the mere mention of its name, that a Sikh should be represented with a cigar between his lips and emitting smoke from his mouth."

Commenting on the above, the Editor remarks that the Sikh community should not remain silent over the matter. It appears as if efforts were being made to encompass the ruin of the Khálsa nation. Only a few days back it was rumoured that the Punjab Government had decided to close the Gurmukhi Schools in the Province. On the heels of this comes the news published by the *Bhárat Sevak*. The Editor has not seen the picture referred to by that paper, but it is strange that no Sikh gentleman should have taken notice of it. The Editor promises to revert to the subject in the next issue of the *Khálsa Bahádur*.

Punjab Government Press, Lahore—14-1-98—70.

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[Vol. XI.] [No. 3.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 15th January 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	7th, 10th and 11th January.	7th and 11th January.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	7th, 8th and 11th January.	8th and 11th January.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	5th and 8th January	11th January ...	900 „
	Weekly.					
4	Chaudhwín Sadi ...	Ráwalpindi ...	Siráj-ud-dín Ahmad	8th January ...	11th January ...	700 copies.

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly—concluded.					
5	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maharáj Kishen.	8th January ...	10th January ...	500 copies.
6	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	10th January ...	11th January ...	450 „
7	Punjab Samachár ...	Do. ...	Pohlo Mal ...	8th January ...	Ditto ...	2,500 „
8	Wafádár ...	Do. ...	Fazal-ud-dín ...	Ditto ...	Ditto ...	1,200 „
9	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khan	4th January ...	8th January ...	700 „
	GURMUKHI.					
	Weekly.					
10	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st January ...	10th January ...	400 copies.

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	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	8th, 12th and 13th January.	11th, and 13th January.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	8th January ...	13th January ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 6th, and 9th January.	11th January ...	900 „
	Weekly.					
4	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	12th January ...	13th January ...	950 copies.
5	Haftawár ...	Lahore ...	K. B. Thápur ...	8th January ...	10th January ...	950 „
6	Kapurthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	8th January ...	125 „
7	Khair Khwáh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Naráin ...	Ditto ...	11th January ...	400 „
8	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	5th January ...	8th January ...	200 „
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	7th January ...	Ditto ...	496 „
10	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	Ditto ...	10th January ...	304 „
11	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	10th January ...	13th January ...	300 „
12	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	Ditto ...	Ditto ...	475 „
13	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	1st January ...	11th January ...	500 „
14	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	8th January ...	Ditto ...	300 „

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SELECTIONS

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POLITICAL.

England's promises to India.

1. The *Paisa Akhbár* (Lahore), of the 11th January 1898, remarks that the state of feeling roused among the Anglo-Indians by the deplorable murders of Mr. Rand and Lieutenant Ayerst, the attacks made on the native press and the proposed amendments of the press laws have alarmed the well-wishers of the country, but the Editor advises the public to hope for the best, as the privileges now enjoyed by the people of India are based on the solemn promises made by Her Majesty the Queen and her representatives in this country. The *Akhbár* then gives a detailed account of these promises and the circumstances under which they were made, and remarks that it is not true that the people have failed to appreciate the blessings that British rule has conferred on them. The fact that they are asking for further privileges of a similar nature clearly shows that they are alive to the importance of those already enjoyed by them. As a matter of fact, Government has already conferred many important privileges on the natives, but some hestitation is shown in giving practical and full effect to the concessions already promised. It is for the fulfilment of these pledges that the people are pressing. If the authorities have been led through misapprehension to resort to measures of a retrograde character, there is every reason to hope that things will revert to their normal condition eventually as the principles underlying British rule are both good and sound.

The frontier policy of the Government.

2. The *Wakil-i-Hind* (Delhi), of the 4th January 1898, remarks that the Tirah Expedition has proved a success so far as the punishment of the tribes is concerned, but that having regard to the loss of men and money which the Government has sustained and the low estimate which the Afrídís must have formed of the strength of the British Government in India, no one can deny that the Government has met with little or no real success. The Editor has for the past two or three months been pointing out the necessity of adopting a permanent policy with regard to the frontier, and considers that until this is done the British Government will continue to be put

to constant loss and trouble. The present frontier troubles are the result of the forward policy, and in order to put an end to these the Government should either in pursuance of that policy take the whole of the North-Western Frontier, including Afghánistán and Chitrál, &c., into its possession and extend its dominions on the one hand to the Pamirs and on the other to Herát or relinquish possession of all territory beyond the Indus. Unless the Government adopts one of these two alternatives, it must prepare itself to lose a few hundreds of lives and several crores of rupees every second or third year.

The Tirah Expedition.

3. The *Paisa Akhbár* (Lahore), of the 7th January 1898, quotes a passage from the *Echo* with a view to showing that it is admitted even in England that the Tirah Expedition has proved a failure. As a matter of fact no good has resulted from the expedition, while the losses sustained both in men and money have been very heavy. In addition to this, British prestige has suffered to a great extent in the eyes of the world, though not in those of the people of India. Russia, who entertains sinister designs against India and whose frontiers are not far off from Tirah, must have carefully watched the course of events on the frontier and formed such notions regarding British prestige as may suit her own purposes. Similarly the Amír of Kábul and the frontier tribes cannot have failed to discover the weakness of the British Government. But by far the greatest loss which the Government has suffered is that the frontier tribes have become hostile to it. It is true that they cannot harm the Government in time of peace, but in the event of Russia invading India from the north, they will have a good opportunity of paying off old scores against the British Government by siding with Russia just as they have done in the past with the former invaders of India.

The same.

4. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th January 1898, remarks that history shows that no invader has ever previously entered the Tirah Valley. One reason which is assigned for this is that the former rulers of India did not consider it worth their while to conquer that country. But the present expedition has proved beyond all doubt that the country is an impassable one, and that its inhabitants, the Afrídís, are a very brave and warlike race. If an expedition had been sent against them a few years earlier, they would not have opposed the English so successfully as they have done now. The British forces are the first to have entered Afrídi territory, and if the officers had not acted carelessly and had committed fewer mistakes, the losses of the troops would not have been so heavy.

Frontier affairs.

5. The *Wafaddr* (Lahore), of the 8th January 1898, publishes a communication from its own correspondent in which the writer states that the British forces have safely entered the Khaibar Pass, and that, contrary to expectation, the enemy has offered no resistance. The fact, however, is that the Khaibarís had on the advice of certain of their well-wishers determined to show their good faith to the English by letting them advance into the Pass without any resistance. The Khaibarís also say that they had no hand in the destruction of Ali Masjid and other forts, which was the work of other tribes.

The same correspondent further states that the Amir of Kábul has given a clear proof of his fidelity to the English by driving the Hadda Mulla out of his dominions. A few days ago His Highness sent a letter to the Mulla asking him (1) either to come and live at Kábul, (2) to proceed on a pilgrimage to Mecca or lastly to leave his dominions. The Mohmandís who were with him wrote a reply to the Amír to the effect that they would fight against him as they had fought the English. But the Mulla told his adherents that, although His Highness was an ally of the English, still he was a Muhammadan Prince, and that therefore *jehád* could not be waged against him. The Mulla has now left for Bajaur contrary to the wishes of his friends and followers.

Indians and the British Government.

6. The *Wafadár* (Lahore), of the 8th January 1898, publishes a communication from Muhammad Yákub Ali of Saháranpur in which the writer, after recounting the blessings that British rule has conferred on India, remarks that the natives have not been wanting in loyalty to the British crown, but admits that they somtimes act foolishly and lay themselves open to the charge of disloyalty. For instance, the Muhammadans had no cause to hold rejoicings over the Turkish victories or to send messages of congratulation to the Sultán. The British Government does not prohibit any one from rejoicing on religious occasions, but at the same time it does not like improper relations to exist between its subjects and a foreign power. England has been holding Egypt for a number of years, and we almost daily hear about its evacuation, but it is not so easy to secure the evacuation of that country as some people imagine. Supposing a dispute should arise between the Turkish and British Governments about the evacuation of Egypt and that Great Britain is obliged to evacuate it, would the Muhammadans of India rejoice over the Turkish victories in the same manner as they have done in the recent war between Greece and Turkey? The writer trusts they would not dare to do so although such a course would be consistent with their conduct on the occasion of the Græco-Turkish War. The writer considers that the well-being of the natives lies in the fact that they should not concern themselves with Grecian, German, Russian or Turkish questions, but unanimously ask the Government to remedy the evils prevailing in the country. If the Government refuse to listen to their humble prayer, they should not get angry with it as a child does with its mother. The Government will of itself out of the depth of its love towards its subjects try and reconcile them.

GENERAL ADMINISTRATION.

Press prosecutions.

7. The *Akhbár-i-'Am* (Lahore), of the 7th January 1898, states that it condemned in a recent issue the action of Government in prosecuting certain native newspapers for sedition on the ground that it would lead foreign nations to infer that British rule was unpopular and that the people were bent on a rebellion. This fear has been fully realised, seeing that according to the *Pioneer* a French paper at Tonquin is publishing a series of articles stating that the English are practising greater oppression on the people of India than the Turks are alleged to have committed in Armenia. In these circumstances, the *Akhbár* advises the Government to abstain from prosecuting newspapers

as far as possible. In the event of a newspaper publishing an objectionable article, the Editor should be privately warned against such conduct. It is better to wash one's dirty linen in private instead of affording outsiders an opportunity of cavilling at one's shortcomings.

The Police Department.

8. The *Paisa Akhbár* (Lahore), of the 8th January 1898, remarks that there is a great deal of truth in the complaint that the Police are inefficient and corrupt. This is due to the fact that, with the exception of the European and a few native officers, the force consists almost entirely of uneducated and ignorant men of low caste, as no respectable person would think of joining a department where the scale of pay is so inadequate. A Police constable can barely maintain himself and his family on Rs. 7 per mensem, and is compelled to supplement his income by extorting bribes in order to make both ends meet. Whenever an occurrence is reported at the thána, the Sergeant and the constables entreat the Deputy Inspector in charge to depute them to investigate the case on the spot. They do this because they are enabled to earn something while investigating a case. The Editor has seen constables who drive in ekkás and tum-tums without paying any fare and who annoy the ekka driver if he refuses to carry them. As the investigation of important and serious cases is entrusted to men of this type, it is only natural that they should very often get innocent people into trouble and let off the real offenders after taking bribes. After stating that torture is resorted to in the case of poor and simple people only, the Editor states that as the promotion of a Police officer depends on the percentage of convictions secured, the Police produce false witnesses and get innocent persons convicted in order to show that they have successfully worked out a considerable proportion of cases. The Police urge that clever and well-to-do criminals engage Pleaders, who succeed in brow-beating simple people, and that it is to avoid this that they produce clever but false witnesses. They further plead that good and reliable witnesses are not forthcoming in all cases, and that they are consequently compelled to secure a conviction by means of false witnesses. Moreover, the people generally render no assistance to the Police in bringing offenders to justice. It must not, however, be forgotten that the Police sometimes take no steps against the badmáshes who bribe them, and that in some cases the Police officer in charge of a city is in collusion with the ringleaders of the bad characters and takes a share of the booty from them. To remedy the evils complained of the *Paisa Akhbár* urges that the pay of the force should be raised with a view to attracting a better class of men, that the higher authorities should exercise strict supervision, and that deterrent punishment should be awarded to corrupt officers.

The Sikhs and the Cigar Manufacturing Company.

9. The *Khálsa Gazette* (Lahore), of the 1st January 1898, thanks the *Bhárat Sewak* (Jullundur) for inviting its attention to the insult offered to the Sikh community by a Cigar Manufacturing Company, which has for its trade mark the picture of a Sikh with a cheroot in his month, and remarks that no greater insult than this could be offered to the Sikh community, who regards with abhorrence the very touch of tobacco. The *Khálsa Gazette* thinks it desirable in the interests of the Sikh community that the Singh Sabhás of the Punjab should communi-

cate with the proprietor of the company and ask him to desist from this foolish practice and apologise for his conduct, and in the event of his refusing to do so, to take legal proceedings against him.

The same.

10. The *Khálsa Bahádur* (Lahore), of the 10th January 1898, states that relying on a statement which appeared in the *Bhárat Sewak* it made certain remarks in its issue of last week charging a Cigar Company (*vide* paragraph 16 of the Selection No. 2 for 1898) with insulting the feelings of the Sikh community. The Editor regrets that he should have been the means of causing unnecessary anxiety amongst the Sikh community, as he finds on enquiry that the *Bhárat Sewak* was wrong and that the alleged picture of a Sikh does not bear any resemblance either in dress or beard to a Sikh. The picture is in reality that of a Madrási. The *Bhárat Sewak* ought to be more careful in future, especially in giving publicity to such news as is calculated to excite the feelings of a community.

The Jhatka question at Wazirabad.

11. The *Khálsa Gazette* (Lahore), of the 1st January 1898, states that it has received several letters from Wazirabad to the effect that the Sikhs of that town are being put to great inconvenience for want of a jhatka shop in the city. Since Mr Justice Stogdon has made a definite pronouncement in a jhatka case regarding the opening of such shops, there is no reason why the Deputy Commissioner of Gujránwála should hesitate to give the necessary permission for the opening of a shop at Wazirabad. It is to be hoped that the Deputy Commissioner will by a speedy decision of the matter put an end to the inconvenience to which the Sikh community of Wazirabad is being subjected.

Closing of Gurmukhi schools in the Punjab.

12. The *Khálsa Gazette* (Lahore), of 1st January 1898, remarks that Sir Charles Aitchison ordered the opening of several Gurmukhi Schools in the Punjab after making an exhaustive enquiry into the matter, and that it would be a great injustice if some of these schools were closed on the recommendation of one or two Inspectors or Headmasters. The Editor urges that the Government should publish the arguments brought forward by these Inspectors and Headmasters in favour of closing the schools and so afford him a chance of refuting them.

The same.

13. The *Khálsa Bahádur* (Lahore), of the 10th January 1898, remarks that the proposal to close the Gurmukhi Schools has caused great anxiety among the Sikh community, and that the Editor has received several letters from private gentlemen and the Singh Sahbás of the Punjab, all of which have passed resolutions urging that the Government instead of closing these schools should devise means for encouraging the study of the Gurmukhi language. The Editor promises to point out the advantages likely to result from the encouragement of Gurmukhi and the disadvantages that would accrue from the closing of such schols.

Commissariat *Darbárs* at Pesháwar.

14. A Pesháwar correspondent, writing to the *Punjab Samachár* (Lahore), of the 8th January 1898, states that he saw some Commissariat followers begging from shop to shop in the city. On being asked why they had left their posts in

the Commissariat Department and taken to begging they replied that for the past four months they had received neither rations nor pay. Why is not the Commissary-General informed of the fact and some arrangements made for the poor followers?

Official news and the press.

15. The *Victoria Paper* (Siálkot), of the 5th January 1898, states that in Sir Charles Aitchison's time information regarding the transfer of Government officials used to be supplied to the more respectable papers of the Province, but that this is now very seldom done. The *Victoria Paper* urges that such information should be supplied to the press without delay.

Power to transfer cases from one Magistrate to another.

16. The *Victoria Paper* (Siálkot), of the 8th January 1898, remarks that since District Magistrates have the power to transfer Criminal cases from the Court of one Subordinate Magistrate to another, there is no reason why the same power should not be conferred on Sessions Judges also. The *Rozána Akhbár* (Delhi) says that if Sessions Judges were authorised to transfer cases from the Court of a Subordinate Magistrate in one Division to another under the jurisdiction of the Sessions Judge litigants would be saved the trouble and inconvenience of applying for such transfers to the Chief Court.

LEGISLATION.

The law of sedition.

17. The *Ghamkhwár-i-Hind* (Lahore), of the 8th January 1898, remarks that the Bill introduced by Mr. Chalmers to amend the Indian law of sedition will doubtless tend to place Indian newspapers in a delicate position as the slightest indiscretion on their part will render them amenable to the provisions of the Penal Code. The proposed amendment is, however, preferable to the revival of the old Press Act. The Editor is glad that Government has at length thought of remedying an evil to which he has been calling the attention of the authorities for the past thirteen years. It is doubtless undesirable to place any undue restrictions on free criticism, but there is no denying the fact that the present attitude and tone of the Native papers required that some check should be placed on the so-called liberty of the Press. The Editor considers that it is necessary in a frontier province like the Punjab that before granting a license to start a newspaper the authorities should satisfy themselves as to the qualifications, character and position of the person who applies for the license. Journalism is not like an ordinary profession, and it is highly desirable that none but responsible persons should engage in it. The Editor is anxious that the Native press should improve, and so convince the Government and the public of its importance. The present condition of the Native Press is so bad that it would be far better if it ceased to exist altogether. Educated natives, who know English, do not care to read newspapers written in the vernacular, while the general public does not like journals which are written in temperate language and which pursue a moderate policy. In these circumstances, the condition of the Native press cannot undergo a change for the better unless Government tries to assist it.

18. The *Akhbár-i-'Am* (Lahore), of the 10th January 1898, states that it has received a communication in which the writer takes exception to a suggestion made by a correspondent regarding the repeal of the Cattle Trespass Act. In the event of the Act being repealed the landowners and cultivators would have no alternative but to file a civil suit for the recovery of damages or to criminally prosecute the owner of the cattle which trespass in their fields. This will foster litigation. Under the present law the cultivator can drive away the cattle or take them to the pound, whereas if the Act is repealed he would not be at liberty to do anything. The writer is also opposed to the suggestion made by the same correspondent that complainants should be allowed to appear before appellate courts. The Government is the real complainant in criminal cases and should direct the Public Prosecutor to appear in all such cases in the appellate court. Government can also appeal against acquittals, but as this is troublesome work the District Magistrates and the Police do not care to institute appeals in such cases.

The Cattle Trespass Act.

19. The *Akhbár-i-'Am* (Lahore), of the 11th January 1898, considers it desirable that Section 40 of Act XVIII of 1884 should be amended. The section as it now stands runs as follows:—

Section 40 of Act XVIII of 1884.

"(1) A further appeal shall lie to the Chief Court in any of the following cases from an appellate decree of a Divisional Court on any ground which would be a good ground of appeal if the decree had been passed in an original suit, namely:—

(*a*) If the value of the suit is one thousand rupees or upwards.

(*b*) In a land suit if the Divisional Court consists of a single Judge and the decree varies or reverses otherwise than as to costs the decree of the court below.

(*d*) If on the application of any party a Judge of the Divisional Court certifies that there is a question of law or custom involved and that the case is in his opinion of sufficient importance to justify a further appeal:

Provided that—

(ii) A further appeal shall not lie in any small cause of value not amounting to one thousand rupees or upwards. . . .

(2) When an application under clause (*d*) of sub-section (1) has been refused, an application for revision may, within 30 days from the date of the refusal, be presented to the Chief Court, and if the Chief Court is of opinion that a question of law or custom or general interest is involved, the Chief Court may deal with the application for revision as if it were a further appeal."

Thus in suits of the value of less than Rs. 1,000 the decision of the Divisional Court is considered as final, and as the majority of the suits are brought for sums under Rs. 1,000, the poor people are denied the right of appeal in more than 80 per cent. of cases. The wording of the above section shows that in land suits where the decree of the Divisional Court varies from

[redacted] or reverses the decree of the Lower Court, [redacted] the Civil Court. From this it would seem that a case of [redacted] the case of suits relating to land, but to suits [redacted] the case; because according to Act VII of [redacted] the value of land is estimated at so many years' [redacted] for the purposes of the suit. In this case it [redacted] fifth of the actual value of the land, the result being that in such cases the judgment of the Divisional Court does not differ from that of the Lower Court, no further appeal can in reality lie to the Chief Court even though the actual value may be Rs. 10,000 or more. This is a great defect which should be removed by amending Section 40 in such a way that a further appeal may lie in land suits where the actual value of land is Rs. 10,000 or upwards.

NATIVE OPINION

30. The *Akhbár-e-Am* (Lahore), of the 9th January 1896, publishes a letter from its Glasgow correspondent, who remarks that the Sikhs, Rajputs, Pathans and Mahrattas have always been ready to sacrifice

The Glasgow correspondent of the *Akhbár-e-Am* on Indian affairs.

their lives for the Government. They have shed their blood from time to time in order to suppress rebellions against the Government. They fought and defeated the Mutineers in 1857 and restored British rule in India. They went to China and defeated the Celestials. They also put down the revolt of Arabi Pasha and brought the latter a prisoner to Ceylon. In addition to this they have sacrificed their lives on the frontier in order to maintain the prestige of Government. Nor is this all. They have disregarded the decrees of their religion in regard to [redacted] coming into bodily contact with non-Muslims and have never hesitated to kill their own co-religionists for the sake of the Government. They have never raised an improper agitation in favour of a Rája or Mahárája who happened to fall under the displeasure of the Government, nor have they ever taken the law into their own hands like religious fanatics. In short they have placed full reliance on the Proclamation issued by Her Majesty in 1858. The writer then goes on to say that each native Regiment—700 strong—contains 19 British officers and that it is proposed to increase the number of these officers still further. The writer considers such an increase inexpedient, and advises Indian youths to turn their attention to the encouragement of agriculture and the indigenous arts. The authorities should persuade the wealthier classes to start factories. The writer then makes the following remarks under the head "our ruin":—

(1) There is not a single Native Commanding Officer. This is without a precedent in the Military history of India.

(2) There is not a single Native Commissioner or Governor in British India. It is one of the blessings of peace that we need no longer be anxious about obtaining high offices.

(3) The authorities give very little encouragement to our arts and industries, getting almost everything they require from England. This also is unique in the annals of the country.

(4) There are a considerable number of Europeans (Gorahs) in the country, but very few, *i.e.*, about 6 per cent., bring their wives from England. Such a thing is not known to have happened in any previous period of the history of India.

(c) [illegible] and the ruler live like oil and water (i.e., they do not mix with one another) This also is without a precedent.

(d) Ignorant and bigoted clergymen (Pâdrîs) are making the country disagreeable [illegible] and religious and the liberty to abuse Prophets and God is an unmistakable sign of the Kaliyuga.

(e) The law that Europeans are paid higher salaries for discharging the duties of the same post even though they happen to be less competent than the Natives is also without a parallel in the history of the country

(f) What can be a greater misfortune than that grain should be exported from a famine-stricken country to other countries where no scarcity prevails

(g) The country produces salt in abundance Why then are coal, salt or any other commodity imported from England into this country ?

The writer after referring to the various calamities that have recently overtaken the country enumerates the defects of the National Congress as follows

(a) That its leaders being men of low position are selfish, talkative, and ambitious They will leave no stone unturned in order to secure for themselves the office of President, &c

(b) That they work in a haughty and selfish manner and are jealous of one another

(c) That they have alienated the Muhammadans and yet call the movement a national one

(d) That they cannot do their own work without the help of others and spend the money of their country in England without any necessity. Is there a single paper belonging to the English which is edited by an Indian.

This, however, is only the dark side of the picture. It must not be forgotten that the Congress is the only movement of its kind that unites the various races inhabiting India from Ceylon to Kashmír. It is apparently a united body which has done a certain amount of good and absolutely no harm to the country The organization of the Congress though not perfect is certainly admirable in its way The people so far from finding fault with it should assist the movement in every way. Efforts should be made to reassure the Muhammadans so as to make the Congress a truly national one. The Editor of *India* ought to be a native, otherwise the English will say that a people who cannot conduct a newspaper can hardly be expected to manage a country. In the same way, Indian Lawyers should endeavour to secure the release of Mr. Tilak without the assistance of English Lawyers. If Natives want European wives there is no harm (in entertaining such a desire) ; but are European husbands also wanted ? The writer

advises the people of India to appeal to the British public on behalf of their country. If wealthy Natives are afraid of giving money for the purpose openly, let them do to secretly so as to enable a war to be waged with the pen and the tongue. It is satisfactory to find that the British Committee of the Congress is going to arrange for a series of lectures and the distribution of pamphlets. Eloquent speakers with a shipload of (Congress) literature should be sent from India, while the Indian youths now in England should be made to work harder still. An annual meeting of the Congress should be held in London in the month of June and a large number of lecturers should be sent to England, America and the colonies. The war that is required to be carried on is an easy one as it does not require any heads to be broken. The Anglo-Indians who prove false to the salt they have eaten must be silenced.

The National Congress.

21. The *Akhbár-i-'Am* (Lahore), of the 7th January 1897, is glad to find that the Congress has held its session at Amraoti in spite of the exceptional circumstances of the year, and gives a brief summary of the address delivered by the President.

MISCELLANEOUS.

Fatal accidents at Lahore on account of potásh bombs.

22. The *Ghamkhwár-i-Hind* (Lahore), of the 8th January 1898, states that potash bombs, &c., are let off in public thoroughfares in Lahore for weeks before the Shabbarát festival and generally result in fatal accidents. After referring to two such accidents alleged to have recently occurred in the city, the Editor calls, upon the Deputy Commissioner to take steps in order to put down this evil just as he has done in the matter of processions, which will not be allowed in future without the previous permission of the local authorities.

The same.

23. The *Khálsa Bahádur* (Lahore), of the 10th January 1898, also reproduces the above.

Punjab Government Press, Lahore—20-1-98—70.

[Confidential.]

[Vol. XI.] [No. 4.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 22nd January 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am	Lahore	Govind Sahái	15th, 17th and 21st January.	15th and 18th January.	2,600 copies.
2	Paisa Akhbár	Do.	Mahbúb Alam	12th, 13th, 14th, 15th and 17th January.	13th, 14th, 15th, 17th and 18th January.	600 „
	Weekly.					
3	Bhárat Sewak	Jullundur	Gujar Mal	10th January	13th January	550 copies,
4	Gham Khwár-i-Hind	Lahore	Pandit Maharáj Kishen.	15th January	17th January	500 „

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	***Weekly*—concluded.**					
5	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	7th January ...	13th January ...	600 copies.
6	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	11th January ...	Ditto ...	200 „
7	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	10th January ...	14th January ...	700 „
8	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th January ...	21st January ...	700 „
	Monthly.					
9	Sanatan Dharm Gazette ...	Lahore ...	Pandit Gopi Náth ...	October, November, December 1897.	18th January ...	500 copies.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	14th January ...	15th January ...	2,600 copies.
2	Paisa Akhbár ...	Do, ...	Mahbúb Alam ...	15th January ...	21st January ...	600 „
	Weekly.					
3	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	6th January ...	15th January ...	190 copies.
4	Chaudhwín Sadi ...	Ráwalpindi ...	Siráj-ud-dín Ahmad	15th January ...	18th January ...	700 „
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	19th January ...	21st January ...	950 „
6	Dost-i-Hind ...	Bhera, District Sháhpur.	Rám Labháya ...	14th January ...	15th January ...	500 „
7	Haftawár ...	Lahore ...	K. B. Thápur ...	15th January ...	17th January ...	950 „
8	Kapurthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
9	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th January ...	15th January ...	200 „
10	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	17th January ...	20th January ...	450 „
11	Názim-i-Hind ...	Do. ...	Názim Hussain ...	15th January ...	21st January ...	300 „
12	Núr Afshán ...	Ludhiána ...	M. Wylie ...	14th January ...	15th January ...	496 „
13	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	15th January ...	17th January ...	2,500 „
14	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	13th January ...	15th January ...	600 „
15	Sat Dharm Pracháraik ...	Jullundur City ...	Munshi Rám ...	14th January ...	18th January ...	500 „
16	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	15th January ...	Ditto ...	300 „
17	Wafádár ...	Lahore ...	Fazal-ud-dín ...	Ditto ...	Ditto ...	1,200 „
18	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	11th January ...	15th January ...	300 „
	Monthly.					
19	Sanátam Dharm Gazette ...	Lahore ...	Gopi Náth ...	For October, November and December 1897.	17th January 1898 ...	500 copies.
	HINDI.					
	Monthly.					
20	Punjab Theosophist ...	Lahore ...	Pandit Mukand Rám	15th January 1898 ...	20th January ...	300 copies.

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[Vol. XI.] [No. 4.]

SELECTIONS

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VERNACULAR NEWSPAPERS

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POLITICAL.

The Tirah Expedition.

1. The *Koh-i-Núr* (Lahore), of the 11th January 1898, remarks that the Tirah Expedition has doubtless resulted in great loss both in men and money, but that at the same time it has convinced foreigners that the people of India are thoroughly loyal to the British crown. In support of this, the Editor states that the Japanese are at a loss to understand why native soldiers should sacrifice their lives for the sake of the Government in fighting against their own countrymen and why the Native Chiefs should appear in the field at the head of their respective contingents. The Editor is of opinion that the recent Military operations on the frontier must have opened the eyes of Russia to the fact that the people of India are firmly attached to their Government and that there is no foundation for the idea so fondly cherished in Russia that the natives are groaning under British oppression, and are only waiting for an opportunity to throw off the irksome yoke of England.

The Amír and the frontier tribes.

2. The *Koh-i-Núr* (Lahore), of the 11th January 1898, remarks that according to a St. Petersburgh correspondent the Amír has placed himself in a somewhat delicate position by coming to an understanding with the Government of India against his own co-religionists. His Highness has alienated the Mullas and other leading men of Afghánistán, who call him the *Dushman-i-Dín* (enemy of the Faith). These men are threatening His Highness, whose life is said to be in danger. According to the correspondent the Amír's policy has disgusted his own officials and courtiers, some of whom are the friends and well-wishers of Russia. It is further stated that the Shah of Bokhára has written to Abdul Rahmán advising him to change his present policy and to carefully weigh the advantages of an alliance with Russia. If these reports are true, they afford clear proof of the utter absurdity of the theory that the Amír was at the bottom of the recent frontier risings. The Editor, however, is unable to believe that

the Amír's courtiers, &c, would intrigue against him, and that His Highness should remain ignorant of the fact. The British Government, however, cannot but be aware as to whether the statements made by the correspondent are correct or whether they have been manufactured to serve some particular purpose. If the statements are well founded, what effect have they produced on the Amír and what policy should the Government adopt in the matter?

The approaching end of the world.

3. The *Koh-i-Núr* (Lahore), of the 11th January 1898, remarks that some time ago a European astrologer predicted that the world would come to an end in 1899. The promised Messiah had already appeared in the person of Mirza Ghulám Ahmad of Kadián, and all that was wanting for the complete fulfilment of the prophecy was the appearance of the Imám Mehdi. But it appears that we shall not have to wait long for the advent of that august personage, as, according to a correspondent of the *Seráj-ul-Akhbár*, a person named Muhammad Husain, who is the Mujáwar of the mausoleum of Pír Gházi in the Gujrát District, has claimed to be the Mehdi. This man appears to be in collusion with the Mirza, seeing that he has confirmed the claim of the latter on the strength of a revelation, while the apostle of Kadián has verified the pretensions of Muhammad Husain to the office of Mehdi on an equally high authority (ilhám).

Addresses to Sir. W. Lockhart.

4. The *Wakíl* (Amritsar), of the 10th January 1898, states that Sir William Lockhart was to stop at Lahore on the morning of the 9th January on his way to Calcutta, in order to receive the addresses of the Anjuman-i-Islámia and the Gúru Singh Sabha, Lahore. Sardár Muhammad Hayát Khán, C. S. I., was present at the meeting of the Anjuman-i-Islámia, at which it was decided to present an address to Sir William Lockhart on the successes achieved by him in Tirah against the Afrídís. It is, however, a matter for surprise that while the Anglo-Indian papers are of the opinion that the Tirah Expedition has been a failure and that another expedition will have to be sent against the Afrídís in order to re-establish British prestige, the Anjuman-i-Islámia and the Gúru Singh Sabha should tell Sir William that he has gained a victory over the frontier tribes. The Anjuman and the Sabha are behaving in a childish way in presenting such addresses.

Subscriptions for the relief of the Cretan Muhammadans.

5. The *Wakíl* (Amritsar), of the 10th January 1898, acknowledges the receipt of subscriptions amounting to Rs. 43-12-6 for the relief of the Turkish soldiers wounded in the Greco-Turkish War, and of the Cretan Muhammadans.

The same.

6. The *Paisa Akhbár* (Lahore), of the 17th January 1898, publishes a communication in which the writer regrets that he has not been able to acknowledge the receipt of subscriptions for the relief of the Cretan Muhammadans which have reached him since the 17th July 1897. After giving the names of the persons who sent subscriptions amounting to Rs. 841-10-0, the writer states that he will forward the money to Turkey within a week or so; and calls upon all persons who intend contributing towards the Fund to do so within the period specified. The writer further states that he will shortly publish the 'Zikar-i-Muazzim' or an account of the Sultán.

7. The *Wakil* (Amritsar), of the 10th January 1898, reproduces from the *Hubb-ul-Matin*, of the 27th December 1897, a letter written by a correspondent from Persia, who states that the so-called Kazalbásh Professor who some time back published a letter in the *Civil and Military Gazette* to the effect that the Shias did not regard the Sultán as their Khalífa or religious head is apparently a mean person ignorant of the tenets of his faith. The religious tie which binds the Muhammadans of the various parts of the world to the Sultán cannot be weakened by such writings. The people of Persia consider that next to their own Shah the Sultán of Turkey is the only sovereign entitled to the allegiance of the Muhammadan world.

The Shias and the Sultán.

8. The *Paisa Akhbár* (Lahore), of the 14th January 1898, remarks that now-a-days a false impression prevails amongst the Anglo-Indian papers and certain Government officials that the natives after acquiring an English education become disloyal, and further that they desire a change of rulers. The President of the 13th Indian National Congress has very ably refuted this charge in his opening address. The Editor would, however, like to prove the falsity of the charge in a very simple way. All these educated pleaders, traders, Barristers and Government officials who are earning hundreds and thousands of rupees a month are, with very few exceptions, the sons of *chaprásis* or petty shopkeepers; and they know that their prosperity depends on the permanence of British rule. How then can they with a full knowledge of the risks attending a change of Government entertain such a desire.

The loyalty of the educated natives.

GENERAL ADMINISTRATION.

9. The *Khair Khwah-i-Riyásatha-i-Hind* (Lahore), of the 7th January 1898, publishes a communication from Mulla Muhammad Bakhsh, in which the writer states that in 1895 the *Paisa Akhbár* published a statement to the effect that Rája Sir Amar Singh had embraced Islám. The sensation created by this news had not yet subsided, when a man who represented himself to be Rája Amar Singh came to Lahore. He stated that he had embraced Islám; that the State had consequently deprived him of his jágír and property; and that his case, which was pending before His Honor the Lieutenant-Governor, was to be heard on the 28th of January 1896. He further stated that his Muhammadan name was Abdul Rahmán, and produced a *sanad* to that effect purporting to be signed by the Nawáb of Tonk and Maulvi Imám Dín. He also produced a parwána from His Excellency the Viceroy stating that Government could not interfere in the affairs of the State, but that the Resident, who had been addressed on the subject, would decide his case. The Muhammadans showed great sympathy towards the man, and a subscription list was opened for his benefit. One day the man said that he was going to see the Lieutenant-Governor. The writer, who was sitting close by him at the time and who had reason to suspect him, offered to accompany him as far as Government House. The man wanted to avoid this, but the writer insisted on accompanying him. The former then led the latter off into the jungle, and after wandering about turned back with the writer without seeing His Honor. This incident con-

An impostor.

firmed the belief of the writer that the man was a *thag*. The mpostor then asked Hakím Gholám Nabi, to get back his papers which the writer had forcibly taken from him, but the latter declined to accede to this request on the ground that he would cheat other people by their means. The writer also informed the Anjuman-i-Islámia and other Muhammadans who were raising subscriptions for the man of what had occurred, and himself proceeded to Jummoo to make further enquiries. During his absence at Jummoo the man disappeared and was not heard of again. It now appears from the two letters which the impostor has addressed to Bábu Ghulám Muhammad (a friend of the writer) that he is cheating the people of Ajmere by leading them to believe that he is in communication with the Governor-General ; that he has property at Lahore ; and that the *raises* of that city are his acquaintances. The writer, therefore, considers it his duty to inform the public that the person is a cheat, and calls upon the Police to arrest him without delay.

The same.

10. The *Paisa Akhbár* (Lahore), of the 15th January 1898, states that the *Rájpútána Gazette* (Ajmere), of the 8th January, contains an account similar to that given by the correspondent of the *Khair Khwáh-i-Riyásatha-i-Hind*, and remarks that the so-called Rája Amar Singh is a great cheat, and that the Police should try and arrest him.

Rumours of impending earthquakes.

11. The *Paisa Akhbár* (Lahore), of the 17th January 1898, states that it has received several communications to the effect that a great panic has been created at Ludhiána owing to a rumour to the effect that a severe shock of earthquake will be felt in the month of January 1898 and will last for more than four hours. The Editor reproduces a paragraph from the *Police News* (Meerut), which states that it has been given out in that town that a golden leaflet has fallen from the heavens in a certain temple at Káshi (Benares), and that this leaflet bears an inscription to the effect that on the night of the 29th January a shock of earthquake will be felt all over the world which will last for four hours and 24 minutes. The shop-keepers have sent a man to Káshi to ascertain the truth of the rumour. The Editor remarks that such rumours are from time to time set afloat in uncivilised countries, but that it would be hard for such news to have any effect if the people took to reading newspapers.

(The *Akhbár-i-'Am* (Lahore), of the 21st January 1898, and the *Wakil-i-Hind* (Delhi), of the 19th January, also refer to the rumour and declare the same to be entirely without foundation.)

Mr. Tilak and the Congress.

12. The *Akhbár-i-'Am* (Lahore), of the 17th January 1898, remarks that the prosecution and conviction of Mr. Tilak and the incarceration of the Natu brothers must lead foreigners to infer that the people of India are dissatisfied with British rule. Moreover, the proposed amendment of the existing law of sedition will still further tend to strengthen this view. If the existing law of sedition has answered all practical purposes during the past sixty years of the Queen's reign, what necessity is there now to making it more strict? Is hostility between the

Government and the people on the increase? And if so, does not such an admission imply that British rule has been a failure inasmuch as it has not succeeded in winning the hearts of the people? The liberty of the Press can be of no use to the country if Government regards the Press as disloyal. The Editor then goes on to say that the National Congress has declared in the most unequivocal terms that justice has not been done to Mr. Tilak; that he is not disloyal; and that the whole country is in mourning for him. The Congress was equally outspoken in regard to the action taken by the Bombay Government against the Natu brothers. The Editor would like to side with Government in this matter, but regrets that he cannot conscientiously do so, as he is of opinion that the High Court made a mistake in attaching no importance to the verdict of the minority of Jurors who knew the language in which the incriminating articles were written and in accepting the verdict of the majority who were ignorant of Mahrathi and who consisted exclusively of foreigners. If the Bombay High Court had followed the example of Sir Comer Pethram in the Bangabasi case and impanelled a fresh jury, the ends of justice would have been justified and the Congress would have been unable to find fault with the decision of the High Court. In short, Government considers Mr. Tilak disloyal, while the public regard him as a martyr and sympathise with him. What will be the upshot of all this?

Native newspapers.

13. The *Ghamkhwár-i-Hind* (Lahore), of the 15th January 1898, urges that the Punjab Legislative Council should pass an Act to the effect that none but those possessing special qualifications should undertake the responsible duties of a journalist. The Native Press has become very cautious since the introduction of the Bill to amend the Indian Law of Sedition, but it is highly desirable in a frontier province like the Punjab that newspapers should be conducted by men of greater ability and higher position than is the case in other provinces of India, so that the Press may become influential in the country and tend to promote union and loyalty.

Government and the Native Press.

14. The same paper remarks that very little assistance is given to the Press in the Punjab, and the supply of official news and orders with which the papers used to be favoured has now been discontinued. A copy of the Urdu edition of the *Government Gazette* is no doubt supplied, but this is useless to Editors who only know English. If such Editors were supplied with a copy of the English edition of the Gazette, they would feel duly thankful for the concession. It was stated some time ago that an Editor's room had been opened by order of Sir Dennis Fitzpatrick, but nothing has been heard of the matter since.

Official tours.

15. The *Bharat Sewak* (Jullundur), of the 10th January 1898, publishes some verses in which the writer complains that official tours are just now in full swing; that the Chaudhrís are collecting supplies and food; that the orderlies are having a good time of it; that eggs are being taken by the Jamadárs from poor widows; and that the supplies collected over and above the actual requirements of the camp are appropriated by the Tahsíldár, who does not even think of paying for the articles. The writer regrets that the country should have fallen into the hands of such mere cattle (dangars). Litigants

are being put to great inconvenience owing to the District Officers being constantly in camp. The verses conclude with the remark that white men have been placed in a position of authority over black men in order to banish poverty from the land.

Government of the Forest Department.

16. The *Paisa Akhbár* (Lahore), of the 15th January 1898, remarks that the Forest Department has always been a source of trouble to the zamíndárs and landholders. Before these forests and preserves came into the possession of Government, the zamíndárs used to take wood for fuel and agricultural implements and to graze their cattle without fear of being fined by the Forest Department. Government, however, considers it desirable in the interests of the country that the area of Government preserves and forests should be increased. The Government may preserve the forests, but it ought to be more lenient in framing rules, and direct the Forest Officers to treat the zamíndárs with some consideration.

Maulvi Nazír Ahmad's panegyric on Sir Mackworth Young.

17. The *Paisa Akhbár* (Lahore), of the 14th January 1898, remarks that on the occasion of Sir William Mackworth Young's last visit to Delhi Maulvi Nazír Ahmad, Shams-ul-ulma, read some verses in which he stated that the present Lieutenant-Governor had administered the Province so ably that even Prince Bismark would be surprised to hear of it, and in another that he (the Maulvi) had seen some half dozen Lieutenant-Governors, but that the way in which the present incumbent carried on the administration of the Province was quite different from that of his predecessors. The Editor thinks that the Lieutenant-Governor must have blushed at hearing such praise. It was only the other day that Sir Mackworth Young took charge of the Province, and he has in no way administered the Province on lines different from those of his able predecessors Sir Dennis Fitzpatrick and Sir Charles Aitchison, nor has he in any way excelled Prince Bismark in carrying on the administration of the Province. The Maulvi further stated that previously he was not convinced of the 'wisdom of Europe', but that this fact has been brought home to him by the excellencies of Sir Mackworth Young's administration. The Editor goes on to say that the Maulvi used to boast that he had never disfigured his poetry by exaggerated praise or Asiatic flattery, and it is a matter for congratulation that he has now at last learnt the advantage of such praise and flattery.

Sir Mackworth Young's Convocation address.

18. The *Paisa Akhbár* (Lahore), of the 12th January 1898, observes that Sir William Mackworth Young during the course of his speech at the last Convocation of the Punjab University remarked that the British Government had by giving education to the people of India laid them under a deep debt of gratitude. There is no one who will not endorse this remark of His Honor, but at the same time it cannot be denied that the representatives of the British Government in India are no longer as desirous of giving higher education to the natives as they were twenty years ago. His Honor also asked the graduates to try and put a stop to the seditious writings which certain papers had of late been publishing. It is to be regretted that the newspapers have been discredited in

the eyes of Government officials, and that their loyal services have been forgotten merely because a few of them have been suspected of being guilty of certain acts of foolishness.

Employment of educated natives.

19. The *Paisa Akhbár* (Lahore), of the 13th January 1898, remarks that several Local Governments have repeatedly asked themselves the question as to what is to become of the numerous graduates who are being turned out by the Indian Universities each year, and what should be the educational policy of the Government in future. After quoting a passage from Ruskin as to the kind of education that should be provided by a Government for its subjects, the Editor remarks that the education which the British Government has imparted to the natives makes them unfit for most professions and creates in their minds a hankering after Government service. Higher education is doubtless required in India, but what the country stands most in need of is technical education, and if the Government does not increase the expenditure under this head, in a few years, the question "what to do with the unemployed educated" will become still more difficult of solution.

The Aryás and the Sanátanists.

20. The *Sanátan Dharm Gazette* (Lahore), for December 1897, publishes a communication from a Sanátanist in which the writer states that the interpretations put upon the Vedas and other sacred books of the Hindús by the Aryás are incorrect. The Sanátanists have done much towards removing the misapprehension created by these incorrect interpretations, and it is to be hoped that they will show greater diligence in the study of their religious books so that the Aryás may have no chance of misleading them.

Swámi Ala Rám and the Aryás.

21. The *Sanátan Dharm Gazette* (Lahore), for December 1897, states that Swámi Ala Rám, who was formerly an Arya, but who has now gone over to the Sanátan Dharm Sabha and is a preacher of that society, was delivering a lecture in the Kotu State against the Arya religion. The Aryás finding that they could not meet him in fair controversy took legal proceedings against him with the result that the State sentenced the Swámi to a fine of Rs. 100, which was afterwards remitted by the Court of Appeal. The Editor goes on to say that the Aryás should bear in mind that the Swámi is not the kind of person to change his belief or give up the idea of exposing the hollowness of the Arya religion simply from such mere annoyances. The Swámi has taken a sacred vow to the effect that so long as he lives he will try to the utmost of his power to bring about the ruin of the Arya Samáj.

Indian and European women, &c.

22. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 15th January 1898, takes Lady Henry Somerset to task for remarking that Indian women are more immoral than their European sisters. Lady Somerset has never been to India, and it is an act of presumption on her part to express an opinion on such a subject. As a matter of fact, European women are inferior to Indian women in modesty, good manners, fidelity, &c. Indeed the honor (*izzat*) and manners of the Indian dancing girls are not opposed to those of European ladies, while Indian prostitutes are more modest than American women. The

writer then gives translations of a few paragraphs from an article written in the *Sentinel* by Miss Catherine C. Bushnell and Mrs. Elizabeth Andrew regarding the medical examination of women in Indian Cantonments and quotes the story of an orphan girl who was kept as his mistress by a European for three years and who afterwards became a prostitute. The writer, however, adds a note to the effect that the incidents referred to by Miss Bushnell, &c., do not reflect any discredit on the present distinguished Commander-in-Chief of India, as in all probability they occurred before he was appointed to his present post. Government is now-a-days warning newspapers, but the latter will fail in their duty if they abstain from warning Government in a respectful manner. What is wanted is not threats, but the fear of God.

LEGISLATION.

The Indian law of Sedition.

83. The *Khair Khwah-i-Riyásotha-i-Hind* (Lahore), of the 7th January 1898, after giving the substance of the Bill to amend the Indian law of Sedition, remarks that there was absolutely no necessity for the introduction of such a measure, as the foundations of British rule have become so strong and the people are so fully alive to the blessings that they enjoy under its protection that it is impossible for a native to harbour any idea of rebellion against so benign a Government. It is doubtless true that certain journalists were foolish enough to publish articles which might have caused a rebellion in a country ruled by a tyrant, but such writings cannot cast discredit on a good Government like the Government of India. It would have, therefore, been more dignified on the part of Government to pass by such stupid writings unnoticed; but now that the offenders have been more than adequately punished and a deterrent effect has been produced on others, the necessity for amending the existing law is not apparent. The proposed amendments will, however, lead to one good result, *i.e.*, they will prevent the followers of one religion from speaking disparagingly of those of another.

The Editor admits that Government does not mean to deprive the newspapers of their liberty; but considers at the same time that the native papers have been already sufficiently alarmed, and in the event of the proposed Bill being passed into law, they will have to content themselves with publishing idle stories instead of discussing public affairs. Moreover, a considerable number of these papers will be discontinued, with the result that the progress of the country will be retarded to some extent. The Editor further observes that the number of newspapers published in the country is doubless considerable, but most of them are incapable of discharging their duties and scarcely deserve the name of newspapers. It is a pity that the entire Press should have to suffer for the follies of a few short-sighted journals. In conclusion, the Editor repeats that the newspapers are neither in a position to incite a rebellion nor are the people desirous of revolting against a Government for which they are ready to sacrifice their lives. It is to be hoped therefore that His Excellency the Viceroy will reconsider the matter.

The same.

18. The *Akhbár-i-'Am* (Lahore), of the 17th January 1898, writing on the same subject, observes that the amendment proposed to be made in the definition of the word "disaffection" will doubtless deal a serious blow to the liberty of

the Press, but the fact that the setting of class against class has been included within the defintion of sedition shows that the motives of Government are above all reproach. There are people who say that the authorities wish to set the various classes of the people against one another, but the action of Government in the present instance clearly shows that those who hold such views are greatly mistaken.

NATIVE STATES.

Titles of Honor and the Mahárája of Patiála.

25. The *Akhbár-i-'Am* (Lahore), of the 17th January 1898, complains that while the Chief of a small State like Loháru received a title on the occasion of the Diamond Jubilee, the Mahárája of Patiála obtained no recognition. Everybody would like to know for what particular reason one Chief has been honored and for what deficiency the other has been denied similar recognition? The Editor suggests that in future Government should state the reasons for which a person has been honored, so that others may be able to judge for themselves why they have been left out in the cold.

The same.

26. The same paper learns from a reliable correspondent that, in the course of a conversation on the subject of titles, a high official of the State remarked that the greater portion of the recruits for Native Regiments were supplied by Patiála subjects, as the Málwa formed part of the State, and urged that steps should be taken to prevent Patiála subjects joining the British army, and that those desirous of taking to a military career should be enlisted in the State army. The Mahárája became so angry with the man that he beat him with his own hands, and turning to those present remarked as followed: "This man is our greatest enemy inasmuch as he gives us such advice. We are proud that our Málwa Regiment (the 36th Sikhs) is fighting so gallantly, and that subscriptions are being raised to perpetuate the memory of the men of that Regiment who have been killed in action. We will also subscribe liberally for the purpose. Turn this disloyal man out of our service at once."

This order was at once carried out and a new man was appointed in place of the official in question. The Editor is aware that all sorts of things are being said regarding the Mahárája to which he will refer on a future occasion. He will with the aid of his correspondent, show why various charges are being preferred against His Highness, and prove that the Patiála State is very useful to the Government of India. It is said that the Mahárája has fallen into disrepute, partly on account of his associating with certain officials who after resigning Government service have entered that of the State and partly through the machinations of persons who have from motives of self-interest instigated a number of people to wait upon His Honor the Lieutenant-Governor and make complaints against His Highness.

MISCELLANEOUS.

Advertisements published in newspapers.

27. The *Wakil* (Amritsar), of the 10th January 1898, publishes a communication from Muhammad Hussain Shauk of Atáwah, who remarks that newspapers and the advertisements published in them are the best means of improving trade, but

that the natives have abused these means to such an extent that no one now believes a word of what is stated in an advertisement. The writer has never had an opportunity of testing the accuracy of these numberless notices which appear in the newspapers except those of Muhammad Imám Dín, Manager of the Victoria Medical Hall, Amritsar, but is in a position to say that the medicines advertised by that man do not possess even $\frac{1}{100}$th part of the efficacy claimed for them by their proprietor. The newspapers ought to be more careful in publishing such misleading notices.

Railway complaints.

28. The *Bhárat Sewak* (Jullundur), of the 10th January 1898, has been informed that the Railway authorities at the Umballa Cantonments have ordered the porters at that station not to carry the luggage of any native passengers until they have first ascertained that their services are not required by the European passengers. The Editor trusts that the Manager of the North-Western Railway will call for an explanation from the official who has passed this order and will have the order cancelled.

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[Confidential.]

[Vol. XI.] [No. 5.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 29th January 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	18th, 19th, 21st, 22nd and 25th January.	20th, 21st, 24th and 27th January.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	18th, 19th, 20th, 21st and 22nd January.	20th, 21st, and 24th January.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	17th January ...	24th January ...	900 „
	Weekly.					
4	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	20th January ...	25th January ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	17th January ...	21st January ...	550 „

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly—concluded.					
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	26th January ...	28th January ...	950 copies.
7	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	14th January ...	21st January ...	600 „
8	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	15th January ...	24th January ...	11,000 „
9	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	21st January ...	28th January ...	304 „
10	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	17th and 24th January	21st and 25th January	475 „
11	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	17th January ...	20th January ...	700 „
12	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th January ...	21st January ...	547 „

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No	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	24th and 26th January	25th and 27th January	2,600 copies.
2	Paisa Akhbar ...	Do. ...	Mahbúb Alam ...	24th January ...	25th January ...	600 "
3	Victoria paper ...	Siálkot ...	Gián Chand ...	10th, 11th, 12th, 13th, 14th and 15th January.	24th January ...	900 "
	Weekly.					
4	Faiz-i-'Am ...	Delhi ...	Abdul Ghuffar ...	16th January ...	24th January ...	400 copies.
5	Gham Khwár-i Hind ...	Lahore ...	Pandit Mahárájj Kishen.	22nd January ...	25th January ...	500 "
6	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	Ditto ...	950 "
7	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	8th, 15th and 22nd January.	24th and 27th January	100 "
8	Kapurthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	22nd January ...	24th January ...	125 "
9	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	7th January ...	Ditto ...	600 "
10	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	24th January ...	27th January ...	450 "
11	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	18th January ...	24th January ...	200 "
12	Lahore Punch ...	Do. ...	Abdul Rahmán ...	19th January ...	Ditto ...	200 "
13	Názim-ul-Hind ...	Do. ...	Názim Hussain ...	22nd January ...	27th January ...	300 "
14	Núr Afshán ...	Ludhiána ...	M. Wylie ...	21st January ...	24th January ...	496 "
15	Paisa Akhbar ...	Lahore ...	Mahbúb ' Alam ...	22nd January ...	25th January ...	11,000 "
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	14th January ...	24th January ...	304 "
17	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	22nd January ...	25th January ...	2,500 "
18	Sada-i-Hind ...	Do. ...	Din Muhammad ...	17th January ...	24th January ...	300 "
19	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	20th January ...	Ditto ...	600 "
20	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	22nd January ...	25th January ...	300 "
21	Wafádár ...	Lahore ...	Fazal-ud-dín ...	Ditto ...	Ditto ...	1,200 "
	Bi-Monthly.					
22	Safir-i-Tijárat ...	Delhi ...	Buláqi Das ...	15th January ...	24th January ...	10,000 copies.
	Tri-Monthly.					
23	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st January ...	24th January ...	180 copies.

[Confidential.]

[Vol. XI.] [No. 5.]

SELECTIONS

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POLITICAL.

Government and the Afrídís.

1. The *Paisa Akhbár* (Lahore), of the 22nd January 1898, remarks that the *Civil and Military Gazette* expresses a hope that Tírah will become as good a recruiting ground as Nepal, but the question is how is this desirable end to be attained. Dr. Leitner is of opinion that the Afrídís cannot be subdued by harsh measures, and that the best way to win them over is to treat them with kindness.

The Afrídís have never submitted to any ruler of either India or Afghánistán. They love their independence, and it is idle to expect that they will submit like the Sikhs and Gurkhas. The Editor then quotes passages from an article recently published in *Blackwood* with a view to showing that the Afrídís can be won over to the side of the British by considerate treatment and without the annexation of their country.

The Muhammadans and the frontier operations.

2. The *Khair Khwah-i-Riyásatha-i-Hind* (Lahore), of the 14th January 1898, remarks that certain bigoted persons have of late been publishing articles with a view to showing that the Muhammadans are disloyal and that they have taken no share in the recent frontier expeditions against the tribes. Such false allegations cannot prejudice Government against the Muhammadans, as it is fully convinced of their loyalty, but they have led the people to imagine that the Muhammadans have taken no share in the war against the tribesmen. With a view to removing this misapprehension, the Editor gives the names of certain Muhammadan regiments which have taken part in the recent frontier operations and mentions the names of Muhammadan soldiers and regiments who have distinguished themselves by deeds of valour.

Meeting of Indians in London.

3. The *Paisa Akhbár* (Lahore), of the 21st January 1898, after giving an acccunt of the meeting of the Indian residents held at London on the 28th December 1897, remarks that the resolution moved from the chair and the speeches made by Mr. Ray and Mr. Mullick in support of it are couched in very harsh language. Many Indians will not agree with Mr. Naroji that the plague and famine are the result of the maladministration of India by the British Government. Maladministration may be said to have intensified these calamities, but it cannot be said to have brought them about.

Similarly it was improper on the part of one of the speakers to give vent to a threat that the natives would become disloyal and turn India into another America. It must, however, be admitted that there were many good things said at the meeting. For instance, the speakers reminded the Government of the promises which it has from time to time made to the people of India.

Mr. Broadwood on the Indian Muhammadans.

4. The *Paisa Akhbár* (Lahore), of the 19th January 1898, after giving the substance of an article contributed by Mr. H. M. Broadwood, C.S.I., to the '*National Review*,' remarks that the writer has tried hard to prove that the Hindús and Muhammadans of India are two distinct and separate nationalities. As a matter of fact, English education, if not the policy of the British Government, has been a very powerful factor in estranging the two communities from one another. Mr. Broadwood further remarks that the Muhammadans are very backward in education, and urges that they should endeavour to make up this deficiency instead of expecting any favours from the Government in the matter of their employment in the public service. Further on the writer remarks that a larger number of Muhammadans are subject to the Queen than to any other ruler in the world. The Editor, however, observes that it does not follow from this that the Queen can be called the Caliph of the Muhammadans, because in the first place the Muhammadans believe that their Caliph ought to profess the same religion as they themselves; and in the next the followers of the Christian religion have already given the title of 'Defender of the (Christian) faith' to Her Majesty, who cannot at one and the same time be the Defender of the Christian and the Muhammadan faiths. There is, therefore, no harm in the Muhammadans calling the Sultan of Turkey the Protector of Islám, owing to his being the guardian of Mecca, Madina, Makhad and other sacred places. Nor is there any impropriety in their regarding him as their Caliph, seeing that he is a Muhammadan king and the rightful heir of the Abbaside Caliphs. The Roman Catholics of England, notwithstanding the fact that they are under the sovereignty of the Queen, regard the Pope of Rome as their spiritual leader; so in the same way the Muhammadans of India, although they owe allegiance to the British Government, consider the Sultan to be the head of their Church.

The Sultán's Birthday.

5. The *Paisa Akhbár* (Lahore), of the 20th January 1898, publishes a communication from Hyderabad (Deccan), in which the writer states that the birthday of His Majesty the Sultán of Turkey was celebrated by Maulvi Abul Hamind Muhammad Rafi-ud-dín, Pleader, on the evening of the 9th January at

Chapgata. The necessary preparations had been made two days previously. The arrangements made for illuminations, dancing and music were all that could be desired. At 4 P. M. the host delivered a speech in the course of which he gave a brief sketch of the life of the Sultán, and after offering up prayers for the health and safety of His Majesty dwelt on the blessings which British rule had conferred on India. He then prayed for the permanence of British rule and expressed a hope that a time might come when the Queen-Empress and the Sultán would join together against their common enemies. He praised the British Government for the full liberty which it allowed its subjects, and remarked that the Muhammadans felt grateful for this liberty and were ready to sacrifice their lives and property for the sake of the Government. The proceedings terminated with a prayer for the long life of His Majesty the Sultán and Her Majesty the Queen-Empress and His Highness the Nizám.

Subscriptions for the Muhammadans of Crete.

6. The *Wakíl* (Amritsar), of the 17th January 1898, acknowledges the receipt of Rs. 51-11-6 on behalf of the Cretan Muhammadans and the Turkish soldiers wounded in the Greco-Turkish war, in addition to the amounts already noted.

GENERAL ADMINISTRATION.

Prophecy regarding an earthquake.

7. The *Akhbár-i-'Am* (Lahore), of the 25th January 1898, publishes a communication from Pandit Durga Pershád, Astrologer, Maghiána, who states that there is no foundation for the rumour prevalent in Maghiána, Jhang, &c., that a shock of earthquake lasting 11 gharís ($2\frac{1}{2}$ gharís is equal to an hour) will be felt on Saturday, the 29th instant. The Pandit finding that the rumour was causing much anxiety among the people, consulted the Shastras on the subject and found that no earthquake would occur on the date in question. The rumour is a mere *canard* and may have been set afloat by the member of some new sect with a view to descrediting the Jotish Shastras in the eyes of the public. The Pandit assures the public that no earthquake is likely to occur. Indeed, the time for such a terrible catastrophe has not yet arrived. A long period must elapse before the Ghor Kaliyuga arrives and the Kalki Autar appears. The Pandit has considered it necessary to make the above known through the medium of newspapers in order to allay the fears of the public.

The same.

8. The *Patiála Akhbár* (Patiála), of the 21st January 1898, remarks that a printed paper, which is stated to have been copied from a gold leaflet said to have fallen from the sky at a temple in Káshi, is being circulated among the people of Meerut, Cawnpore and other cities where it has created a great deal of panic (*vide* paragraph 11 of the Selection No. 4 for January 1898). A similar paper is also being circulated at Patiála and runs as follows :—

"A gold leaflet has fallen from the sky in the temple of Vishva Náth, in which it is written that Satta Yuga will begin from the 30th of January 1898 and last for a thousand years. The night will be 33 gharís in duration. Eleven gharís after nightfall a wind will blow from the north and the Chakarvarti Rája (one who will reign all over the world) will then be born.

Charity will increase, but the people will be destroyed. This copy has been made by Pandit Khem Náth of Káshi. At 22 gharís after nightfall a shock of earthquake lasting for 11 gharís will be felt. Those who refuse to read and publish this news shall be destroyed. But those who circulate the same shall receive as great a reward as if they had given away a hundred cows in charity. The news contained in the leaflet is true and those who do not believe it shall be cursed. Victorious be the Vishva Náth ji of Káshi!"

The people of Meerut who suffered most from the panic sent several persons to Káshi to ascertain the veracity of the rumour which, on enquiry, was found to be entirely without foundation.

The Editor commenting on the above remarks that the rumour regarding the leaflet is apparently the work of some mischief-maker who is either a cunning religious leader or who wishes to perpetrate a joke at the expense of the people.

The same.

9. The *Paisa Akhbár* (Lahore), of the 19th January 1898, also states that the rumour created a great panic at Meerut, and that the people of that place actually despatched a messenger to Benares to ascertain the truth regarding the leaflet and were not reassured till the messenger returned and declared the whole story to be *a canard*.

The same.

10. The *Civil and Military News* (Ludhiána), of the 26th January 1898, republishes an article from the *Rozána*, in which the Editor states that no one can prophesy when an earthquake is likely to occur, and that consequently no importance should be attached to such idle rumorus. The *Rozána* asks its readers to endeavour to reassure the public.

The same.

11. The *Siráj-ul-Akhbár* (Jhelum), of the 24th January 1898, states that many people in the city and the Mufassil passed the night of the 29th January 1898, in great anxiety owing to the prevalence of a rumour to the effect that a severe shock of earthquake would be felt. Fortunately the prophecy did not come true.

Shooting accident at Poona.

12. The *Akhbár-i-'Am* (Lahore), of the 21st January 1898, states that a shooting accident is reported to have occurred at Poona. The facts of the case are, as is usual in such mishaps, as follows:—Two gunners of the Royal Artillery, while out shooting, had a quarrel with the villagers. A scuffle ensued and a rifle went off killing one of the villagers. This is an event of common occurrence, and it would be idle to expect that its end will be an unusual one. The relations of the deceased will make a great mistake if they seek for justice in a Court in this case which is plainly one of murder. If they do so, they will gain nothing beyond being put to disgrace and annoyance. Although life is equally dear to all, the verdict of a jury must be accepted. The Courts are helpless in the matter, and it is difficult to say that injustice is done in such cases. The Editor respectfully asks the Commander-in-Chief to remedy the evil by departmental measures (*lit.* in a military way).

13. The *Akhbár-i-'Am* (Lahore), of the 18th January 1898, publishes a communication in which the writer dwells upon the miserable condition of the Punjab zamíndárs and Lambardá rs, and remarks that the present state of things can be remedied to some extent by giving them a share in the Government service. The writer then enlarges upon the grievances of the Lambardárs exclusively, and states that, having regard to their responsibilities, the remuneration they receive is very small. The writer further states that the Revenue authorities of the Jullundur District have recently passed an order to the effect that any Lambardár failing to pay into the Government treasury the Government revenue by a certain date will be liable to forfeit his *panjotra*. This is very hard on the Lambardárs. It would have been much better if another order had at the same time been issued to the tax-payers, to the effect that those failing to pay their revenue to the Lambardár by a certain date would have to pay to the Lambardár double the amount of *panjotra* due to him. The writer is of opinion that if the Lambardárs continue to be oppressed in this way, all persons of good family holding that post will resign while others will be dismissed owing to their being obliged to run into debt in order to carry out such harsh orders as the one passed by the authorities at Jullundur.

Grievances of zamíndárs and Lambardárs.

14. The *Bhárat Sewak* (Jullundur), of the 17th January 1898, remarks that the local authorities at Jullundur have passed an order to the effect that no dead body should be either buried or burnt before it has been examined by a Medical Officer. The order in question will doubtless prove very useful, in that it will preclude the possibility of any case of bubonic plague passing undetected, but at the same time it will prove a source of great trouble to the people. To prevent this the Editor urges that the Deputy Commissioner should depute two or three Doctors to examine the dead bodies at the burial and cremation grounds. Such an arrangement would not only prevent the concealment of cases of plague, but would save the people from unnecessary trouble.

Precautions against plague at Jullundur.

15. The *Akhbár-i-A'm* (Lahore), of the 19th January 1898, publishes a communication from Syad Ramzán Ali of Rohtak who states that bubonic plague originates from vice. When widows or unmarried women become pregnant they try to procure abortion. In certain cases a portion of the *lochia* remains within the womb and begins to rot. This poisons the blood of the woman and subsequently assumes the form of bubonic plague. This is the reason why Hindús do not allow women who have had a miscarriage to approach pregnant wives, who are liable to catch the contagion very easily.

The plague and its origin.

16. The same paper of the 21st January 1898 publishes two remedies prescribed by Syad Ramzán Ali for clearing the plague out of the country—

The same.

(1) That rags soiled with *lochia* should be burnt.

(2) That at places where the plague exists healthy persons should use $\frac{1}{30}$th part of a grain of white arsenic every day as a prophylactic and that persons affected with the plague should use 5 grains of some preparation of mercury, preferably that of red sulphide of mercury.

17. The *Akhbár-i-'Am* (Lahore), of the 19th January 1898, remarks that an election took place on Monday, the 17th instant, at the City Kotwáli for the purpose of filling up a vacancy caused in the Lahore Municipality by the transfer of Lála Jaikishan Dás, Kapúr, to Bombay. The crowd assembled near the Kotwáli was so large that the voters found considerable difficulty in making their way to the polling station. In order to save the voters from being insulted by the common people, it is desirable that elections should in future take place at some more convenient place. The arrangements made by the Police on this occasion were of the usual kind, and the Police are to be congratulated that their friend, the Public Prosecutor, has been elected Municipal Commissioner. The Editor further states that he has received several complaints regarding the election from reliable sources, and some of them appear to be worthy of the attention of the higher authorities. In the first place it is stated that the time fixed for recording votes was notified as from 10 A. M. to 1 P. M., but that it was subsequently extended to 2 P. M., and in the next that the voters' certificates were not counted at the time in the presence of the candidates. Moreover, the candidates were neither informed of the number of votes obtained by each, nor were the votes put in an envelope and sealed in their presence.

Municipal election at Lahore.

18. The *Victoria Paper* (Siálkot), of the 17th January 1898, remarks that the most important matter that demands the consideration of Sir William Mackworth Young is the appointment of a fit successor to Sir Charles Roe as Vice-Chancellor of the Punjab University. No native gentleman has up to the present been exalted to this post in the Punjab, and there would be no harm if His Honor were pleased to confer the honor either upon the Hon'ble Khalífa Syad Muhammad Hussain Khán or Rái Bahádur Protul Chandar Chatterji.

The Vice-Chancellorship of the Punjab University.

19. The *Victoria Paper* (Siálkot), of the 17th January 1898, is of opinion that the system of military reliefs should be extended to the Civil administration, *i. e.*, the Civil officers from the Deputy Commissioner down to the lowest subordinate should at the end of every three years be transferred from one district to another. In this way the Civilians, besides acquiring a knowledge of all the districts in the Punjab, would become more intimate with their subordinates and would see that none of them behaved in a manner calculated to bring disgrace upon them.

Transfer of Civil Officers.

LEGISLATION.

20. The *Wakíl-i-Hind* (Delhi), of the 19th January 1898, remarks that the Government of India have decided to amend the Indian law of sedition owing to the indiscreet writings of a section of the native press. The great defect of the native papers is that they follow public opinion instead of leading it. This is a mistake, as strictly speaking there is no intelligent public opinion in the the country. If the proposed amendment had been directed against those newspapers which indulge in ignorant criticism of public measures, &c., no

The Indian Law of sedition.

one would have dared to find fault with the action of the Government. Unfortunately, however, this is far from being the case, seeing that the amendment in question will tend to gag the entire Press and suppress free criticism. The Editor then goes on to observe that a great deal of foolish writing was indulged in by the native papers at the time of the murder of Pandit Lekh Rám, and that it is to prevent a repetition of a similar indiscretion that the creating of ill-feeling between the various classes of Her Majesty's subjects has been made punishable under Section 124A. It is doubtless desirable that newspapers should abstain from inciting one community against another, but this is a matter which the newspapers should have been allowed to settle among themselves. As a result of the amendment now proposed, all periodicals dealing with religious subjects as well as religious preaching, &c., will have to be stopped. Moreover, as the interests of the Hindús and Muhammadans are not identical in all matters, it will be impossible for a newspaper representing one of the parties to advocate the cause of its constituents without giving some offence to the opposite party. Sometimes Magistrates, &c., happen to be the partisans of one of the parties, and if a newspaper writes an article in favour of its own party, such Magistrates can involve the offending journal in trouble, for the new law authorises them to prosecute such journals on a charge of injuring the feelings of a class of Her Majesty's subjects.

The same.

21. The *Paisa Akhbár* (Lahore), of the 20th January 1898, after giving the substance of the representations made by the Bengal Chamber of Commerce and the Bombay Presidency Association, remarks that the Legal Member stated that the object of the present Bill was to bring the Indian law of sedition into line with the English law, but that it was a pity that he should have taken no notice of the fact that there is great difference between England and India. In England the Magistrates are not foreigners and are not known to have treated accused persons with the highhandedness to which such persons are sometimes subjected in India. In addition to this, the good feeling and friendly relations that exist between the ruling classes and the people of England are unknown in India.

NATIVE STATES.

The office of Prime Minister of Baháwalpur.

22. The *Akhbár-i-'Am* (Lahore), of the 22nd January 1898, has received a communication in which the writer remarks that when an outsider is appointed Prime Minister of Baháwalpur he imports his protegés who are ignorant of the laws in force in the State, and pitchforks them into comfortable berths in preference to well-qualified natives of the State. Various expedients are resorted to with a view to getting rid of old servants, with the result that the administrative machinery is thrown out of order. It is very unfair that natives of the State possessing good educational qualifications should be held to have no claims on the State service. To remedy this, the writer urges that Government should see that its choice for the post of Prime Minister falls on an honest man, who is not only capable of administering the State, but is at the same time acquainted with its laws, &c., and has the interests of both the people and the Government at heart.

NATIVE SOCIETIES.

The Arya Samáj and the Christians.

23. The *Arya Gazette* (Lahore), of the 20th January 1898, remarks that the Aryas while delivering lectures make vehement declarations to the effect that now that the light of the Vedas has begun to spread, the supporters of all the faiths of Europe will tremble before that religion. But, as a matter of fact, they have done very little real work compared with the Christians. In support of this the Editor states that Pandita Ramábái baptised 116 Hindu widows of high family during the last month alone. The Editor is of opinion that so long as learned and pious men do not work for the Arya Samáj, it is impossible that the institution should progress.

MISCELLANEOUS.

The Middle School Examination at Gujrát.

24. A Gujrát correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th January 1898, states that the candidates for the Middle School Examination who were examined at the Gujrát centre copied each other's papers owing to the lax supervision exercised by the Examiner. Moreover, certain persons helped the candidates by other unfair means. It is also stated that the quantity of paper issued to the candidates was insufficient, and that the persons in charge of the examination sold the paper, saved and pocketed the proceeds.

Native newspapers and their subscribers.

25. The *Paisa Akhbár* (Lahore), of the 18th January 1898, states that another newspaper called the *Zamána* of Cawnpore has come to an end, leaving a balance of Rs. 7,000 in the matter of unpaid subscriptions. Those who subscribe a few rupees annually to a newspaper imagine that they are conferring a favour upon it. But they forget that some of the news supplied to them has cost the paper hundreds of rupees. Newspapers afford a test of the degree of civilisation to which a country has attained. If the newspapers are in a degraded condition, it follows that the country too is in a wretched state. It is impossible for newspapers to improve if the subscribers refuse to pay even for the cost of ink and paper. The Editor fears that if this state of things lasts, all the more respectable papers will have to be stopped. It is better that people should not take in newspapers if they do not mean to pay for them.

Punjab Government Press, Lahore—4-2-58—70.

[Confidential.]

[Vol. XI.] [No. 6.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 5th February 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	25th, 27th, 28th, 29th and 31st January.	27th, 28th and 31st January; 1st February.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	25th and 28th January.	28th and 31st January.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	19th, 20th, 21st, 22nd, 24th and 25th January.	28th January ...	900 "
	Weekly.					
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	24th January ...	28th January ...	550 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Siráj-ud-dín Ahmad	23rd January ...	Ditto ...	700 "

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	***Weekly*—concluded.**					
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	26th January ...	28th January ...	950 copies.
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	28th January ...	31st January ...	500 „
8	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	25th January ...	28th January ...	200 „
9	Lahore Punch ...	Do. ...	Abdul Rahmán ...	26th January ...	31st January ...	200 „
10	Núr Afshán ...	Ludhiána ...	M. Wylie ...	28th January ...	Ditto ...	496 „
11	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	24th January ...	Ditto ...	700 „
12	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	28th January ...	Ditto ...	300 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	2nd February ...	3rd February ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	27th, 29th and 31st January.	28th and 31st January; 1st February.	600 „
3	Victoria paper ...	Siálkot ...	Gián Chand ...	18th January ...	28th January ...	900 „
	Weekly.					
4	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	27th January ...	31st January ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujur Mal ...	31st January ...	3rd February ...	550 „
6	Chaudhwin Sadí ...	Ráwalpindi ...	Saraj-ud-dín Ahmad	1st February ...	4th February ...	700 „
7	Civil and M litary News ...	Ludhiána ...	Ghulám Mohi-ud-dín	2nd February ...	Ditto ...	950 „
8	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	29th January ...	31st January ...	500 „
9	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	2nd February ...	950 „
10	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 „
11	Kapurthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	31st January ...	125 „
12	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th January; 1st February.	28th January; 4th February.	200 „
13	Khair Khwáh i-Hind and Rekhta Akhbár.	Ditto ...	Maha Náráin ...	24th January ...	28th January ...	400 „
14	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	28th January ...	4th February ...	600 „
15	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	31st January ...	Ditto ...	450 „
16	Názim-ul-Hind ...	Do. ...	Názim Hussain ...	29th January ...	Ditto ...	300 „
17	Paisa Akhbar ...	Do. ...	Mahbúb 'Alam ...	Ditto ...	3rd February ...	11,000 „
18	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	28th January ...	4th February ...	304 „
19	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	24th and 31st January	28th January; 2nd February.	300 „
20	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	31st January ...	2nd February ...	475 „
21	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	21st and 28th January.	31st January ...	500 „
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	29th January ...	1st February ...	300 „
	Tri-Monthly.					
23	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st February ...	3rd February ...	180 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	Bi-Monthly.					
24	Safir-i-Tijárat ...	Delhi ...	Buláqi Dás ...	30th January ...	3rd February ...	10,000 copies.
	Monthly.					
25	Rifáh-i-'Am ...	Siálkot ...	Díwán Chand ...	For January ...	2nd February ...	500 copies.
26	Sarín Sabha Journal ...	Hoshiárpur ...	Mutasaddi Mal ...	31st January ...	3rd February ...	250 „
	GURMUKHI.					
	Weekly.					
27	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th January ...	1st February ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 6.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 5th February 1898.

POLITICAL.

1. The *Chaudwin Sadi* (Rawalpindi), of the 23rd January 1898, states that two addresses were presented to General Sir W. Lockhart at Rawalpindi one by the representatives of the Hindu, Muhammadan, Sikh and Parsi communities and the other by the Sikhs alone. It is not easy to see why the Sikhs should have presented a separate address. The only defect in the joint address was that it did not praise the Sikhs in particular, nor did it contain the remark made in the second address, *viz.*, that the Sikhs commenced the work of spreading civilization and enlightenment among these frontier savages during their régime. A historical account of the civilzation and enlightenment spread by the Sikhs in the Punjab and the frontier is about to be written. It is no doubt true that the Sikhs are a brave people, have fought gallantly on the frontier, and have suffered more heavily than any other section of the Native Army. Moreover, all classes of the people of India are proud of the bravery displayed by them and deplore the losses they have suffered during the recent operations. But this need not cast a slur on the gallantry displayed by Native troops of other communities. The Gurkhas have fought as gallantly as the Sikhs. The greatest credit is, however, due to the Muhammadan soldiers who took part in these operations. The reason why the Sikhs have suffered more heavily than others is that Government out of regard for their religious feelings did not compel the Muhammadan soldiers to fight against their co-religionists without necessity. It must not, however, be inferred from this that they hesitated to fight or displayed less gallantry than the Sikhs, seeing that the lists of casualties published contain the names of Muhammadans also. The Sikhs admit in their address that they regarded the tribesmen as their enemies, and their object in

The Sikhs and addresses to Sir William Lockhart.

fighting against them was the spread of civilization and enlightenment. But the loyalty of the Muhammadan soldiers, who were required to fight against their co-religionists was put to a severe test, and it is highly creditable to them that their religious sympathies have not stood in the way of their doing their duty by their Government. The Editor then quotes a paragraph from the *Civil and Military Gazette* praising the tribesmen in the army for remaining loyal at a time when Government was engaged in a war against their kith and kin, and remarks that there was no necessity for the Sikhs to present a separate address. It is anything but decent for any one to sing his own praises. Moreover, having regard to the necessity of promoting union between the various classes of Her Majesty's subjects, this action of the Sikhs appears to be impolitic. Sir William Lockhart when singling out the Sikhs for praise should not have forgotten the Native soldiers of other communities. The *Chaudhwin Sadi* concludes by remarking that the gallantry displayed and the services rendered by the Sikhs have been acknowledged not only in writing and by word of mouth, but also in a practical and substantial manner. The revenues attached to the Darbár Sáhib at Amritsar which had lapsed to Government have been restored. Baba Khem Singh Bedi has been made a K.C.S.I., while other concessions are being or will shortly be made. This is as it should be, but others should not be forgotten.

Camp followers in the frontier expedition.

2. The *Bhárat Sewak* (Jullundur), of the 24th January 1898, remarks that it goes without saying that great high-handedness is practised in impressing Kahárs, Bhishties, Coolies, &c., for frontier expeditions. The fear of these poor people that they may not return alive is well founded, seeing that greater care is taken of the safety of a mule than of the protection of a camp follower. They are required to bring the dead and the wounded from the field and run the risk of being shot themselves. The Military authorities should regard the poor camp followers as human beings and take some steps for their safety and grant pensions to the wounded and the heirs of those killed in action. According to the *Rozána Akhbár* the number of camp followers killed and wounded, as given in the list of casualties up to 10th January, is 9 and 25 respectively, whereas no less than 200 of them were previously reported to have been killed in the Bara Valley alone. It is not easy to see why the number of casualties among these non-combatants has been so much understated in official reports. It is apparent from this that the camp followers have been treated with a great want of consideration during the recent Military operations.

Mr. Naoroji, &c., on British rule in India.

3. The *Akhbár-i-'Am* (Lahore), of the 27th January 1898, commenting on the Resolution passed at the meeting of Indians at Bloomsbury, remarks that if all the evils from which the country is suffering are to be laid at the door of the Government, no one will hold such a Government in esteem. Who will care to regard British rule as a blessing if it is held to have brought famine, plague and poverty on the land? Moreover, what is the meaning of condemning the frontier war, which was undertaken owing to repeated acts of misbehaviour on the part of the frontier tribes? If the Resolution in question represents the

views of the educated natives, then it is idle to expect them to be loyal. Nay, it seems desirable that more prosecutions for sedition should be launched against them. The Editor then gives the substance of the Resolution and condemns the charges of dishonesty, highhandedness, &c., brought against the Indian Government. How can Government regard the educated natives as loyal subjects if they denounce it as a tyrannical, selfish and dishonest Government. The speeches delivered in support of the lengthy Resolution were extremely hostile to the Government, which was represented as an unmitigated curse to the country. It was further pointed out that if the educated natives became hostile to Government, the responsibility would rest with the latter. But what harm can the educated natives do by becoming hostile? Mr. Mullick went so far as to call upon all classes of the natives to sink their petty differences and to unite against the Government, and concluded by remarking that unless Government mended its ways, India would ere long be converted into another America. Such utterances may prove of some use in the free atmosphere of England, but here in India they make the Editor's hair stand on end. It must not be inferred from this last remark that the Editor is a coward. What he means is that these utterances, besides being absurd, are calculated to do an immense amount of mischief without doing the slightest good to the country. It is utterances like these which sometimes lead the authorities to set their face against measures of the greatest importance to the people and to suspect their loyalty. In support of this, the *Akhbár* states that Lord Wolseley has openly declared that if Military Colleges are opened for the education of the natives, it will be difficult for England to retain her hold on the country, while Lord Roberts has expressed his views regarding the next Indian Mutiny. Similarly the views held on the subject by Lord Landsdowne, Mr. Chamberlain, Lords Salisbury, Hamilton and Sandhurst are well known. In these circumstances, it is to be feared that the Bloomsbury Resolution will tend to strengthen the hands of the party which is already hostile towards India. The Editor promises to point out in a future article how the authors of this Resolution can justify their action.

How to regenerate India.

4. The *Núr Afshán* (Ludhiána), of the 28th January 1898, remarks that the people of India complain that the promises contained in Her Majesty's Proclamation of 1858 have not yet been fulfilled. They, however, forget that if they do not demand equal privileges with the Europeans they have none but themselves to blame. There is no union between the various classes of people inhabiting this country. The Hindús and the Muhammadans are jealous of each other; the Sikhs are playing a different tune while the Aryas are talking of the past glory of India. All this is, in the opinion of the Editor, attributable to the caste system and the religious differences of the people. It is impossible under these circumstances that the voice of the people should be heard. The best remedy would be the social and religious reform of the people, so that they may realise the fatherhood of God and the brotherhood of man.

The same.

5. The same paper remarks that, while the educated natives are clamouring for political rights, the ignorant Hindús are cutting their tongues out in the Siálkot District and offering them to the Goddess Káli, who has appeared in

the person of a girl of 11 years of age and who is apparently hungry for human tongues. One Bhagat is bent on offering his head. Oh Hindu superstition and credulity! what has not been done and what will not be done in thy name. The Editor advises those who have gone astray to turn to Jesus Christ who will give them rest.

Indian agitiation.

6. The *Bhárat Sewak* (Jullundur), of the 24th January 1898, remarks that all classes are agreed that the people of India heartily appreciate the blessings which British rule has conferred on the country. If a plebiscite were taken in any village, it would be difficult to find a single villager who wished to exchange British for native rule. Should not this fact be a matter of the greatest pride to a foreign Government? The idea that the people of India wish to overthrow the Government may be dismissed as simply preposterous. The question therefore arises, why are the people of India resorting to political agitation? The Editor is unable to endorse the definition of political agitation recently given by the Aligarh School of politicians, as the history of the civilized world does not prove that political agitation invariably ends in the overthrow of the Government. Political agitation as understood in India means that the representatives of the people bring the grievances of the latter to the notice of the Government with a view to having them redressed and continue to agitate till that object has been achieved. It is true that certain Bengálís have now and again used indiscreet language and thereby led the Anglo-Indians to suspect the entire native community of holding similar views. The real object of Indian agitation is to secure the removal of certain defects in the administration of the country. The *Anglo-Indian Press* being under the impression that, in the event of the natives succeeding in obtaining their legitimate rights, the claims of the uncovenanted *Anglo-Indians* and Eurasians will be ignored, abuse the natives in the most ungentlemanly language and provoke them into saying things which they do not believe in their heart of hearts. These utterances sometimes alarm the authorities and lead them to introduce retrograde measures into the Legislative Council to remedy the evil. A disinterested spectator who watches the scene from a distance cannot help feeling curious regarding the upshot of this state of things.

The Land Tax and the British Government.

7. The *Núr Afshán* (Ludhiána), of the 28th January 1898, publishes a communication in which the writer remarks that there is no foundation for the complaint that the British Government has assessed the land very heavily. Akbar was a just ruler, but his guiding principle was that the rayats should have just enough to keep body and soul together and pay the rest as revenue to Government. He, however, appears to have fixed the State demand at one-third of the entire produce. The Rájas of the Chola family, who ruled in the eleventh century, took one-half of the produce. The Editor then quotes from the work of Sir John Strachey, who states that Government takes 17 per cent. of the produce of canal-irrigated lands in the Punjab, while the Sikhs took as much as fifty per cent. for the same lands. Formerly, the merchants, the banias and the shopkeepers contributed nothing towards the expenses of the Government, but the income-tax has for some time past been imposed, which is realised from natives and Europeans alike. Would a native ruler have acted with similar

impartiality? The income-tax does not affect more than 4,56,000 people out of a population of 287 millions. Some wicked people assert that England is draining India of her wealth. This is not true. The progress of the export trade shows that the country is growing richer day by day. The writer then quotes figures regarding the import of gold which is converted into ornaments, and remarks that this affords a clear proof of the growing prosperity of the country.

Chaudhri Sultán Mnhammad's departure for Europe.

8. The *Paisa Akhbár* (Lahore), of the 28th January 1898, publishes a letter, posted from Aden by Chaudhri Sultán Muhammad, late Mír Munshi to the Amír of Kabul, in which, after giving an account of his journey from Lahore to Karáchi, he states that he left the latter place for Bombay on the morning of the 23rd December 1897 by the mail steamer *Dwarka* and reached Bombay on the 25th idem, at 8 A. M. The writer advises such Hindús and Muhammadans as have a mind to travel by sea to make their own arrangements for food, because beef and pork are always served at the table. If they cannot make their own arrangements they should request the steward not to serve them with any dish which contains beef or pork. And, moreover, they must themselves be careful about the matter, for it is quite possible that the steward may forget the directions or that the servant may serve the wrong dish. It is not difficult for a Hindu or a Muhammadan to do this, because a list of the dishes is always shown to every person before dinner. Mr. Gordon was waiting to receive the writer at Bombay, which place he left for Aden on the 25th December 1897 at 2 P.M. on board the *Caledonia*.

Subscriptions for the Cretan Muhammadans.

9. The *Wakíl* (Amritsar), of the 24th January 1898, publishes a lengthy list of the Muhammadans of the Hyderabad State, who subscribed towards the relief of the Cretan Muhammadans between the 6th October and 25th November 1897.

Native Volunteers.

10. The *Victoria Paper* (Siálkot), of the 25th January 1898, states that a correspondent urges that loyal Sikhs should be allowed to enrol themselves in Volunteer corps. The Editor, however, is of opinion that the privilege should be extended to all loyal natives regardless of their creed or nationality and not to the Sikhs exclusively.

GENERAL ADMINISTRATION.

The suppression of the plague in the Punjab.

11. The *Akhbár-i-'Am* (Lahore), of the 31st January 1898, remarks that it appears from the instructions issued by the Punjab Government for the suppression of the bubonic plague in the Province, that the Government have had to post no fewer than 120 Constables and Chaukidárs to secure the evacuation and segregation of a small village with a population of 2,300 souls, in addition to employing a large number of coolies and sweepers to construct huts. But what would the Government do if the plague were to spread in a city like Calcutta, Lahore or Agra? Whence would it find the necessary number of doctors, nurses or Police Constables, or the materials for constructing huts for such a large population? The Editor is of opinion that so long as the administrative staff are allowed to have ingress to or egress from the infected area, it

will be impossible for the Government to segregate the sick from the suspected, or the suspected from the healthy. The present arrangements for the suppression of the plague look like a *tamásha* and are not calculated to attain the object in view. It is, therefore, to be hoped that the Government will reconsider the plague regulations, and that in doing so, it will also attend to the following suggestions :—

(1) That the people should be segregated in their own houses or Muhalla.

(2) That, if it is considered necessary to evacuate a particular area, no place of religious worship in such area should be closed to the public.

(3) That someone from amongst the owners of the houses in the infected area, or some trustworthy person appointed by the owners should be told off as Chaukidár.

(4) That the people should be allowed to visit their friends and relations on marriage, and particularly on funeral occasions, as also to enquire after the health of a sick person.

(5) That only female doctors should be allowed to visit or inspect the women of an infected area, and that in no case should this rule be relaxed.

(6) That the patients should be allowed to consult native *hakims* also, and that the Government should make arrangements for these hakíms.

(7) That respectable persons of every community in the village should be consulted in making arrangements for the suppression of the disease, and that their suggestions should not be treated with contempt.

(8) That temples and other places of worship should not be disinfected with disinfectants, the use of which is prohibited by religion.

There is another matter of primary importance to which the Editor invites the attention of the Government, and it is this, that in all cities and villages throughout India great attention should be paid to sanitation. Disinfectants should be largely distributed to the public and the authorities should see that these disinfectants are used Above all, the arrangements made should be such as are not likely to interfere with the religious feelings of the people or the privacy of women.

Remands in criminal cases.

12. The *Victoria Paper* (Siálkot), of the 24th January 1898, remarks that it is no doubt desirable to grant a remand in certain cases in order to prevent real offenders being immediately discharged for want of evidence, but that at the same time it is necessary that a remand should not be given without sufficient reason so as to prevent innocent persons being kept in custody. The Magistrates should therefore carefully consider all the arguments adduced in favour of remands, and should hesitate to grant such applications until they are satisfied that sufficient reasons exist for acceding to the request

of the Police in this respect. Moreover, a Police officer who obtains a remand without sufficient reason should be held legally liable to pay damages to the party injured. If this were done, the Editor feels certain that no Police officer would think of making such an application, except in cases of necessity.

Complaint against the Deputy Inspector of Police, Bhera.

13. The *Dost-i-Hind* (Bhera), of the 28th January 1898, remarks in its supplement, entitled the *Gulzár-i-Bhera*, that some months ago the Editor caught a man in the act of committing theft in his house and took him to Ináyat Ullah, Deputy Inspector, in charge of the station. The thief being a favourite of the Deputy Inspector, the latter let him off. The Editor complained against this action of the Deputy Inspector, with the result that a fresh investigation was commenced against the man. This, coupled with the fact of the Editor's having written several articles against the Police and Ináyat Ullah, roused the wrath of the Deputy Inspector, who became his inveterate enemy. The Deputy Inspector accordingly resolved to avenge himself by getting up false cases against the proprietor, his relatives and others connected with the newspaper (*Dost i-Hind*). As an instance in point, the Editor cites a case got up against him by a Police Constable, named Goláb Singh at the instance of the Deputy Inspector, under Section 353 of the Indian Penal Code (assault or use of criminal force to deter a public servant from discharge of his duty), in which the Editor was acquitted by the Magistrate, who animadverted on the conduct of the Police. The writer further states that Ináyat Ullah, in collusion with Sheikh Fazal Iláhi, Honorary Magistrate, who is also an enemy of the Editor, has got up another case against him. Ináyat Ullah has laid before the Court a page from an issue of the *Dost-i-Hind* (Bhera) or its Supplement which does not contain the necessary declaration, with a view to action being taken against the Editor for this omission. It is for the Government, however, and not for the Police or the Honorary Magistrate to take action in regard to such omissions. In July 1896 the Editor was warned by the Chief Secretary for a similar oversight through the Deputy Commissioner of Shahpur.

Extension of service to Mr. Bruere, District Superintendent of Police, Karnál.

14. The *Akhbár-i-'Am* (Lahore), of the 28th January 1898, publishes a communication in which the writer states that it is a matter for congratulation that the Government has been pleased to grant Mr. Bruere, District Superintendent of Police Karnál, an extension of one year's service. But it would have been better still if an extension of five years had been granted to Mr. Bruere; for if he is made to retire after the expiry of one year, the Phulkián and the Jínd, Nabha, Patiála and the Faridkot States will suffer a great loss. Mr. Bruere has, by his energy and zeal for the welfare of the public, put a stop to all sorts of heinous crimes between Delhi and Ferozepore, restored peace in the Phulkián and the other States, and above all has during the last three years had nearly one hundred dacoits convicted and sent to jail.

The Indian Police.

15. The *Wakil* (Amritsar), of the 24th January 1898, remarks that the *Pioneer* of the 5th idem points out certain defects in the Police Department. The remarks of the *Pioneer* regarding the inefficiency of the Police are true, but

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[redacted] process-server thereupon seized him and attempted to drag him off. But a few Parsees who were at that time sitting in the court-room got up and protested his being subjected to further insult. It is a matter of surprise that an order like this should be carried into effect without any summons having served through the proper channel, or a reasonable time being granted for payment of the fine, and further that a respectable official like a Kánúngo should be insulted in this way. The writer has taken criminal proceedings against Wilson for the insult offered to him and has applied for a copy of the Munsif's order to appeal against his decision. The writer further states that on receipt of the above application the Munsif sent a notice on the 25th January to the Tahsildár granting the Kánúngo a period of two weeks in which to pay the fine.

17. The *Koh-i-Núr* (Lahore), of the 25th January 1898, remarks that a panic was caused owing to the prevalence of a rumour to the effect that the solar eclipse of the 22nd January would be followed by a severe shock of earthquake, lasting for more than 11 gharís. The rumour is altogether without foundation and the Government should try to find out the persons who spread it and make an example of them.

Rumour regarding an earthquake.

18. The same paper remarks in another place that the Pandit, to whom the prophecy was ascribed, has published a refutation o the same. This being the case, Government should try and bring to justice those who caused this panic.

The same.

19. The *Akhbár-i-'Am* (Lahore), of the 28th January 1898, remarks that the panic created by the rumours of the earthquake has spread like wild fire. Many of the people in the Kashmír State have left their ordinary business and taken to the worship of the Deity. Some are building huts in the jungle to save their lives while others are anxious to save their valuables from the impending destruction. The Editor, however, believes that the rumour is without foundation and that according to the Shastrás millions of years must elapse before such a disaster can overtake the country.

The same.

20. The *Núr Afshán* (Ludhiána), of the 28th January 1898, publishes a communication from Jaswant Singh of Kot Gadh, in the Simla District, in which, after reproducing the inscription of the golden leaflet alleged to have fallen from the sky in a temple at Káshi, he remarks that it is a matter for surprise that the contents of this letter should have produced such a profound impression on the people who are indifferent to the preachings of Missionaries regarding the coming wrath of the Almighty.

The same.

Seeing that great excitement prevailed among the natives, the Christian Missionaries of that place displayed considerable energy in preaching the Gospel. The writer asks other preachers also to take advantage of this opportunity of warning the people against their sins and proclaiming the approach of the kingdom of heaven. The writer further states that the remark in the leaflet regarding the advent of the "Satta Yuga" which will last for a thousands years has in reality been borrowed from the Bible, and corresponds to the Millenium of the Christians. It is desirable that the Christian Missionaries should proclaim this fact to the natives, and carry to them the glad tidings of the kingdom of the Son of God which is fast approaching.

21. The *Victoria Paper* (Sialkot), of the 20th January 1898, remarks that the period of office of the President, Vice-President and six nominated members of the Siálkot District has expired, and urges that it is desirable in the interests of the Board, that the Deputy Commissioner and the Revenue Extra Assistant Commisisoner should be nominated *ex-officio* members. There is no reason why these officers as well as the Tahsíldárs should be excluded from the District Board of Siálkot, when they are nominated to the District Boards of

The District Board of Siálkot.

Amritsar, Lahore and other places. If the Local Government consults its Chief Secretary, the Honourable Mr. L. W. Dane, who was Deputy Commissioner of Siálkot and acquired a complete knowledge of the affairs of that district, he will in all probability approve of the suggestion. The zamíndárs of the district, so far as the Editor can judge, are also likely to endorse the proposal. The Revenue Extra Assistant Commissioner spends a good deal of his time in making a tour of the district, and his intimate knowledge of the requirements of the people will enable him to give valuable advice to the Board. The nomination of the Revenue Extra Assistant Commissioner as an *ex-officio* member is as desirable as that of the Civil Surgeon, and the Editor trusts that the Local Government will in the interests of the Board invite an expression of opinion on the subject from the Commissioner and Deputy Commissioner concerned.

Militia ry pensions.

22. The *Lahore Punch* (Lahore), of the 26th January 1898, remarks that although military men are more useful to the Government than civilians, the pensions allowed to the former are smaller then those granted to the latter. The Editor urges that justice requires that the total amount of pension granted to military men and civilians be added together and that the whole amount should he divided between the two in proportion to their respective salaries.

Appointment of commissions for local enquiries.

23. The *Wazír-i-Hind* (Siálkot) of the 28th January 1898, remarks that judicial officers generally issue commissions for local enquiries either to their own relatives or to those who have been recommended to them by their friends or relatives. Such persons are mostly illiterate and dishonest. To remedy this the Editor repeats the suggestion made in a previous issue that none but honest and well-to-do persons should be selected, and that preference should be given to those who possess some knowledge of the law. An official, before appointing a commission, ought to satisfy himself as to his character.

LEGISLATION.

The law of sedition.

24. The *Paisa Akhbár* (Lahore), of the 25th January 1898, explains the scope of the proposed amendment of the law of sedition, and remarks that the measure if passed into law will sound the death-knell of liberty of speech and free criticism, and will hang over the heads of journalists like the sword of Damocles. A free Press is useful not only to the people but to the Government as well. The subject has engaged the attention of the authorities on previous occasions, and former enlightened Viceroys considered it desirable to confer this boon on the country in order that the Government might be kept informed of the state of the people and the doings of its officials. Indeed, when one Viceroy deprived the Vernacular Press of its liberty, his successor at once repealed the Act. A free Press, besides bringing the grievances of the people to the notice of the authorities, serves as a safety-valve. The Editor then goes on to say that the Government of India should not lose sight of the fact that the liberal party, which represents one-half of the English nation, and the teeming millions of India are dead against this measure; otherwise, whenever an enlightened Viceroy comes to India, he will deplore the policy of Lord Elgin and find himself compelled to reverse it. As a matter of fact the law already provides

for all kinds of indiscretions that a journalist is capable of committing, and apparently the object of the Government in making the law still more strict is to gag the Press. A wise doctor always purges the system of all bad humours for fear that they should accumulate and find an outlet in another part. In the same way, a wise man does not regard a sycophant as a true friend, because a real friend is one who points out one's short comings to one's face.

The same.

25. The *Victoria Paper* (Siálkot), of the 22nd January 1898, remarks that the native papers urge that, as under the proposed law of sedition, contempt of the Government is made punishable under Section 124 A., Indian Penal Code, liberty of speech and of the Press will become a thing of the past. Fair criticism is impossible without the use of contemptuous language. The Editor is, however, unable to endorse this view, and remarks that fair criticism of the measures of Government is quite possible without resorting to such language. Nay, criticism couched in respectful language is much more effective than that made in a contemptuous tone. The fact is that the indiscreet writings published by some of the Indian newspapers have compelled Government to introduce the measure in question. If native journals fail to mend their ways and persist in writing in a contemptuous tone, they must remember that what *was* to be done, *has* been done or will soon be done, *i.e.* the Bill will be passed into law during the present session of the Legislative Council.

MISCELLANEOUS.

Sanitation of Lahore.

26. The *Akhbár-i-'Am* (Lahore), of the 25th January 1898, remarks that it is a pity that the sanitation of Lahore City is being neglected. The Editor has often seen heaps of filth and nightsoil lying in the streets. Besides, the arrangements for removing the nightsoil from the city are very troublesome to the people. At present the filth is removed in open carts which leave behind an offensive smell. The Editor urges that the nightsoil should be removed in closed carts, and that these carts should be painted with coal-tar from time to time.

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[Confidential]

[Vol. XI.] [No. 7.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	1st, 3rd, 4th and 9th February.	2nd, 4th, 5th and 10th February.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	1st, 2nd and 3rd February.	2nd, 3rd and 4th February.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	28th January; and 2nd February.	5th February ...	900 ,,
	Weekly.					
4	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	4th February ...	8th February ...	190 copies.
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	Ditto ...	5th February ...	500 ,,

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly—concluded.					
6	Khair Khwáh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Náráin ...	1st February ...	5th February ...	400 copies.
7	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	1st and 8th February	3rd and 10th February.	200 „
8	Názim-ul-Hind ...	Do. ...	Názim Hussain ...	8th January ...	27th January ...	300 „
9	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	7th February ...	9th February ...	475 „
10	Wafádár ...	Lahore ...	Fazal-ud-dín ...	1st and 8th February	3rd and 10th February.	1,200 „
11	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhbar.	31st January ...	3rd February ...	700 „
	GURMUKHI.					
	Weekly.					
12	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd January ...	8th February ...	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	7th, 8th and 10th February.	8th, 9th and 11th February.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	7th and 8th January.	8th and 10th February.	600 „
3	Victoria paper ...	Siálkot ...	Gián Chand ...	26th, 29th, 30th and 31st January.	5th February ...	900 „
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh ...	7th February ...	11th February ...	246 copies.
5	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	13th January ...	8th February ...	190 „
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	9th February ...	11th February ...	950 „
7	Faiz-i-'Am ...	Delhi ...	Abdul Ghuffár ...	8th February ...	Ditto ...	400 „
8	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	5th February ...	8th February ...	500 „
9	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	Ditto ...	950 „
10	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
11	Khair Khwáh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Naráin ...	8th February ...	10th February ...	400 „
12	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	7th February ...	11th February ...	450 „
13	Lahore Punch ...	Do. ...	Abdul Rahmán ...	2nd February ...	8th February ...	200 „
14	Nazim-ul-Hind ...	Do. ...	Názim Husain ...	5th February ...	10th February ...	300 „
15	Núr Afshán ...	Ludhiána ...	M. Wylie ...	4th February ...	5th February ...	496 „
16	Paisa Akhbar ...	Lahore ...	Mahbúb 'Alam ...	5th February ...	10th February ...	11,000 „
17	Punjab Samachár ...	Do. ...	Pohlo Mal ...	Ditto ...	8th February ...	2,500 „
18	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	7th February ...	9th February ...	300 „
19	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	27th January; 3rd February.	5th and 9th February.	600 „
20	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	4th February ...	8th February ...	500 „
21	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	5th February ...	Ditto ...	300 „
22	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th February ...	9th February ...	547 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Monthly.					
23	Singh Sahái ...	Amritsar ...	Arjan Singh ...	25th January ...	8th February ...	200 copies.
	HINDI.					
	Monthly.					
24	Jain Patrika ...	Lahore ...	Gyán Chand ...	1st February ...	8th February ...	...
25	Punjab Theosophist ...	Do. ...	Gobind Sahái ...	Ditto ...	Ditto ...	300 copies.
	GURMUKHI.					
	Weekly.					
26	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st February ...	10th February ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 7.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 12th February 1898.

POLITICAL.

1. The *Akhbár-i-'Am* (Lahore), of the 1st February 1898, remarks that the *Civil and Military Gazette* has attacked Sir Richard Udny and used such libellous language towards him as no Congressman ever used against a Government official. The *Pioneer* has also indulged in mean criticism of the same sort, merely because Government intend to confer the newly-created post of Chief Commissioner of the frontier on Sir Richard. These papers hold Sir Richard Udny in such scant esteem that in their opinion he would not dare to show his face if he were placed on a donkey with his face blackened and paraded through a city (*sic*). If the *Civil and Military Gazette* and the *Pioneer* really enjoy the influence they pretend to, Sir Richard should certainly find it difficult to show himself before the public after having been so foully libelled by these papers. In attacking Sir Richard, regardless of his long service, the *Civil and Military Gazette* has been guilty of an act of gross impertinence and wickedness which will not commend itself even to Congressmen. The Editor is no partisan of Sir Richard, but Native papers cannot help praising Government officials, as the Bombay High Court has interpreted disaffection to imply want of affection. This interpretation does not appear to the *Akhbár* to be correct, as it is quite possible for a man not to entertain any affection for the Government without being disaffected. This, however, is a digression. The fact is that the *Civil and Military Gazette*, &c., have urged an amendment of the existing law of sedition, in order to prevent Native papers from indulging in impertinent writings. But, strangely enough, the same paper which took to task the Indian Society in London for indulging in strong and plain language, now publishes this libellous article against a Government official who has served for 23 years and earned a Knighthood as a reward for his services. Is this loyalty? Granted that Sir Richard has committed

The Anglo-Indian Press on Sir Richard Udny.

mistakes, but what officer is there, from the Viceroy downwards, who has not? If the attacks made on the Commissioner of Pesháwar are, in the opinion of these papers, justified, how is it that they begin to boil with rage and denounce as disloyal, any Native journalist who criticises the acts of Lords Sandhurst, Lansdowne, &c. The Editor is unable to express any opinion regarding the merits of the case, as it is quite possible that Sir Richard Udny may be able to explain away the charges preferred against him. The question, however, is, whether these attacks, which are really attacks against the Government, are justifiable. If this question be answered in the affirmative, then the speakers at the Bloomsbury meeting have rendered a greater service to the Government than the *Civil and Military Gazette*. If, on the contrary, it is answered in the negative, then it behoves the authorities to bring the Anglo-Indian papers to their senses before falling foul of the Indians in London.

Sir Richard Temple on the frontier policy.

2. The *Pai sa Akhbár* (Lahore), of the 2nd February 1898, gives the substance of a letter addressed to the *Times* by Sir Richard Temple on the frontier policy, and remarks that it has repeatedly urged the adoption of the policy now advocated by Sir Richard, *viz.*, that the tribesmen should be punished whenever they commit a fault, but that Government should assure them, at the same time, that it does not mean to interfere with their independence. As no benefit is likely to accrue from the annexation of tribal territory, which has never been occupied by any ruler within historical times, there is no reason why the Government of India should bear the expense and trouble which the permanent occupation of such a country must entail.

Rumours on the frontier.

3. The *Akhbár-i-'Am* (Lahore), of the 4th February 1898, observes that the disaster which recently befell the British troops in the Khaibar Pass has, in addition to strengthening the hands of the Liberal Press in England, which has all along been attacking the frontier policy of Government, turned the heads of the Pathán subjects of Her Majesty on the borders of the Pesháwar District. They have begun to look down upon the English, and regard them as nothing in comparison with the Pathans. They exaggerate the gains of the tribesmen and the losses sustained by the British Government, and have given out that one thousand British officers and from ten to twelve thousand men have been killed in the recent encounter. If even half the rumours current on the frontier and published by the Anglo-Indian Press are correct, Government would do well to re-establish its prestige on the frontier.

Supply of arms to the Sheikhs of Arabia, &c.

4. The *Wakil* (Amritsar), of the 31st January 1898, remarks that according to a recent telegram the British Consul at Bushire has confiscated a cargo of arms, which the steamer *Baluchistán* was trying to land at Muscat, as also a number of rifles in the shops of the merchants at Bushire. It appears that the English merchants continued to sell arms to the Sheikhs of Arabia and the rebellious subjects of Persia, at a time when war was going on on the frontiers of India. The British Consuls, a large number of whom are posted on the shores of the Persian Gulf, not thinking that these arms would be resold by the rebellious subjects in Turkey and Persia to the Afridis, took no steps to prevent English merchants from selling them to the rebels in the Sultan's and

the Shah's dominions, although they were even asked by the Governments concerned to put a stop to the traffic. It was for this reason that the Editor, in its issue of the 6th December 1897, deprecated the action of the Government of India in sending some Lee-Metford rifles as a present to the Arab Sheikhs (*vide* paragraph 10 of the Selection No. 50 for 1897). And even now the British Consul would not have confiscated the arms on board the *Baluchistán*, if he did not fear that these rifles might find their way to the Afridís, and be used by them against the British Government itself. These facts ought to convince the Government that its action, in providing the Sheikhs and the rebellious subjects of Karámán with arms, will prove as detrimental to the Governments of Turkey and Persia as it has proved to the British Government itself, during the war with the Afrídís.

England's troubles.

5. The *Paisa Akhbár* (Lahore), of the 2nd February 1898, publishes a letter from its English correspondent, who remarks that Great Britian is just now confronted with a plentiful crop of troubles. She is engaged in a useless war with the Dervishes in Southern Egypt, while the tribes on the North-West Frontier of India have inflicted great loss on her in both men and money. The administration of the tribal territory, intervening between India and Afghánistán, should be entrusted to the Amír, who should receive a subsidy of five lakhs a year in addition to 11 guns and ammunition. Moreover, England has alienated Turkey, with the result that Muhammadan rulers in Asia, Europe and Africa have become hostile to her. If she were on good terms with the Dervishes she would have nothing to fear from Abyssinia and France. If the Indian frontier had been where it was in the time of Sher Ali Khan, the Government of India would have avoided the loss it has recently sustained on the North-West Frontier, for it could then have asked the Amír to punish the frontier tribes. If England were to make common cause with the Sultán, the Chinese problem would be settled at once. Crete should, in the opinion of the writer, be at once restored to Turkey. The correspondent then points out that the Nizám of Hyderabád has appointed a Hindu to the office of Minister of War, the Sultán has appointed a Christian and a Greek to the responsible post of Ambassador to the Court of St. James. Again, the Persian Consul at Calcutta is a Hindu gentleman. Who can say, in the face of these facts, that the Muhammadans do not treat Christians and Hindús with kindness? It behoves the Government to ally itself with Muhammadan rulers, so that she may be feared by Russia, Germany and France.

Referring to frontier affairs, the writer states that, according to the English papers of the 4th January, the failure of the Tirah Expedition is due to the incompetence of British officers, and that General Lockhart is coming to England to discuss the matter with his seniors. It is true that British troops are well clothed, well fed, well disciplined, and well armed, but soldier-like qualities are a different matter. The writer, who has read accounts of thousands of battles, is of opinion that Native soldiers should be commanded by Native officers. Nay, there would be no harm even if European regiments were officered by Natives. No Native has received a commission in the army since the days of the Mutiny; and what a good thing it would be if no commissions were given to Europeans up to the end of the current century.

The same correspondent in another paragraph remarks:—Granted that India is a Dar-ul-Islam and that Indian Muhammadans enjoy full liberty under the British Government, yet having regard to the fact that they have been left behind in the race for progress, the present is an age of Dar-ul-Harb for them. He therefore advises them to be up and doing and to endeavour to advance in education with rapid strides. The writer also remarks that, if Government started a number of Banks with a view to save the Muhammadans from the rapacity of money-lenders, they would never think of becoming disloyal. It must not be inferred from this remark that the Indian Muhammadans yield to any other class in loyalty. What the writer wishes to urge is that Government should see that they are not driven to desperation. If the suggestion regarding the opening of Banks were adopted, Government would be able to realize its revenue with ease, while famine would cease to visit the land. In conclusion, the writer remarks that if Government grants the prayers of the people, the latter will bless it day and night and will ever be ready to sacrifice their lives for its sake. Let the authorities remember that those who flatter them are their enemies, and that their true friends are those who advice them to promote the welfare of their poor subjects. The writer, however, does not mean to say that he will become rebellious or incite others to rebellion if his prayers are rejected; such things are done by a mean and not by a brave people.

The Indian Muhammadans and the Sultan of Turkey.

6. The *Wafádár* (Lahore), of the 1st February 1898, publishes a communication from Khán Bahádur Sheikh Ahmad Husain Khán, Taluqdár and Honorary Magistrate of Paryawan (?) in the Partábgadh District, in which the writer endeavours to show that the Indian Muhammadans are wrong in holding the Sultán of Turkey to be the Caliph. The Khán quotes the traditions of the Prophet in support of his view, and calls upon the Indian Muhammadans to remain steadfast in their loyalty to the Government, under whose protection they are living. Let them remember that their loyalty is being put to the test at the present moment, and, if they emerge unscathed out of the ordeal, they will prosper and make great progress. According to Ibn Walid Tartusi, the best ruler is one who rules impartially over the various classes, who refuses to connive at the wrong doings of the strong, and who does not deny justice to the weak. The writer is of opinion that Her Majesty the Queen-Empress possesses all these qualifications, and that it behoves her subjects to feel grateful for the religious liberty they enjoy under her rule.

Pensions granted to Turkish and Native soldiers.

7. The *Akhbár-i-'Am* (Lahore), of the 3rd February 1898, publishes a letter from its Glasgow correspondent, who states that the Sultán of Turkey has sanctioned a pension of Rs. 38 per mensem for all soldiers wounded in the Græco-Turkish war. In India the pension granted to a native soldier after 30 years, or to his widow, in the event of his being killed in action, is Rs. 4 only. Is it just that thousands of rupees should be remitted to England for payment to the heirs of officers killed on the frontier, and that a pension of Rs. 4 or Rs. 5 only should be granted to the widows of Hindu and Muhammadan soldiers? If the English consider this treatment to be just, then their notions of justice are beyond the comprehension of the writer.

8. The *Wakil* (Amritsar), of the 31st January 1898, states that it has remitted Rs. 825 for the relief of the Cretan Muhammadans, through the Hon'ble Hussain Kami, the Turkish Consul at Karáchi, and that the *Paisa Akhbár* has likewise forwarded Rs. 800 for the same purpose, through the Turkish Consul, to Constantinople.

Subscriptions in aid of the Cretan Muhammadans.

9. The *Názim-ul-Hind* (Lahore), of the 8th January 1898, reproduces an article from the *Shams-ul-Akhbár*, which the latter has translated from an Arabic paper, called the *Ilm-i-Sománi*, published in Egypt, and in which the writer takes the British Government to task for practising gross oppression upon the people of India in connection with the plague. The *Názim-ul-Hind* remarks that the article in question is as objectionable as those published in the Turkish paper called the *Málúmát*, and fails to understand why its entry into India has not been prohibited.

An Egyptian newspaper on British rule, &c.

10. The *Wafádár* (Lahore), of the 8th February 1898, states that several of its readers have often complained that the *Wafádár*, though an old-established and respectable newspaper, does not discuss the affairs of the country in a free and independent manner. In reply the Editor would ask these gentlemen to ponder over the condition of India, and to note the political writings appearing in the columns of certain newspapers, which have brought disgrace and suspicion on the Natives, by indulging in strong language and endeavouring to create disaffection in the country. Papers of this class have, by their violent attacks on the administration, and especially on the policy of Government, impaired the usefulness of the Press, and compelled the authorities to prosecute certain Editors and warn others. Again, there are newspapers which, instead of advocating the cause of the children of the soil, have for some time past been championing that of foreign countries, and raised a commotion in the land in the name of religion. Under the pretext of showing sympathy for their co-religionists, these papers collected subscriptions from the Hindús and Muhammadans in aid of the Sultán, whom they represented to be a needy and weak ruler. It is such behaviour on the part of certain papers which has compelled the Government of India to amend Section 124 A. In these circumstances it is necessary that the Native Press should preach loyalty and peace instead of publishing articles calculated to lead to a breach of the public peace, or making adverse and ill-considered comments on differences among foreign rulers, on political questions. It should also refrain from exciting, in the name of religion, the Muhammadans, by unduly favouring the Sultán and representing England as the enemy of Turkey. The Editor then goes on to say that the *Wafádár* is in the habit of discussing national and political questions in a moderate tone, and generally contends itself with writing on moral, literary and historical subjects. In conclusion, the *Wafádár* advises the native newspapers to think of the welfare of India alone, and to have no concern with the affairs of foreign countries.

The *Wafádár* and politics.

Alleged case of Suttee.

11. The *Akhbár-i-'Am* (Lahore), of the 4th February 1898, states that a friend of the Editor, who has just arrived from Batála, has told him a wonderful story. The story seems somewhat incredible, and it is probable that it may turn out to be another hoax, like the one concerning the descent of a gold leaflet from the sky in a temple at Káshi. The Editor, therefore, cannot vouch for the accuracy of the story, which is as follows :—There is a small village, called Khanna, in the Gurdáspur District, where a goldsmith owns a house. He had a daughter, who has now reached the age of puberty. This girl had been married some time previously but the *gauna* (bringing home a wife from her father's to her husband's house when she reaches the age of puberty) ceremony was still to be performed. One day the girl came to her mother and, putting aside all thoughts of shame or decency, asked her mother to allow her to pay a visit to her husband's house. The mother was quite taken aback at hearing this from her daughter. She told her that it would argue great want of modesty on her part to go there, until the *gauna* ceremony had been formally performed. But the girl still insisted upon going. Early next morning the girl left her house and wended her way in the direction of her husband's village. On reaching her destination, she went direct to his house ; on being questioned by her mother-in-law, she stated that she had come to warn them of the impending death of her husband which was to take place after eight days. The mother uttered a cry of anguish and called her husband to listen to what the girl had to say. The husband too was greatly alarmed at hearing the tale and reported the matter to the Police. The Police officials, being curious to test the accuracy of the prophecy, kept the husband and wife in two separate rooms. The girl further begged that in the event of her husband's death taking place within the time stated, she might be permitted to burn herself alive on his funeral pyre, but that, if he survived, she might be made to undergo any punishment. For seven days her husband was quite hale and hearty. On the eighth, he asked for some water to drink. A Police Constable, who was with him, went to fetch fresh water from a well. The husband raised the vessel containing the, water to his mouth There was a small snake in it. It bit him on the tongue and he was suddenly thrown into convulsions and breathed his last.

The girl expressed her readiness to perform Suttee. Accordingly, a large funeral pyre was erected and the dead body was placed within. The girl seated herself on the pyre with joy beaming in her face. It is stated that the Deputy Commissioner was present on the occasion, with a large number of people, and all were waiting for the signal to set fire to the pyre. But none dared do so in the presence of a Government Officer. It is said that the girl insisted on the pyre being set fire to, but that the Deputy Commissioner said that, if she was a real Suttee, she ought to be able to set fire to the pyre with her breath. Upon this the girl blowed hard at the pyre. She seemed to emit fire, and the whole thing was in flames, and all was over in a short time.

The Editor wonders that such an incident should have taken place in the presence of a Deputy Commissioner and a District Superintendent of Police, and that the *Daily News* or the *Times* (London) should have made no mention of it,

12. The *Dost-i-Hind* (Bhera), of the 4th February 1898, publishes a communication in which the writer states that a European, who holds the rank of Major in the 11th Cavalry at Nowshera, has adopted a novel way of spreading Christianity. It appears that the Major in question recently ordered the soldiers and Sardárs of the regiment to prepare their food in one place. After this had been going on for some time, the Major one day knowingly entered the *chauka* (place for cooking food) and thus spoiled the food, which had to be given to the sweeper. The soldiers prepared new food, but none of them could muster up courage enough to tell the Major that he had spoiled what they had already cooked. Again, on the 13th January 1898, when food was being prepared, the Major wanted to enter the *chauka*, but, on the cook remonstrating with him, the Major began to abuse the man. The Sardárs thereupon pointed out that the cook was in no way to blame in warning him against entering the *Chauka*, and that he (the Major) had spoiled their food on a previous occasion. The Major was much enraged at this, and complained that they regarded him as a low (*adna*) person. The soldiers and the Sardárs ought to eat with him and, if they did not, he would put the Sikhs to great loss and inconvenience. The poor Sardárs are in a fix. They can neither tell him that their religion does not permit them to eat with him, nor can they forsake their religion and embrace Christianity. It is, however, to be hoped that the Major will abstain from such conduct in future.

Complaint against a Major in the 11th Cavalry stationed at Nowshera.

13. The *Victoria Paper* (Siálkot), of the 28th January 1898, remarks that it is desirable that a law should be passed requiring newspapers not to publish prophecies calculated to create panic among the people. But, if it is not politic to prevent the publication of such prophecies, it should be provided that those who circulate false prophecies by means of a notice or newspaper, should be liable to be punished.

Circulation of false prophecies.

14. The *Koh-i-Nûr* (Lahore), of the 1st February 1898, after stating that the 29th and the 31st January passed without witnessing any earthquake, suggests that the making of such alarming prophecies should be made culpable by law, so as to prevent mischief-makers from creating unnecessary panic.

The same.

15. The *Siráj-ul-Akhbár* (Jhelum), of the 7th February 1898, publishes a communication in which the writer states that the prophecy published by some astrologer, that a terrible earthquake was to take place on the night of the 29th January last, spread quite a panic among the ignorant. The Hindús were especially terror-stricken, and commenced feeding the Brahmins as a means of propitiating the Almighty and averting His wrath. This panic increased as the 29th drew nigh, and the ignorant were fully convinced that their days were numbered. Those, however, who believe that man cannot read the hidden future, tried to reassure the terror-stricken, but to no purpose. On the night of the 29th January the people who had faith in the astrologer were in a state of fearful nervousness, and many have fallen ill from its effects. No earthquake, however, came, and the night passed off peacefully. It is to be hoped that people will henceforth cease to have any faith in the prophecies of astrologers.

The same.

16. The *Paisa Akhbár* (Lahore), of the 1st February 1898, remarks that, although the fact of a people being immersed in ignorance is sometimes a source of advantage to the Government, still, in most cases, it is rather a source of trouble and inconvenience. In support of this, the Editor states that the Government would have had no trouble in enforcing the plague regulations, nor would there have been any such riots as those which have recently taken place at Sinnár, if the people believed that, what the Government was doing, was for their benefit. Nor, again, would the Government have had any difficulty in reassuring the people, at the time when the rumours of the impending destruction of the earth by a severe shock of earthquake had created such a panic among them, had the people only known that no one could make such a forecast.

Government and the ignorance of the people.

17. The *Khair Khwa-i-Hind* (Delhi), of the 1st February 1898, publishes a communication in which the writer suggests that whenever plague breaks out in any town or city, residents who are anxious to leave the place, should be subjected to a medical examination at the Railway Station, and those suffering from the disease should be refused a ticket. Similarly, those intending to leave by ekkas or other conveyances should first be required to undergo an examination, and if sick, be prevented from leaving and kept in a segregation camp outside the city. This suggestion, if adopted, would reassure the public, prevent the spread of the disease and save a good deal of expenditure.

Precautions against the plague.

18. The *Akhbár-i-'Am* (Lahore), of the 9th February 1898, publishes a communication in which the writer, after giving a copy of the instructions issued by the Deputy Commissioner of Delhi for the prevention of the bubonic plague in that city, remarks that the matter has created quite a stir among the people of Delhi, who do not know how to act up to these instructions, or what steps to take to get their rigour lessened. This forms the topic of the day among the people, who are already suffering from the effects of the last famine, and have to work hard to earn their bread. It is, however, to be hoped that the plague will not make its appearance in the city. But if it does, the residents will find it very difficult to obey the instructions in question. Accordingly, they are thinking of submitting a petition to the Deputy Commissioner praying him to make the necessary alterations in the regulations. The writer further states that on the night of the 4th instant some badmásh pasted on to the Clock Tower, in the Chandni Chauk, a written placard, to the effect that the residents of Delhi cannot obey the instructions issued by the Deputy Commissioner, and that, if they are oppressed like this, the scenes of 1857 are likely to be re-enacted. The placard has attracted the attention of thousands of people.

The same.

19. The *Paisa Akhbár* (Lahore), of the 1st February 1898, publishes a communication from Maulvi Muhammad Said, a teacher in the Saulkia School at Mecca, now in the quarantine camp at Lodhrán, in which the writer highly praises the quarantine arrangements made at that place for the accommodation of pilgrims

The Lodhrán quarantine camp.

bound for Mecca, and remarks that great credit is due to the Hindu Tahsíldar, in charge of the management of the quarantine, for his considerate treatment of the pilgrims. The writer has several times been placed in quarantine at Cámrán, and is of opinion that the arrangements made at Lodhrán are far more satisfactory than those made at Cámrán, while the pilgrims are treated by British officials with greater kindness than is shown by the Christian and Jew officials of the Turkish Government. There is, however, one drawback. The Company, to whom the pilgrim ships belong, has issued a notice to the effect that it will not take less than 300 passengers on board of any of its ships. The pilgrims will, therefore, have to wait in the camp at Lodhrán until the required number of passengers is forthcoming. This difficulty would be removed if, previous to their departure, the pilgrims ascertained among themselves the exact number of persons starting for Mecca by a certain date. When the number reached 300, all would join the quarantine camp on the same date, so that they would thus be able to embark after a stay of only ten days. Commenting on the above, the Editor remarks that the Government is to be congratulated on its good management of the quarantine.

Complaints against the Judiciary.

20. The *Victoria Paper* (Siálkot), of the 2nd February 1898, remarks that there are certain officials in the Province who are in the habit of constantly changing the dates of the cases pending before them, while others do not attend Court punctually, and leave, after working for a short time. To remedy the evil complained of, the Editor proposes that the Judges of the Chief Court should, turn by turn, make secret tours in the Province.

Titles of Rái Sáhib and Khán Sahib.

21. The *Victoria Paper* (Siálkot), of the 28th January 1898, remarks that the titles of *Rái Sáhib* and *Khán Sáhib* can be fittingly conferred on such persons as either hold high posts under the Government, or have an income not less than Rs. 1,000 per mensem. Such titles should not be granted in recognition of good services alone, but due regard should be paid to the social status of the person proposed to be honored. On the receipt of recommendations for the grant of titles, the Local Government ought to make enquiries regarding the following points:—

(1) What salary does the candidate draw, if he is a Government servant.

(2) What amount of land revenue or income tax does he pay, if he is not a Government servant.

(3) Have any of his ancestors been a *darbári*, either under a past or the present Government, and, further, whether he is already a *darbári*.

Severe sentences on criminals.

22. The *Koh-i-Núr* (Lahore), of the 1st February 1898, remarks that those who imagine that Sardár Muhammad Sarfaráz Khán is in the habit of passing severe sentences, should carefully study the remarks made on the subject by His Honor the Lieutenant-Governor, in his Review of the Report on the Criminal

Administration of the Punjab. No Government that wishes to put down crime can help resorting to severe sentences. Thefts and robberies are unknown in Afghánistán, merely because the punishment awarded by the Amír to persons committing such offences is of an examplary and deterrent character.

Government and the zamíndárs

23. The *Paisa Akhbár* (Lahore), of the 3rd February 1898, publishes a communication from Muhammad Usmán Shahidi, who, in continuation of his previous contributions, remarks that the zamíndárs are required to pay a fixed amount of land revenue, whether their crops prosper or fail. This bears very hard on them, especially in bad seasons, and the only way in which the evil can be remedied is, that land revenue should be realised only, when there is a harvest and none, when no crops are raised. This reform is as essential for ameliorating the condition of the zamíndárs, as the fixing of a maximum rate of interest, urged by the writer in a previous communication. It is said that no revenue was realised during the time of the Mahárája Ranjít Singh on *chara* (fodder) raised by the zamíndárs for their cattle. This is as it should be. Every ruler ought to make concessions in favour of his subjects, just as a father does in the case of his children.

Want of a Jhatka shop at Wazírabad.

24. The *Khalsa Gazette* (Lahore), of the 22nd January 1898, remarks that it is still receiving letters from Wazírabad regarding the inconvenience to which the Sikh community of that place is being subjected, for want of a Jhatka shop in the city. The Editor cannot understand the cause of the delay in giving the Sikhs the necessary permission, or why the feelings of the Muhammadans should be injured if a Jhatka shop were opened in the city.

LEGISLATION.

The law of sedition.

25. The *Koh-i-Núr* (Lahore), of the 8th February 1898, remarks that, while the Allahabad High Court has not hesitated to lend its support to the proposed law of sedition, Sir Antony Macdonnell has disapproved of the same. His Honor is of opinion that the new law is calculated to put a stop to free criticism, and has suggested the substitution of the word "enmity" for "ill-will." It is no exaggeration to say that sympathetic administrators like Sir Antony Macdonnell help to bring the rulers and the ruled closer together. The Editor then goes on to say that the people of India are thoroughly loyal, and will not hesitate to shed their blood for the British Government, whenever necessary. Under these circumstances, no law of sedition is needed for India, least of all, a harsh one, of the kind proposed by the Hon'ble Mr. Chalmers. The Natives are so deeply grateful to the British Government for the numerous blessings which it has conferred on their country, that not a single seditious minded person is to be found throughout the length or breadth of India.

NATIVE SOCIETIES.

Split in the Arya Samaj.

26. The *Arya Gazette* (Lahore), of the 4th February 1898, publishes a communication from an Arya, who remarks that it was only a short time ago that the Aryas used to declare at public meetings that the Arya religion alone was the revealed religion and that all other religions were the inventions of man; that it was on this

account that disunion crept in among the followers of such religions, and divided them into numerous sects. But it was centuries after they were founded, says the writer, that the followers of these religions began to split up into sections, while a split occurred in the Arya Samaj only ten years after the death of their founder, Swámi Daya Nand. The members of one party abused the other so vehemently, that it seemed as if the two professed different religions. This state of things lasted for a year and a half, when some enemy of the Samáj murdered Pandit Lekh Rám. The two parties then again united, but only outwardly. After ten months' apparent reconciliation, the Lahore Samáj found it necessary to appoint a Committee of four members to decide whether it was possible for the two parties to work together. This Committee has answered the question in the negative. The writer then goes on to say that, because the two sections of the Lahore Samáj cannot pull together, that is no reason why the Samájes in the out-stations should blindly follow their example and divide themselves into two sections.

The same.

27. The same paper publishes another communication from Ganda Ram, Secretary, Arya Samáj, Dasúya, in which the writer, after dwelling on the advantages of union, remarks that the various institutions established by the Arya Samáj are at the bottom of the disunion prevailing among the members. That all questions connected with these institutions should be decided by appointing a select committee of the leading members of the Samáj. It would be unwise for the partisans of the several institutions to establish their own Samájes, merely because they cannot come to an understanding in such matters. It is the Samáj that has established these institutions, and not these institutions the Samáj. If the Samáj continues to exist, hundreds of such institutions will be established, but what will become of these "funds" and institutions, if the Samáj itself comes to grief?

MISCELLANEOUS.

Railway complaint.

28. The *Siráj-ul-Akhbár* (Jhelum), of the 7th February 1898, publishes a communication in which the writer remarks that persons travelling between Wazírabad and Lyallpur are subjected to great inconvenience. The number of passengers going from the former to the latter station is so large that they can obtain only standing room in the train. This inconvenience can be put a stop to by running two trains daily between Wazírabad and Lyallpur. The writer further states that a few days back he travelled from Háfizabad to Wazírabad, and that an Honorary Magistrate of Amritsar, who is a Sardár Bahádur, was in the same compartment with him. On the train arriving at Wazírabad, a half-caste Sáhib (doghala Sáhib) came up to the Sardár and his fellow passengers, and told them to vacate the compartment, which, he said, was reserved for some students of the Rámnagar School. It may be mentioned, in this connection, that these students had already taken their seats in another compartment. The Sardár and his companions entreated the Sáhib to have the "Reserved" ticket, attached to the compartment occupied by the students, but he would not listen to this, and compelled them to change compartments with the students, thereby putting both parties to unnecessary inconvenience.

Punjab Government Press, Lahore—18-2-98—70.

[Confidential.]

[Vol. XI.] [No. 8.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 19th February 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	11th, 12th and 14th February.	12th, 14th and 15th February.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	5th, 9th, 10th, 11th, 12th and 14th February.	8th, 10th, 11th, 19th, 14th and 15th February.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	8th and 9th February.	12th February ...	900 „
	Weekly.					
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	7th February ...	11th February ...	550 copies
5	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	15th February ...	17th February ...	200 „

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	Weekly—concluded.			1898.	1898.	
6	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	9th February ...	15th February ...	200 copies.
7	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	11th February ...	12th February ...	500 „
8	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	7th February ...	10th February ...	700 „
9	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	11th February ...	15th February ...	300 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Victoria paper ...	Siálkot ...	Gián Chand ...	3rd, 4th, 6th and 7th February.	12th February ...	900 copies.
	Weekly.					
2	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	10th February ...	15th February ...	190 copies.
3	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	11th February ...	14th February ...	500 „
4	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	12th February ...	15th February ...	500 „
5	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	Ditto ...	950 „
6	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
7	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th February ...	12th February ...	200 „
8	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	14th February ...	15th February ...	450 „
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	11th February ...	12th February ...	496 „
10	Paisa Akhbar ...	Lahore ...	Mahbúb 'Alam ...	12th February ...	15th February ...	11,000 „
11	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	4th February ...	17th February ...	304 „
12	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	12th February ...	15th February ...	2,500 „
13	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	14th February ...	Ditto ...	300 „
14	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	10th February ...	12th February ...	600 „
15	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	14th February ...	17th February ...	475 „
16	Safir-i-Tijárat ...	Delhi ...	Buláqi Dás ...	15th February ...	17th February ...	... „
17	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	12th February ...	15th February ...	300 „
	Tri-Monthly.					
18	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th February ...	15th February ...	180 copies.
	GURMUKHI.					
	Weekly.					
19	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th February ...	15th February ...	400 copies.
20	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	Ditto ...	12th February ...	300 „

[Confidential.]

[Vol. XI.] [No. 8.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 19th February 1898.

POLITICAL.

1. The *Paisa Akhbár* (Lahore), of the 10th February 1898, publishes a communication from Maulvi Muhammad Said, who, writing from Camp Lodhrán, remarks that many persons had given up the idea of performing the pilgrimage this year, in view of the difficulties to which they thought they would be subjected during their journey to the Hedjáz; but that, as a result of the letters written by him to the *Paisa Akhbár*, regarding the considerate treatment accorded to intending pilgrims, even those who were hesitating, resolved to proceed to Meeca forthwith. The poor unsuspecting pilgrims cheerfully bore all sorts of discomforts, in the hope that they would soon have the pleasure of kissing the Black Stone at Mecca. It was expected that a gunboat would sail in a day or two, and tickets had been brought into camp. In short, everything appeared to be in readiness for their departure, when, all of a sudden, Dr. Heard announced on the 6th February that no pilgrim ship was to sail from Karáchi. This announcement came like a thunderbolt, and the disappointment it caused among the intending pilgrims defies all description. If it was impolitic to allow the Hájís to proceed to Mecca this year, why did the authorities issue notices and establish a quarantine camp? Why did the Government keep its real intentions secret so long? Did the Muhammadans rebel against the Government, or express dissatisfaction at the prohibition of the pilgrimage last year, that so vexatious a procedure was adopted? If Government had issued notices, advising Muhammadans to postpone their departure for another year, they would not have left their homes and undergone quarantine at Lodhrán. The pilgrims intended to leave the camp on the 7th, but Dr. Heard advised them to stay for another day, as His Honor the Lieutenant-Governor was expected to visit the camp on the 8th instant.

The pilgrims at Camp Lodhrán.

2. Commenting on the above, the Editor expresses a hope that Sir Mackworth Young will do something for the poor disappointed pilgrims, as it is highly desirable that steps should be taken to enable them to reach their destination, and to prevent Government from being discredited, for not fulfilling the promises contained in its notices. The most extraordinary thing about this affair is that the Hájís were informed only at the eleventh hour that the departure of the pilgrim ships had been postponed. Will no such ship sail from India this year? And if so, why? Government has promised that the Hájís should be carried to Jeddah on payment of their fares. What prevents it from fulfillng its promise? Has any case of plague occurred in the pilgrims camp? The Editor feels sure that this is not the case, and that in all probability the action of Government is due to pressure brought to bear upon it by some European Government. This, however, can hardly be the case, as no persons are proceeding from the plague-infected area, and quarantine has been imposed on all intending pilgrims. The question now is, who is responsible for the inconvenience to which the Hájís have been subjected? The Editor is unable to express any definite opinion on the subject until the circumstances, which have led Government to adopt the course it has, are explained to the public.

The same.

3. The same paper, in its issue of the 12th February 1898, publishes another communication from the same correspondent, who states that His Honor the Lieutenant-Governor visited the quarantine camp at Lodhrán on the 8th instant, and, after expressing his sympathy with the pilgrims, declared that the Government were unable to compel ship-owners to carry them to Jeddah. This remark of Sir Mackworth Young caused general dissatisfaction among the pilgrims, who pointed out that, but for the notices issued by Government, they would not have left their homes. His Honor, however, replied that Government did not even now wish to prevent them from proceeding to Mecca, but that it could not compel ship-owners to carry them. This reply can scarcely be considered satisfactory, as it was the duty of the Government to come to an understanding with the ship-owners before issuing any orders on the subject.

The same.

4. Commenting on the above, the Editor observes that, if the statements made by his correspondent are correct, it was certainly the duty of Government to make proper arrangements with ship-owners, before subjecting the pilgrims to quarantine. It is simply ridiculous that Government should be completely at the mercy of ship-owners in a matter of such importance. As a matter of fact, the authorities can compel the owners of vessels to carry pilgrims on the dates notified by them. Moreover, Government has scores of ships of its own; and, if a few of these had been utilised in carrying the pilgrims to their destination, the pledges made by Government, in the notices issued on the subject, would have been redeemed. After remarking that this action of the authorities will cause much heart-burning, the Editor states that pilgrims are still proceeding to the quarantine camp from different parts, and if Government has decided that no pilgrims shall go to Jeddah, the fact

should be made known to the public. Moreover, if the pilgrims at Lodhrán have been made to return to their homes, merely on account of the ship-owners being unwilling to carry them, the fact should be notified, as, in that case, it is quite possible that some other ship-owners may be pleased to oblige the poor pilgrims. It is not yet known whether the pilgrims, who have been made to return, are only those who wished to proceed to Bombay (*sic*), and whether they will be allowed to proceed, if they succeed in making necessary arrangements with some other ship-owners. In any case the Government of India should lose no time in making its intentions known, so as to enable the Hájís to embark in time. It would be only fair, if the pilgrims who have been subjected to quarantine at Lodhrán and then made to return to their homes, as well as those who may hereafter be turned back, were recompensed for the expenses they have incurred and the trouble to which they have been subjected, because it was on the assurances contained in notices issued by Government that they left their homes.

Government and the frontier tribes.

5. The *Wakil* (Amritsar), of the 7th February 1898, remarks that the progress of knowledge and civilization is apt to lead man to ignore the omnipotence of God and to induce him to look for his welfare to his own resources alone. Governments, being only collections of individuals, cannot claim immunity from this weakness, although it is not easy to decide whether it first attacks governing bodies or individuals. All that is certain is, that it soon passes from the one to the other. The merciful God, however, does not forsake the erring, especially if they have been good in the past; on the contrary, His mercy often takes the form of chastening them in the fire of adversity. The Editor then goes on to say that England, being the richest and the most civilized country in the world, the weakness in question is most prominent in the English, and reached its culmination in 1895, at the time of the Armenian atrocities. England believed that the safety of her possessions was so assured that she could snap her fingers in the face of foe and friend alike. Blinded by this belief, she joined the enemies of her old friend, the Sultán of Turkey, in harassing His Majesty. This blow was so unexpected, that the Sultán staggered under it and lost all hope. He had no one to look to for help, except God, whom his powerful enemies seemed to have utterly forgotten. The Almighty took pity on his forlorn state, and not only spread disunion among his persecutors, but made an obscure state, like Venezeula, the instrument of chastising the most powerful of them all. But when, even this failed to open their eyes, He sent famine, plague and earthquake in India, the greatest and the most valued of England's possessions; and made her suspect the loyalty of the natives, who have always been the most law-abiding people on the face of the earth. Nor was this all. Risings on the north-west frontier of India added to the difficulties of England, and have not been suppressed up to the present, though General Lockhart was confident of being able to complete the work of punishing the tribesmen (whom he likened to mosquitos as compared with the British lion) within two weeks. After stating how the General has more than once been prevented from proceeding on leave, the Editor refers to the disaster of the 29th January last, and remarks that this deplorable incident has led to a hot controversy at home, and made the enemies

of England jubilant. This jubilation, however, is mean as well as misplaced, for the death of a score or so of soldiers cannot affect the British Government in the least. This and similar untoward occurrences must be considered visitations from God; otherwise they are unaccountable, seeing that the difference between the insurgents and the British Government is that between an ant and an elephant. The *Wakil* then gives a detailed account of the disaster in question, and observes that the policy pursued towards the Afrídís, &c., will not commend itself to any sensible person. On the one hand, the jirgás of the tribesmen were summoned to Jamrúd, and, on the other, their country was blockaded, with a view to preventing supplies from India, &c., falling into their hands. These steps were hardly calculated to conciliate the tribes, or induce them to accept the Government terms. But the worst of it is, that successes like this, have the effect of making the insurgents still more troublesome, and the task of subjugating them more difficult than ever. There are only two courses open to Government; the tribesmen should be either let alone or extirpated, though their extirpation would not bring any substantial gain to India. It is high time that the policy of vacillation and indecision were abandoned, and a more uniform and rational course of action adopted. Either the sword should be sheathed, or the hand which holds *ashrafís* to bribe the insurgents, should be closed, and the sword made the arbiter between them and Government. That a change in the present policy is desirable, is clear from the rumours current in Peshawar, to the effect that the Zakha Khels have sent an ultimatum to Government, asking it to give them one crore of rupees, six mountain batteries and ten thousand Lee-Metford rifles; to fix the north-west boundary of India on this side of the Indus; and to surrender to them twelve Political Officers, including Sir Richard Udny, as hostages. Evidently these rumours have not a grain of truth in them, but they serve to indicate the feelings of the tribesmen. The Editor concludes by remarking that there are only two ways of dealing with wild and warlike tribes. They should either be subdued with kindness, or punished so severely as to make them afraid of raising disturbances in the future. Russia has followed the latter policy successfully in Turkistán.

The same.

6. The *Paisa Akhbár* (Lahore), of the 11th February 1898, after reproducing the remarks made in the Queen's speech regarding Indian affairs, observes that the frontier risings are attributed to an outburst of fanaticism among the tribes, all of whom are alleged to have accepted the terms proposed by the Government, with the solitary exception of one small section of the Afrídís. Simultaneously with the opening of Parliament, a Blue Book has been issued, from which it appears that the English Statesmen attribute the frontier troubles to the Durand Convention, which led the tribes to infer that the Amír had made over their country to the British Government. After giving the substance of the Secretary of State's Despatch regarding the future policy of Government, the Editor remarks that the decision arrived at by Her Majesty's Government will give general satisfaction, and put to shame those who have for the past nine months been advocating the annexation of tribal territory and the wholesale disarmament of the tribes. The *Paisa Akhbár* has throughout opposed this policy. The Anglo-Indian papers urged that not only should the tribesmen be disarmed, but that the keeping of a knife or gun powder should be made a capital

offence. The Editor also condemned the policy of subjugating the tribes at any cost, advocated in Sir George White's well known Simla speech, and is glad to find that Her Majesty's Government have decided to incur no fresh responsibilities on the frontier.

The same.

7. The *Akhbár-i-'Am* (Lahore), of the 12th February 1898, remarks that the Liberals are endeavouring to prove that the occupation of Chitrál is at the bottom of the present frontier risings. They, however, never pause to enquire whether any other course was open to the Government of India. Chitrál should have been either occupied by Government or made over to the Amír. It was quite unable to rule itself. Umra Khán of Jandol was of course an able man, but being an enemy of the British Government, it would have been impolitic, as well as dangerous, to place a country like Chitrál under his rule. The Editor then goes on to say that Mr. Curzon is right in thinking that the present complications on the frontier are the outcome of the demarcation carried out by Sir Mortimer Durand against the wishes of Abdul Rahmán. But the discussion of these and like questions is now profitless. The point at issue is, what should the Government do now? The Editor is of opinion that the tribesmen, having been converted into enemies of the British Government, should be subdued with the sword. The authorities should not, moreover, have much faith in the Amír's professions of friendship, though it will be unwise to openly break with His Highness, especially if Government apprehends a Russian invasion of India. If Abdul Rahmán had been a true friend of Government, the frontier tribes would not have dared to rise. Perhaps His Highness wished to show what troublesome people the tribesmen were; and indeed, if they can keep seventy thousand soldiers employed on the border, what a large army would be required to check the progress of Russia India-wards? The Editor concludes by remarking that these brave and warlike tribes should not have been converted into the enemies of the British Government.

The same.

8. The *Akhbár-i-'Am* (Lahore), of the 14th February 1898, remarks that, if Government knew the views held by the Punjabis about the recent frontier campaign, it would not rest satisfied until it had taught a lesson to the tribesmen, or branded its subjects as "disaffected." The word "disaffected" is here used in its widest sense. If one gives evidence against you, he is disaffected towards you! If he refrains from praising your faults, he is disaffected towards you! If he advises you to abstain from doing a bad thing, then also he is disaffected towards you! Government has given this latitude of meaning to the word "disaffection." "Disaffection" is not the contrary of "affection," but the absence of it. The Editor then observes that, in England, the frontier policy of the Government of India has been very severely criticised and converted into a party question, which is being hotly discussed by both Liberals and Conservatives. But neither party pays any regard to the interests of India. Besides, this controversy is not likely to lead to any good, seeing that the combatants lack local knowledge and have not to pay the cost of the Tirah and other expeditions. If the British Exchequer had to pay the cost, the case would have been quite different, and the Government of India would have hesitated to spend money on useless expeditions. It is a pity that no sensible person is forthcoming to discuss the question from the standpoint of the

natives. Approximately speaking, the expeditions hitherto sent against Afghánistán and the frontier tribes have cost India about fifty crores of rupees. But has this waste of money brought Government any substantial gain? Absolutely none. Victorious, or otherwise, the Government of India has always been the loser, both in money and prestige. To make matters worse, it is not easy to lay these facts before the Government at home, which cannot, moreover, be expected to gauge aright local feelings. The Editor then goes on to say that if the present frontier policy was adopted with a view to checking the progress of Russia towards India, the authorities have defeated that object, by converting the tribesmen into the enemies of the British Government. The desired object could have been better attained by refraining from interfering with the independence of the tribes and occupying their country. Besides, if Government was anxious to maintain friendly relations with the tribesmen, it should have severed all connection with Afghánistán. The maintenance of friendly relations with the Amír was, perhaps, meant to impress the tribes with the strength and grandeur of the British Government, but the action taken by the Government of India has only led to loss of prestige. It may be mentioned in this connection that it is important to enquire whether the Amír had any hand in the recent frontier risings, and with what feelings the insurgents regard His Highness and the British Government respectively. After remarking that Government ought to have occupied Afghánistán, when it conquered that country, as the only means of keeping the frontier tribes in check, the Editor observes that it is very easy for Lord George Hamilton to advise the abandonment of all the passes, except that of Khaibar, and to deprecate the idea of disarming the tribes. But has His Lordship any idea as to what will be the result of this arrangement? Will the proposed step check the progress of Russia towards India or put an end to the frontier troubles? Is it, moreover, calculated to re-establish British prestige on the frontier? Government should not think of withdrawing from tribal territory at a time when the Afrídís, &c., are under the impression that they have succeeded in inflicting a defeat on the British troops. It would result in making the insurgents still more rebellious and encourage them to strike a blow to secure the evacuation of the Khaibar itself.

The Indian Muhammadans and the Sultán.

9. The *Paisa Akhbár* (Lahore), of the 14th February 1898, publishes a communication from Riáz-ud-dín Ahmad, late tutor to the heir-apparent of Bhopál, who remarks that it has afforded great pleasure to the Muhammadans of India to learn that a treaty has at last been concluded between Turkey and Greece, and that Lord Salisbury has, contrary to all expectations, refrained from siding with King George. The Muhammadans regard the Sultán as the head and defender of their faith. But at the same time they are thoroughly loyal to the British Government. It is therefore their fervent prayer that the relations between Turkey and England may continue to be friendly. The writer further remarks that, if some of the intending pilgrims to Mecca from this country, manage to visit Constantinople, in order to congratulate the Sultán on his victory over the Greeks, they will be killing two birds with one stone.

Subscriptions for the Cretan Muhammadans.

10. The *Wakíl* (Amritsar), of the 7th February 1898, acknowledges the receipt of Rs. 4 on behalf of the Cretan Muhammadans, in addition to the amounts already noted.

11. The *Sat Dharm Parchárak* (Jullundur), of the 11th February 1898, states that Mark Twain in his "*More Trumps Abroad*" makes the following remarks regarding the Hindús :—

Mark Twain on the Hindús.

"The Hindu has a childish and unreasoning aversion to being turned into an ass. It is hard to tell why. One would certainly expect an ass to have an aversion to being turned into a Hindu. One could understand that he would lose dignity by it, also self-respect and nine-tenths of his intelligence. But the Hindu, changed into an ass, would not lose anything, unless you count his religion."

Have the Hindús become more stupid than asses? Foreigners consider that they have become so degenerate that even asses possess more self-respect than they do. The Editor attributes this state of things to the degradation of women in India, and remarks that Mark Twain's strictures are correct in one sense. A nation that has brought disgrace on its forefathers and lost the knowledge and wealth which it had inherited from them, certainly deserves this, or even a worse, epithet. That modern Hindús have degenerated is a fact which no one can deny. In other respects the epithet is inapplicable, as these asses, in spite of their degeneracy, still possess certain virtues which no American can boast of.

GENERAL ADMINISTRATION.

12. The *Akhbár-i-'Am* (Lahore), of the 11th February 1898, observes that the residents of the Punjab are more afraid of the bubonic plague than of Mr. Chalmers' law of sedition, and still more so of the regulations which it is proposed to bring into operation, without distinction of rank or race, on the appearance of the epidemic in this Province. It is possible that the regulations in question may prove effectual in suppressing the plague and saving life, but is life worth living after one's public dishonor? Had Government known how intricate the social laws of the natives are, or that its subjects in this country observe the Pardah system, it would never have issued such orders. It should not, however, be inferred that the Government's intentions are other than good, or that it delights in practising oppression on the people. It would not be loyal to entertain such feelings. On the other hand, it would be a service to both Government and the people to respectfully point out to the authorities that the proposed precautionary measures are calculated to excite the people of the Punjab, and that it is desirable to secure their co-operation in enforcing the same, so as to minimise their troubles. The evils of segregation are not little or few. It is easy to say that the plague patients will be taken to hospitals and that the suspected persons will be segregated; but who will provide food for them, especially in villages, the residents of which earn their daily bread by labour? Again, who will take care of their property during the time they are in segregation camps? The Europeans cannot understand—and their ignorance is pardonable—that the enforcement of the regulations in question is calculated to entail great hardships on the people of India. The Editor then goes on to say that the Punjabís should behave with patience, and never think of opposing the operation of the plague rules. They should represent their grievances to the authorities, who are ever ready to redress them.

Plague regulations for the Punjab.

Hindús and Muhammadans and the British Government.

13. A Glasgow correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 14th February 1898, remarks that religious liberty has produced very undesirable results in India. Mehdís and Christs are springing up on every side, while the *Shariat* (Muhammadan Law) is a dead letter. Government does not convert any one to Christianity by force; but the Missionaries know their work. They have established schools, where the tenets of the Christian religion are taught. They preach, and write and distribute pamphlets, in which other religions are attacked, and efforts are made to prove the superiority of Christianity. The natives have learnt to imitate these worthies. A certain Hindu convert to Islám wrote a book entitled the *Tohfat-ul-Hind*, containing disgraceful attacks on Hinduism. The late Munshi Indar Mán, of Moradabad, also attacked the Muhammadan religion in his *Tohfat-ul-Islám*. This shows that the people of India have not made a good use of the boon of religious liberty, conferred on them by the British Government. This liberty has led Hindús and Muhammadans to study religious books, but only to criticise, and make unbecoming attacks, on the religion of each other, which is highly injurious to the cause of morality and union. They should remember that neither the Hindús nor the Muhammadans are the present masters of India, and that they are enjoying unequalled peace and freedom under British rule. They should appreciate these blessings, and prevent their religious feelings from getting the better of their judgment. They should try to spread education in their country and increase its wealth. Being children of the same soil and having to live like neighbours, it behoves them to sympathise with each other and refrain from harassing Government. In short, they should participate in the sorrows and joys of each other, and give up making attacks on the religion of those who are not their brethren in faith. The writer then refers to the pamphlet entitled the "Hindús and Muhammadans and the English Government" published by S. D. of Rámnagar, and remarks that it is wrong to say that the author has preached atheism in its pages. He merely advises his fellow countrymen to live like brothers, whatever the religion they may follow, and to win the confidence of the British Government by remaining loyal to it. S. D. feels confident that, if the natives sincerely co-operate with the Government in the administration of the country, and render honest and faithful service to it, they are certain to obtain the privilege of volunteering and get a much larger share of military appointments than they do at present. He also advises them to establish *Panchávats* in every city and town and get their disputes settled by them. In short, he is anxious that they should live in peace and pray for the permanence of British rule in India.

The same.

14. The *Paisa Akhbár* (Lahore), of the 5th February 1898, remarks that the native newspapers conducted in English have more than once openly stated in their columns that Government's policy is to divide and rule, *i. e.* that Anglo-Indian officials do not allow Hindús and Muhammadans to sympathise with each other, and believe that, to prevent the two communities from joining hands, is the surest way of strengthening the foundations of the British Empire in India. These papers are also of opinion that whenever the Hindús and Muhammadans show any inclination to forget their differences, the officials in question hasten to throw

down the apple of discord among them. In a word, to keep the two communities from writing seems to be the guiding principle of Government. The *Pioneer* has discussed this subject in a lengthy article, and is of opinion that there are certain inherent circumstances which will always prevent the Hindús and Muhammadans from uniting. The Editor holds the same view, but believes that Government has no wish to create bad blood between its Hindu and Muhammadan subjects, whether for the reason that the existence of enmity between the two communities is calculated to prove injurious to the interests of Government, or whether because it is firmly convinced that they can never unite. The *Pioneer* further thinks that it is possible for the Hindús and Muhammadans to join hands temporarily for the purpose of opposing Government, but that the former can do nothing without the co-operation of the latter. In conclusion, the Editor remarks that, in spite of the causes of difference enumerated by the Allahabad paper, the two great communities of India could make up their differences, provided their leaders bestirred themselves in the matter.

Tongue-cutting cases in the Siálkot District.

15. The *Wazrí-i-Hind* (Siálkot), of the 11th February 1898, after giving an account of the tongue-cutting cases which have recently occurred in the Siálkot District, and of the wonders alleged to have been wrought by certain girls, said to be the incarnations of Durga, observes that all these are so many frauds committed by the relations of the girls to gull the superstitious and fleece them of their money. It is rumoured that the persons who cut off their tongues and offered them to the Devi have not got their tongues made whole up to the present. The Editor has received a letter from Nárowál to say that the man whose tongue was cut off in Siálkot is still suffering from his wound. Cannot the Devi manifest her power in any other way, *e g.*, by giving sight to the blind, &c. It is to be hoped that the Government, which has put down the practice of suttee, &c., will not fail to take due notice of this tongue-cutting craze.

The same.

16. The *Sat Dharm Parchárak* (Jullundur), of the same date, also publishes an account of these tongue-cutting cases.

The hospital at Lyallpur.

17. The *Lahore Punch* (Lahore), of the 9th February 1898, publishes a communication in which the writer remarks that fever and cough are prevailing in Lyallpur. To make matters worse, the management of the hospital there is anything but satisfactory. In the first place, the hospital opens after 10 A. M., and, in the next, the full dose of the medicines prescribed, is not supplied. In addition to this, only one Doctor and one Compounder are attached to the hospital, and patients are consequently put to great inconvenience. The authorities should look into the matter and remedy the evil complained of.

Native District Superintendents of Police and Civil Surgeons.

18. The *Victoria Paper* (Siálkot), of the 8th February 1898, remarks that several Natives have been promoted to Divisional Judgeships, Deputy Commissionerships and District Judgeships in the Punjab, during the past thirteen years. The Punjabís are duly grateful for these favours, but there is one more concession which they are anxious to secure, and that is that

none of them have yet been appointed permanent District Superintendent of Police or Civil Surgeon, although these appointments are neither more important, nor carry larger salaries, than the posts already held by them. The Editor therefore hopes that Government will before long see their way to gratifying this wish of the Punjabís.

Salaries of Covenanted and Statutory Civilians

19. The same paper remarks that Native Judges of High Courts draw the same salaries as their European colleagues, but that Native Deputy Commissioners, &c., belonging to the Statutory Civil Service are not treated on a footing of equality with the members of the Covenanted Civil Service in the matter of pay. As most of the Statutory Civilians discharge their duties as creditably as Covenanted Civilians, it is only fair that they should draw the same pay as the latter.

Criminal appeals in the Courts of District Magistrates.

20. The *Victoria Paper* (Siálkot), of the 9th February 1898, urges that District Magistrates should take more than ordinary pains in deciding appeals filed against the orders of Honorary Magistrates and Tahsíldárs, as no further appeal against their order lies to a higher court, and all that a prisoner can do in such cases is to file a petition for review if there is a legal defect calculated to defeat the ends of justice. In the event of the District Magistrate being overwhelmed with this kind of work, a portion of such appeals should be made over to the District Judge, who should be invested with the powers of an Additional District Magistrate. This suggestion, if adopted, would insure all appeals being carefully considered before they are finally disposed of.

Acquisition of immoveable property by Government officials.

21. The *Victoria Paper* (Siálkot), of the 9th February 1898, suggests that Government should call for annual returns showing the amount of immoveable property acquired by a Government official since his entry into the public service. This will enable the Government to find out which official has acquired property exceeding in value the income derived by him in the shape of pay, or by other lawful means. Government should further see whether the expenses of an official are equal to his salary, or whether they are in excess of his pay, and whether the excess is met from private income or from some other source. This work should be entrusted to a special Department, but if this be impracticable, the Commissioners of Divisions should be required to exercise stricter supervision over their subordinates than is the case at present.

LEGISLATION.

The Native Press.

22. The *Paisa Akhbár* (Lahore), of the 9th February 1898, publishes a communication from Muharram Ali, Chishti, who quotes extracts to show that eminent personages, like Sir Charles Metcalfe, Lord Macaulay, Mr. Sheridan and Lord Lytton have always appreciated the advantages of a free press, and remarks that the surest way for a Government to secure the permanence of its rule, is to allow its subjects the means of expressing their feelings and grievances

freely and without restraint. It is wrong to say that the Native Press has abused its liberty. At least this was not the opinion of Lord Dufferin, and no perceptible change has taken place in the tone of the Native Press, since His Lordship left India. Under these circumstances, it is not easy to see why Government should change its attitude towards the Press. Besides, very few native newspapers publish political articles or bring the grievances of the people to the notice of Government, and those which do so, usually avoid strong language and never forget to preface their remarks with an enumeration of the benefits conferred on India during the present régime. Perhaps one or two in a hundred use a little strong language in writing about these grievances, but they behave more like pampered children than sedition-mongers. Again, if any paper writes still more strongly, its writings should be treated as the mere exaggerations of an Asiatic poet, and should be rated at their proper worth. It is a matter for regret that these Asiatic expressions of one's feelings are often misconstrued by the authorities and make them suspect the loyalty of the Native Press. Before passing any law against the native newspapers, Government should try to ascertain whether (supposing even that they are disaffected) they wield sufficient power to raise a disturbance in the country; whether they have any influence over the people; and whether the latter possess the requisite strength to break out in a rebellion. The writer is of opinion that nothing of the kind is to be expected from the natives; that they have been thoroughly crushed; and that not a single resident of this country can conceive the idea of India doing without England. It, therefore, behoves Government to confer still greater liberty on the Native Press, thereby encouraging it to make known to the authorities the real feelings and grievances of the people.

NATIVE SOCIETIES.

Dissensions among the members of the Arya Samáj.

23. The *Sat Dharm Parchárak* (Jullundur), of the 11th February 1898, remarks that certain persons are endeavouring to sow the seed of discord among the Aryás. They pretend to be anxious to promote union, but are in reality cutting at the very root of it. The Editor has hitherto abstained from referring to the dissensions that have recently arisen, but now warns the Aryás against allowing themselves to be deceived by unscrupulous persons who wish to gain their own selfish ends. The Editor has endeavoured to prevent a rupture and will continue to do so in the future, but, even if his efforts prove fruitless, the various sections of the Samáj must not behave in a manner disgraceful in the sight of God.

The same.

24. The *Bhárat Sewak* (Jullundur), of the 7th February 1898, remarks that every commotion which arises in the Arya Samáj has its origin in Lahore. The first split among the Aryás occurred in that town. The reunion of the two parties also took place there, on the death of the late Pandit Lekh Rám. It was again in Lahore that, for the second time, the Samáj was divided into two sections. The contagion also spread to Jullundur. Differences arose among the conductors of the Doába Anglo-Sanskrit High School, which came into existence on the amalgamation of the Doába and the Anglo-Sanskrit High Schools. The bone of contention seems to have been the school-house, and rumours were

afloat in the city that a fight between the two parties of the Aryás in Jullundur was apprehended every moment. It appears that Lála Sundar Dás, B. A., the Head Master and the representative of the "cultured party", rented the school-house in his own name for three years. When Lála Munshi Rám, leader of the other party, came to know of this, he also rented this house in his own name. Lála Gujar Mal, Sahgal, owner of the house in question, should be called upon to explain why he let one and the same house to two different persons, thereby sowing the seeds of a disturbance. The Editor understands that feelings ran so high in Jullundur that Lála Sundar Dás considered his life in danger and applied for the protection of the Police. In addition to this he had a number of his pupils armed with *láthis* to fight on his side, which proceeding on his part was highly objectionable. These disquieting rumours soon reached the ears of the District authorities, who had to adopt drastic measures to prevent a fight among the Arya Samájists. The school-house was locked, and is at present in the possession of neither party. Do the Aryás know that they are making themselves ridiculous in the eyes of the world ?

NATIVE STATES.

Baháwalpur affairs.

25. The *Akhbár-i-'Am* (Lahore), of the 11th February 1898, publishes a communication in which the writer states that on the 18th January last one Rám Ditta Mal, a contractor, made a written complaint to His Highness the Nawáb of Bahawalpur, that Mír Ibráhím Ali, Wazír, and his sons had earned by illicit means four lakhs of rupees, and that he could adduce proof in support of his allegations. His Highness did not, however, pay any attention to the complaint and had the contractor turned out of his darbár.

MISCELLANEOUS.

Advertisements in newspapers.

26. The *Wakil* (Amritsar), of the 7th February 1898, publishes a communication in which the writer observes that newspapers should decline to publish any advertisement, unless they are satisfied that the qualities of the articles advertised for sale therein are really what they are represented to be.

Railway complaints.

27. The *Koh-i-Núr* (Lahore), of the 15th February 1898, complains that persons travelling between Wazírabad and Lyallpur are put to great inconvenience, and requests the Railway authorities to make arrangements for running two trains daily between the two stations.

Punjab Government Press, Lahore—25-2-98—70.

[Confidential.]

[Vol. XI.] [No. 9.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 26th February 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	5th, 15th, 16th, 18th, 19th and 21st February.	17th, 18th and 22nd February.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	15th, 16th, 17th and 18th February.	18th and 22nd February.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	14th and 17th February.	22nd February ...	900 "

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	14th and 21st February.	18th and 24th February.	246 copies
5	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	17th February ...	22nd February ...	190 „
6	Faiz-i-'Am ...	Delhi ...	Abdul Ghuffár ...	16th February ...	Ditto ...	400 „
7	Gham Khwár-i Hind ...	Lahore ...	Pandit Maháráj Kishen.	19th February ...	Ditto ...	500 „
8	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	12th February ...	18th February ...	100 „
9	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	21st February ...	24th February ...	475 „
10	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	14th February ...	18th February ..	700 „
11	Wakíl-i-Hind ...	Delhi ..	Ahmad Mirza Khán	19th February ...	22nd February ...	547 „
12	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	21st February ...	24th February ...	300 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	22nd February ...	24th February ...	2,600 copies.
2	Victoria paper ...	Siálkot ...	Gián Chand ...	11th, 15th, 16th and 18th February.	22nd February ...	900 "
	Weekly.					
3	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	14th February ...	18th February ...	550 copies.
4	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd February ...	25th February ...	700 "
5	Civil and M litary News ...	Ludhiána ...	Ghulám Mohi-ud-dín	16th and 23rd February.	18th and 24th February.	950 "
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	7th and 21st January; 18th February.	18th and 22nd February.	500 "
7	Haftawár ...	Lahore ...	K. B. Thápur ...	19th February ...	22nd February ...	950 "
8	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	5th and 19th February.	18th and 22nd February.	100 "
9	Kapúrthala Akhbár ...	Kapurthala ...	Prág Naráin ...	19th February ...	22nd February ...	125 "
10	Khair Khwáh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Náráin ...	16th February ...	Ditto ...	400 "
11	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	4th, 11th and 18th February.	18th and 25th February.	600 "
12	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	21st February ...	24th February ...	450 "
13	Lahore Punch ...	Do. ...	Abdul Rahmán ...	23rd February ...	Ditto ...	200 "
14	Názim-ul-Hind ...	Do. ...	Abbás Ali Shah ...	12th and 19th February.	18th and 25th February.	300 "
15	Núr Afshán ...	Ludhiána ...	M. Wylie ...	18th February ...	22nd February ...	496 "
16	Paisa Akhbar ...	Lahore ...	Mahbúb 'Alam ...	19th February ...	24th February ...	11,000 "
17	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	11th February ...	Ditto ...	304 "
18	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	19th February ...	Ditto ...	2,500 "
19	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	21st February ...	Ditto ...	300 "
20	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	17th February ...	22nd February ...	600 "
21	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	18th February ...	24th February ...	500 "
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	19th February ...	22nd February ...	300 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Tri-Monthly.					
23	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st February ...	24th February ...	180 copies.
	GURMUKHI.					
	Weekly.					
24	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th February ...	25th February ...	400 copies.
25	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	18th February ...	22nd February ...	300 „

[Confidential.]

[Vol. XI.] [No. 9.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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POLITICAL.

The frontier policy.

1. The *Wakil* (Amritsar), of the 14th February 1898, referring to the despatch of the Secretary of State regarding the frontier policy of the Government of India, remarks that it is desirable that the Afridis should be taught a lesson, and made to realize that their power is nothing as compared with that of the Government. Unless this is done, they are not likely to keep quiet for any length of time, but will, on the contrary, give trouble whenever they find an opportunity. It has been stated that the failure of the recent military operations was due to Sir Richard Udny, but how is it that General Sir William Lockhart, who is said to have been armed with full powers, has postponed his advance till after the Ramzán, in spite of the Afridís refusing to accept the terms offered by Government? This inactivity, on the part of British troops, will encourage the Afridís, and even if they should accept the Government terms, there is no guarantee that they will abstain from giving trouble in the future. They have now learnt the advantage of concerted action, and feel convinced that the configuration of their country, which contains physical barriers of great natural strength, renders its conquest a matter of great difficultly. Unless they are made to realize that they are utterly helpless against the Government, they will be sure to prove a source of great danger in the future. The Editor is glad to learn that Government has resolved to construct a Railway line to Landi Kotal, which will prove of great value, not merely for military and trade purposes, but also for its moral effect on the tribesmen.

The same.

2. The *Akhbár-i-'Am* (Lahore), of the 18th February 1898, remarks that it is a matter for congratulation that the recent debate in the Commons on the Government's frontier policy has ended in favour of the Ministry, and that the British

troops are not to withdraw from tribal territory, without teaching a lesson to the insurgents. Any other decision would have been injurious to the best interests of India. The Editor then gives a *résumé* of the speeches made by Sir Henry Fowler, Mr. Asquith, Lord George Hamilton and Mr. Curzon in the course of the debate.

The Amír and the frontier tribes.

3. The *Aftáb-i-Punjab* (Lahore), of the 21st February 1898, remarks that in the course of the recent debate on the frontier policy, the Secretary of State for India stated in the House of Commons, that the reason for the tribesmen refusing to accept the Government terms was that they were backed up by the Amír and received pecuniary assistance from His Highness. The Viceroy has sent a strong remonstrance to Abdul Rahmán on the subject, but he is certain to return an evasive reply to Lord Elgin. It is to be regretted that the Amír should have decided to conspire against the British Government, which has always treated him in a generous manner.

The frontier tribes.

4. The *Akhbár-i-'Am* (Lahore), of the 15th February 1898, observes that the spirit of the tribesmen has so far not been broken, and that it will be a mistake to withdraw the troops from the tribal territory, without teaching a lesson to the insurgents. It would result in much loss of prestige to Government, to maintain which, efforts are now being made to gag the Indian Press.

England and the European Powers.

5. The *Wakíl* (Amritsar), of the 14th February 1898, remarks that the European Powers are actively engaged in acquiring political influence and pushing on their trade in Asia and Africa. The only two countries where they possess no such influence are Japan and Afghánistán, and fears are entertained that the Powers may for a time set aside their petty jealousies and make common cause against these countries, which are a thorn in their side. It is, however, more likely that they will leave them alone, till they have absorbed the weaker States, which will fall an easy prey to their rapacity. Moreover, it is quite possible that the victors may fall out among themselves over the division of the spoils, and thus weaken themselves. It is of course apparent that this activity of the European Powers bodes no good to Native States, but at the same time it dees not augur well for Great Britain. In support of this view the Editor states that the interests of England are not identical with those of the other European Powers, who are indeed jealous of her, and appear to be making common cause against her. To remedy this state of things, it has been suggested that England should either make an enormous addition to her Navy, or enter into an alliance with either Russia or the United States. The *Wakíl* doubts whether an increase in the Navy, unaccompanied by a corresponding increase in the Army, will prove of much avail, seeing that Napoleon came to grief because he increased his Army and neglected the Navy. The idea of an alliance with either Russia or the United States may also be dismissed as impracticable. There can be no true alliance, unless the interests of the parties are identical, and neither of them covets the possessions of the other. But both Russia and the United States, not only do not wish for an alliance with Great Britian, but their interests are diametrically

opposed to her; for one of them is hankering after India, while the other covets Canada. The only country with which England can ally herself with advantage is Turkey, the ruler of which is in a position to aid her in all three Continents.

Subscriptions for the Cretan Muhammadans.

6. The *Wakil* (Amritsar), of the 14th February 1898, acknowledges the receipt of Rs. 32-1-0 on behalf of the Cretan Muhammadans, in addition to the amounts already acknowledged.

Government and the pilgrimage

7. The *Paisa Akhbár* (Lahore), of the 18th February 1898, publishes a communication (written from Karáchi) from Maulvi Muhammad Said, who states that Government has reconsidered its decision regarding the suspension of pilgrimage to Mecca, and that the steamer "Kashmir" will sail for Jeddah from Karáchi on the 9th March next. Intending pilgrims should reach Lodhrán or Karáchi, so as to allow of their leaving in this steamer, after undergoing ten days' quarantine.

GENERAL ADMINISTRATION.

Government and the plague.

8. The *Kaisari Akhbár* (Jullundur), of the 12th February 1898, remarks that although the bubonic plague is a messenger of death, Government is doing everything in its power to check its progress. The fact that the Lieutenant-Governor of the Punjab paid a visit to an obscure village, like Khatkar Kalán, on the breaking out of the epidemic, is sufficient proof of this. The Editor is, however, opposed to the segregation of plague patients, on the ground that this arrangement has failed in stamping out the disease in Bombay and Poona. Besides, the idea of wives and grown-up girls being separated from their husbands and parents, respectively, in this manner, is revolting to the native mind, and the people of India would prefer death itself to such separation. The natives have not as yet imbibed the spirit of European civilization, which permits a wife to go to Simla, Sabatoo or Calcutta, or to take a trip to China or Japan, without being encumbered with the company of her husband.

The same.

9. The *Aftáb-i-Punjab* (Lahore), of the 14th February 1898, remarks that the plague regulations issued by the Deputy Commissioner of Delhi are not meant for that city alone, but that precisely similar regulations will be enforced in every town and village, on the appearance of the plague. It is, however, difficult to understand why the regulations in question should have been first proclaimed in Delhi instead of in Lahore, which is the capital of the Punjab, and much nearer to the infected areas. If this step has been taken merely because Delhi earned a bad name in 1857 in connection with the Sepoy Mutiny and is still suspected, the authorities have committed a mistake. They should remember that a great change has passed over India since 1857, and that the natives are now so sincerely and strongly attached to the British Government, that it is impossible for them to rise against it a second time. The Editor then advises the residents of Delhi to bear in mind that the instructions issued by their Deputy Commissioner have not emanated from him, but that, substantially, they are the same as those issued by the Lieutenant-Governor's Council for the suppression of the plague in this Province.

These precautionary measures are, moreover, intended for their good. Under these circumstances, they should not think of opposing their enforcement, but should render all possible help to Government in stamping out the epidemic. The Editor further remarks that the authorities should assure the people that they will not be subjected to any hardships while in segregation camps, and that arrangements will be made to supply food to such plague patients as have not the means to buy the same for themselves. Above all, lady doctors should be provided for female patients, as natives observe the purdah system, and the number of women who would prefer death to being placed under the treatment of a male doctor is very large.

The same.

10. The *Akhbár-i-'Am* (Lahore), of the 15th February 1898, publishes a communication in which the writer remarks that in connection with the measures to be adopted to prevent the plague from breaking out in Umballa, it has been suggested that plague patients should be segregated in sheds, to be erected outside the city. The writer is of opinion that the Municipal Committee should manage to utilise the old Nahan house for this purpose. The house in question is a comfortable and commodious one, and will afford better protection than the proposed sheds. He also advises the Committee to pay greater attention to the cleanliness of the city and to have the cesspools in lanes and alleys, which are at present in a disgraceful condition, thoroughly cleaned. It should also put a stop to the practice of burying the dead inside the city.

The same.

11. The *Faiz-i-'Am* (Delhi), of the 16th February 1898, states that the plague regulations proclaimed in Delhi have spread a kind of panic among the residents, and requests the authorities to adopt in that city measures similar to those finally enforced in Patna. The Editor then gives a translation of the speech made by Sir Alexander Mackenzie at Bánkipore, and invites the attention of the Punjab Government to the questions of private segregation, the employment of native Hakims, &c., touched upon by His Honor in this speech.

The same.

12. The *Wakil-i-Hind* (Delhi), of the 19th February 1898, reports that a crowded meeting of the residents of Delhi was held in the house of Bábu Kidár Náth, Raís and Pleader, on the 13th idem to consider the plague regulations proposed for that city. The meeting lasted for about four hours, and was attended by all the noblemen and raises of Delhi. The proclamation issued by the Deputy Commissioner, as also several newspapers containing criticisms thereon, were read at the meeting; but the discussion was so great, that nothing definite could be settled, and it was decided to hold another meeting at some future time. The Editor then goes on to say that the second notice issued by Captain Davies on the 16th February, in which he assured the people that at present Delhi was free from the plague and that it was not intended to introduce the system of house-to-house inspection in the city, or to subject the residents to medical examination forthwith, has allayed the fears of the people. The notice circulated by the Municipal Secretary on the 17th, informing the residents that the Deputy Commissioner would be glad to hear suggestions.

in connection with the plague regulations in the Town Hall on the 19th, has had the same effect. In conclusion, the Editor states that a meeting of the Honorary Magistrates of Delhi was also held in the Town Hall in connection with the regulations in question.

The same.

13. The *Akhbár-i-'Am* (Lahore), of the 21st February 1898, also publishes a communication to the same effect. The writer adds that prior to the circulation of Captain Davies' second notice, wild rumours were afloat in Delhi, and people were leaving the city in great numbers every day. He also gives an account of the meetings held by the Saraogi community and the traders of Delhi to reassure the people and explain to them the object of the instructions issued by the Deputy Commissioner.

Mirza Ghulam Ahmad's prophecy regarding plague in the Punjab.

14. The *Paisa Akhbár* (Lahore), of the 15th February 1898, after dwelling on the progress of the plague in the Jullundur and Hoshiárpur Districts, remarks that Mirza Ghulám Ahmad of Kádián has issued a notice in which he states that he saw in a dream that a number of angels were planting black and ugly trees in various parts of the Punjab, and that one of them, on being asked, stated that the trees were those of the plague which was about to break out in the Province. The angel stated the time when the plague would rage, but the Mirza forgets whether it was next cold weather or the winter following it. A revelation has also been made to the Mirza to the effect that "the physical plague will not die out until the plague of sins, which attacks the heart, is removed." The Editor is of opinion that it did not require a prophet to tell us what the Mirza says in his notice, because, having regard to the fact that the disease has already attacked certain villages of the Punjab, it is more than probable that other parts of the Province will also be attacked. Moreover, as the cold weather is about to close, the disease may die out and break out again next year, as it has done in Bombay. The Mirza has not therefore committed himself as to the precise time of the outbreak. He attributes the plague to the fact of the people of India, and especially the Muhammadans, being addicted to all kinds of sins and vices. This is no new theory, but how is it that European countries, where vice and sin prevail to a fearful extent, enjoy immunity from the plague, which attacks China and India alone. Further on the Mirza observes that what he saw in his dream is "Takdir Muallak," *i.e.*, a calamity capable of being averted, and may be averted by good and charitable deeds. Now everything that a man sees in a "Roza Sádika" (true dream) is bound to happen and cannot be averted, and it is inconceivable that the Mirza should have dreamt about an event, that could be prevented from happening. There is another thing which the Editor has failed to understand. In one place the Mirza attributes the plague to the sinful practices of the people, while in another he states that he has come to know (by a spiritual method of course) that the germs of the plague are identical with those of itch, and argues that preparations of mercury, which prove useful in curing the itch, should also prove efficacious against the plague. He is also of opinion that if itch were produced, it would secure immunity from plague, and urges that medical men should make an experiment and spread itch in those parts of the country where there is no plague. It is not apparent, therefore, whether the Mirza wants the plague to be combated

by the people repenting of their sinful practices, or by producing itch among them! The Mirza then praises the efforts made by Government for the suppression of the plague and condemns those who are creating misapprehension, among the people regarding plague regulations. He also endeovours to justify the principle of segregation by the following argument :—

"Suppose two or three deaths occur in a house from plague. The survivors will be alarmed and think of leaving the house. Suppose again that they go to another house in the same mohalla and find it infected. In such circumstances they will endeavour to leave the city. But according to the Muhammadan law the inhabitants of an infected city are prohibited against leaving their town and settling in another. It is therefore apparent that a segregation camp outside the infected place is the best remedy that can be adopted under such circumstances."

The Mirza also advises the doctors on plague duty to treat patients and their relations with kindness and courtesy. This is very good advice, and would have been still more welcome, if it had not been coupled with a dream and an inspiration.

The same.

15. The *Akhbár-i-'Am* (Lahore), of the 16th February 1898, also gives the substance of the notice issued by the Mirza, and remarks that the Mirza has indirectly praised his own disciples, by abusing the rest of the Muhammadans. The Prophet of Kádián ought to have enlightened the public as to whether the inoculations undertaken by Professor Haffkine will prove efficacious or not. The theory that plague is the result of sinful practices and can be averted by good and charitable deeds is by no means a novel one. The Mirza writes good Urdu, his chief merit being prolixity. The burden of all his writings is that he is an inspired person.

Transfer of Judicial Officers.

16. The *Victoria Paper* (Siálkot), of the 14th February 1898, observes that no Judicial Officer should be transferred from one place to another unless it is proved that he has contracted debts at the former place, is partial to any particular community or party, has an undue influence over the Deputy Commissioner of the District in which he serves, or is directly or indirectly engaged in any agricultural or commercial undertaking. In no other case should a Judicial Officer be removed from one station to another, as indiscriminate transfers, not infrequently, prove a source of trouble, not only to the officer transferred, but also to the residents of the place from which he is removed. Nor should a member of the Judicial Department be transferred from any station, merely because he does not happen to be popular there, as very few Magistrates can gain popularity, seeing that they cannot please both parties in cases decided by them. Again, no officer should be removed from one town to another, simply because his moral character at the former place has not been exemplary. His immoral habits will go with him to his new station. Such delinquents should be placed under the direct supervision of some Divisional or District Judge, as the only means of making them mend their ways.

17. The *Paisa Akhbár* (Lahore), of the 17th February 1898, observes that it is an open secret that not a single European murderer of a native has, up to the present, been sentenced to undergo the punishment which, according to law, he should be made to suffer; and that this is the sole cause of natives being killed by Europeans so frequently. The Editor then gives an account of the murder case recently tried at Poona, in which two British soldiers were charged with shooting a native, and which has been decided in favour of the accused. It is to be hoped that Government will call for the records of the case and take steps to prevent the recurrence of such scandals.

Murders of natives by Europeans.

18. The *Victoria Paper* (Siálkot), of the 17th February 1898, remarks that the rate of commission for Telegraphic Money Orders not exceeding Rs. 25 is excessive, and should be reduced to Re. 0-8-0 only. The Postal authorities should also issue quarter-anna postage stamps for newspapers under three tolas in weight. This would obviate the necessity for, and save the time at present wasted on, keeping postage accounts of newspapers. The Editor further remarks that experienced native officials in the Postal Department should be allowed to take part in the proceedings of the Postal Conference.

Post Office commission on Telegraphic Money Orders, &c.

19. The *Wasír-i-Hind* (Siálkot), of the 21st February 1898, regrets that the way in which Honorary Magistrates are appointed in the Punjab is scandalous in the extreme. Any rich man, who can manage to "please" the Collector's servants once or twice a week, can become an Honorary Magistrate, although he may be an immoral or illiterate person. The authorities should look into the matter and take steps to prevent the recurrence of such scandals.

Appointment of Honorary Magistrates.

20. The *Akhbár-i-'Am* (Lahore), of the 16th February 1898, publishes a communication from its Glasgow correspondent, who remarks that the Indian coolies who are made to emigrate to America and Africa are no better than slaves. This is apparent from the fact that the rules regulating their emigration are such that no civilized nation would tolerate them for a moment. The writer, who was once made to serve as a cooly at Trinidad, can assert from personal experience that these labourers are not free men at all. This view is endorsed by Colonial papers and respectable Indians like Mr. Gandhi, Barrister-at-Law. Moreover, it was for this reason that the National Congress has condemned the emigration of coolies. The Indians have fallen into such disgrace owing to these coolies that, if a native Rája or Nawáb went to the Colonies, he would be called a coolie by Negroes and Europeans, nay even by bastards (*harámzáde log*). Even in Scotland and Ireland the writer and other native gentlemen are called coolies. It is, therefore, desirable that Government should rule a fertile country like India more wisely, so that its people should not be compelled, through poverty, to emigrate as coolies. It will be said that in the event of this suggestion being adopted, Government would have to find employment for the coolies. But if Government were to rule the country wisely and well, every Indian should be able to obtain sufficient food, and the recurrence of a famine would be an impossibility.

The emigration of Indian coolies to the Colonies.

The writer then makes the following suggestions for promoting the welfare of the people :—

(1). That no salt should be imported from England.

(2). That no Railway plant should be imported from Great Britain.

(3). That the 1½ million sterling realised from the people for Famine Insurance should be devoted to the development of coal mines for starting iron manufactories.

(4). That uniforms and boots required by Government should be purchased in the country.

These measures, if adopted, would result in the following advantages :—

(1). That the epithet "coolie" would cease to be applied to Indians.

(2). That the coolies would earn better wages as free labourers, and would consequently be better able to support themselves and their families. It will not matter if the tyrannical planters are put to some loss.

(3). That the Indians would have an opportunity of becoming zamíndárs, artisans and merchants in the Colonies.

The people of India are in no way benefited by the emigration of their countrymen as coolies. But even if they were, they must remember that it is a great sin to allow their brethren to become slaves and to be subjected to all sorts of calamities, ending, in some cases, in cruel death. The Government of India should attend to the matter, while the people should unanimously endeavour to have the emigration of coolies stopped. The writer then remarks that the English are practising gross oppression on the natives of India in America, Africa and Australia, whereas in their own country they live happily under the British flag. A number of Europeans have now come from the Malay Peninsula to obtain a supply of coolies from the Government of India. In reality these people do not ask for labourers, but for slaves.

Grievances of zamíndárs.

21. The *Akhbár-i-'Am* (Lahore), of the 5th February 1898, remarks that when any zamíndár alienates or exchanges his land, a fee of only Rs. 1-4-0 per cent. on the revenue of the land should be charged, without any regard to the number of "Khátás" into which it may be divided. The present rate of Rs. 2-8-0 per cent. should be charged only in cases of mortgage and redemption of mortgage, but the condition about levying a minimum fee of Re. 0-8-0 for each of the Khátás into which the land may be divided should be cancelled. There can, however, be no objection to Government fixing the lowest amount of fee payable at Re. 0-8-0. It is to be hoped that the Financial Commissioner of the Punjab will give a favourable consideration to the matter.

LEGISLATION.

The Law of Sedition.

22. The *Akhbár-i-'Am* (Lahore), of the 15th February 1898, remarks that the recent press prosecutions instituted in the Bombay Presidency and the conviction of Mr. Tilak and certain other journalists has proved, beyond a shadow of doubt, that

the present law of sedition is more than sufficient to protect the interests of Government. Where is then the necessity for amending Section 124 A of the Indian Penal Code? Do the plague and the frontier risings allow Government any time to waste on useless legislation? It is absurd to suppose that Mr. Chalmer's amendments have been taken in hand merely to prevent the Indian Press from criticising Government's plague measures. In the first place, adverse or strong criticism does not necessarily beget feelings of disaffection in the minds of the people; and, in the next, the Poona prosecutions have already made the Native Editors very cautious. The Editor further remarks that if the proposed amendments have really been brought forward in order to bring the Indian law of sedition into conformity with the English law on the subject, the accused, in sedition cases, should be given the privilege of claiming to be tried by a jury, at least half the members of which shall be their fellow-countrymen. Again, the word "disaffection" should be taken in the same sense in this country as it is in England. In conclusion, the *Akhbár* observes that Government's decision to amend Section 124 A., which has hitherto been found sufficient to safeguard its interests, shows that Government not only suspects the Press, but that it knows its weakness, and is afraid lest the writings in the newspapers may bring to naught a rule founded on force.

23. The same paper of the 19th February 1898, writing on the same subject, remarks that if the authorities had known that the people of India were more interested in the maintenance of British rule in this country than even the Government of India, they would not have thought of amending Section 124 A of the Indian Penal Code. It is no exaggeration to say that the new law of sedition is a condemnation of the British administration in India, and has offended the feelings of Her Majesty's loyal native subjects. It is, therefore, the duty of every well-wisher of Government to bring these facts to the notice of the authorities, and request them to take steps to overawe the enemies, and not the peaceful subjects of England. Again, it is wrong to suppose that educated natives are disaffected towards Government and are planning to bring about its overthrow. On the contrary, they know that India has never before been placed under such a just and benevolent Government, that the permanence of British rule is essential for her future welfare, and that they themselves would be the greatest sufferers if the present régime were to come to an end. Is it not then a matter for regret that the loyalty of the people of India should be called into question, especially when they are fighting so gallantly against the enemies of England on the north-west frontier? The Editor further remarks that it is not true to say that the native newspapers are hostile towards Government. It is true that, not infrequently, they indulge in strong language, but it should be remembered that they do so under provocation.

The same.

24. The *Paisa Akhbár* (Lahore), of the 16th February 1898, publishes a communication from Muharram Ali, Chishti, who in continuation of his previous remarks (*vide* paragraph 22 of Selections for the week ending 19th February) observes that it is not easy to understand what the Native Press has done to deserve gagging at the hands of Government. It is no exaggeration to say that, in

The same.

points of respectability and loyalty, the native newspapers stand a head-and-shoulders above every other Press in the whole civilized world. The French and American Press are notoriously corrupt and foul-mouthed. As regards the English Press, which is held up as a model to the Native Press, the less said about it the better. If any native newspaper were to use towards an Assistant Commissioner, even some of the mildest epithets, which are constantly being applied to the Prime Minister of England by the Press at Home, the Editor would be sentenced to death or transportation for life! Nor is this all. Even Royalty cannot claim immunity from the attacks of the loyal English Press! The writer quotes instances to show that the late lamented Prince Consort was more than once made the subject of such mean and violent attacks in the columns of the English papers, that on one occasion the Queen had to complain of this to Lord Aberdeen. Have the native newspapers ever behaved like this? If not, are they to be muzzled merely because they have only praises and prayers for the Royal family? The writer concludes by remarking that the new law of sedition will be an engine of oppression in the hands of Government officials, and that it is calculated to strike at the very root of the liberty, not only of the Native Press, but also of the people of India, whose most valued mouthpiece it is.

The same.

25. The same paper, of the 17th February 1898, observes that the one or two changes made in the proposed law of sedition at the meeting of the Viceregal Legislative Council held on the 4th idem, are of so unimportant a nature as to take away very little of the dangerous character of the Bill. The Anglo-Indian papers also hold the same view and have expressed themselves in unambiguous terms. The *Englishman*, the *Statesman* and the *Weekly Law Notes* are of opinion that the Bill should not be passed into law in its present form.

The same.

26. The *Ghamkhwár-i-Hind* (Lahore), of the 19th February 1898, remarks that if native papers had realised their responsibility and understood what power they wielded, no Sedition Bill would have been introduced into the Legislative Council. It is undeniable that native papers have been of great service to Government, that those conducted by able Editors can do immense good, both to the Government and the country. The Anglo-Indian papers can neither interpret the views of the Government to the people, nor advocate the cause of the public. It is, therefore, a great pity that the Native Press, which represents native public opinion, should not be allowed even to invite the attention of the Government to any matter. Government is, however, justified, to a certain extent, in introducing this Bill, for, of late, certain ill-advised papers have greatly abused the liberty which the Press enjoys under British rule. But, on the whole, the Native Press has greatly improved, and all that is now required, is that members of high families should take to journalism.

NATIVE SOCIETIES.

Split in the Arya Samáj.

27. The *Arya Gazette* (Lahore), of the 17th February 1898, states that on Saturday last a rumour was set afloat among the Aryás to the effect that Lála Jai Chand, Secretary of the Punjab Prati Nadhi Sabha, had applied to the Lahore

Police for a guard, saying that property worth Rs. 15,000 belonging to the Sabha was lying insecure in the Lahore Samáj Mandir. The fact, however, is that a dispute having arisen among the members of the Arya Samáj, the Antaring Sabha (or managing body of the Samáj) passed a Resolution to the effect that the Samáj Mandir should be locked up for the present, and that the weekly meetings of the Samáj should be held somewhere else. In the meantime the Antaring Sabha wrote to one Lála Munshi Rám of Jullundur, asking him whether he could devise any plan by which the impending split in the Samáj could be averted. Lála Munshi Rám's answer had not as yet been received, when Lála Jai Chand, Secretary of the Prati Nadhi Sabha, took the above-mentioned action for obtaining possession of the Samáj Mandir for his own party in anticipation of the split in the Samáj. Moreover, the same evening a notice was issued by other members of his party stating that the weekly meeting of the Samáj would be held in the Samáj Mandir on Sunday next. On Sunday evening a general meeting of the members of the Samáj took place and the action of those five members of the Antaring Sabha who had issued a notice calling a separate meeting of the Samáj and who had obtained possession of the Samáj temple by the aid of the Police was animadverted on. They were dismissed from the Antaring Sabha, and a Resolution was passed directing their places to be filled by new members.

28. The *Akhbár-i-'Am* (Lahore), of the 18th February 1898, remarks that the main cause of the split in the Arya Samáj is the D. A.-V. College, Lahore, and other educational institutions established by the Samáj. The Aryas should, however, bear in mind that these institutions have been established by the Samáj, and that the latter is not the outcome of these institutions. If the Samáj comes to grief owing to the dissensions that have recently taken place, the institutions will collapse as a matter of course. There were many educated men in the 'cultured party' (or the supporters of the D. A.-V College) who ought to have acted with forbearance, but the Editor has been informed that it was this party which, in violation of the terms agreed upon at the time of reconciliation, passed resolutions excluding from the College Society a number of men, who had collected subscriptions for the College by begging from door to door, and rendering outsiders, who had subscribed a sum of not more than Rs. 50 each, eligible for the membership of the Society. This was against the Memorandum of Association of the College, and ought not to have been done.

The same.

29. The *Arya Gazette* (Lahore), of the 17th February 1898, remarks that Sunday last was a memorable day in the history of the Arya Samáj. The two parties of the Samáj, after 9 or 10 months, again held their separate meetings in Anárkali and Wachchowáli, respectively. In the Anárkali Samáj Lála Hansráj delivered a lecture in which he advised the members of the Samáj not to lose heart because of the split that had taken place in the Samáj, and asked them to work as zealously as they had done before, for the propagation of the mission of Swámi Daya Nand Saraswati.

The same.

The same.

30. The *Akhbár-i-'Am* (Lahore), of the 19th February 1898, observes that the differences existing among the Arya Samájists are evidently beyond the power of man to heal. A certain member of the Samáj, who is anxious to see the two parties work harmoniously, issued a notice convening a meeting of the Sabhasadas to arrange for a reconciliation. Subsequently, however, he learned that feelings were running so high between the opposing factions, that it was not improbable that the meeting might end in a row. He, therefore, withdrew his notice. Heaven save us from this patriotism!

MISCELLANEOUS.

Conservancy at Ferozepore.

31. The *Akhbár-i-'Am* (Lahore), of the 18th February 1898, publishes a communication in which the writer complains that although House, Latrine and other taxes are levied in the Ferozepore Cantonment, no one seems to be responsible for the cleanliness of the place. The Sadr Bazár roads are in a disgraceful condition, and the lighting of the Cantonment is thoroughly neglected. The authorities should take immediate steps to put an end to this state of things. Different rates of Latrine Tax should, moreover, be fixed for the rich and the poor residents respectively.

Closing of a thoroughfare at Lahore.

32. The *Akhbár-i-'Am* (Lahore), of the 18th February 1898, complains that the closing of the thoroughfare which runs through the Police Lines near the Sheránwála Gate and connects that gate with the Khizri Gate is causing great inconvenience to the public of Lahore. The Editor understands that this closure is unlawful, and expresses a hope that the President of the Lahore Municipal Committee willl give early attention to the matter.

Complaint against the Postmaster of Baddoke, Gujránwála District.

33. The *Saráj-ul-Akhbár* (Jhelum), of the 21st February 1898, publishes a communication in which the writer complains that the Postmaster, Baddoke, Gujránwála District, is in the habit of reading letters received by him for the residents of that place. One or two persons have addressed the Postal authorities on the subject. It is to be hoped that due notice will be taken of the Postmaster's conduct.

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[Vol. XI.]

[No. 10.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 5th March 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahai ...	23rd, 25th and 26th February.	25th February and 1st March.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	21st, 22nd, 24th and 25th February.	22nd, 24th, 25th February and 1st March	600 „

No.	Name.	Locality.	Name of Publisher.	Name of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
3	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	21st February ...	24th February ...	550 copies.
4	Chaudhwín Sadi ...	Ráwalpindi ...	Siráj-ud-dín Ahmad	8th and 15th February.	22nd and 25th February	700 „
5	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	26th February ...	1st March ...	500 „
6	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th February ...	24th February ...	200 „
7	Koh-i-Núr ...	Lahore ...	Narajan Lál ...	22nd February ...	25th February ...	200 „
8	Punjab Samachár ...	Do. ...	Pohlo Mal ...	26th February ...	1st March ...	2,500 „
9	Wafadár ...	Do. ...	Fazal ud-dín ...	22nd February ...	24th February ...	1,200 „
10	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	21st February ...	22nd February ...	700 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	26th February	3rd March ...	600 copies.
	Weekly.					
2	Afna-i-Sanatan Dharm ...	Ráekot, Ludhiána District	Uttam Chand ...	1st February ...	26th February ...	...
3	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	24th February ...	1st March ...	190 copies.
4	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	2nd March ...	4th March ...	950 „
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	25th February ...	1st March ...	500 „
6	Haftawár ...	Lahore ...	K. B Thápur ...	26th February ...	Ditto ...	950 „
7	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 „
8	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
9	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th February ; 1st March.	4th March ...	200 „
10	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	24th February ...	1st March ...	400 „
11	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	28th February ...	2nd March ...	450 „
12	Lahore Punch ...	Do. ...	Abdul Rahmán ...	16th February ...	26th February ...	200 „
13	Muslim Akhbár ...	Delhi ...	Muhammad Husain Khán.	18th February ...	1st March ...	...
14	Núr Afshán ...	Ludhiána ...	M. Wylie ...	25th February ...	Ditto ...	496 copies.
15	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	26th February ...	4th March ...	11,000 „
16	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	28th February ...	2nd March ...	300 „
17	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	24th February ...	3rd March ...	600 „
18	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	28th February ...	Ditto ...	475 „
19	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	26th February ...	2nd March ...	300 „
	Monthly.					
20	Rifáh-i-'Am ...	Siálkot ...	Díwán Chand ...	For February ...	4th March ...	500 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	HINDI.			1898.	1898.	
	Monthly.					
21	Punjab Theosophist ...	Lahore ...	Pandit Mukand Rám	1st February ...	4th March ...	...
	GURMUKHI.					
	Weekly.					
22	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd February ...	26th February ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 10.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 5th March 1898.

POLITICAL.

The frontier risings.

1. The *Paisa Akhbár* (Lahore), of the 25th February 1898, remarks that it is not improbable that the *Civil and Military Gazette* will attribute the recent attack on the Akora Railway Station to the Amír. The real reason, however, is that the frontier tribes have grown suspicious of Government and believe that it intends occupying their country. The risings on the frontier may, as Lord George Hamilton and the Viceroy say, be due to an outburst of religious fanaticism, or, as was given out by the Anglo-Indian Papers, to the Amír's treatise on *jehád*. But religious fanaticism is no new thing on the border, and Abdul Rahmán's compilation is said to be eight or ten years old. It is, therefore, clear that these two causes alone will not account for the frontier risings.

The same.

2. The *Bhárat Sewak* (Jullundur), of the 21st February 1898, after giving a *résumé* of the reasons advanced in England for and against a "Forward" policy, remarks that this policy alone is responsible for the recent risings on the frontier. If Government had abstained from interfering in the affairs of the tribes, occupying Chitrál, and establishing military outposts beyond the border, the Afrídís, &c., would never have taken up arms. It is, therefore, quite true to say that Government has to thank itself alone for its troubles on the frontier.

The occupation of Chitrál.

3. The *Akhbár-i-'Am* (Lahore), of the 25th February 1898, remarks that the *Pioneer* is wrath with Lord George Hamilton for stating in the House of Commons that the occupation of Chitrál and the chastising of the tribesmen were essential in the interests of Government. The *Pioneer* says that it has been opposed to the occupation of Chitrál from the very outset, and that a Russian invasion of India from that side is an impossibility. To those who know that the Allahabad daily has all along been a champion of the advocates of the

Forward policy, this declaration is nothing short of astounding. But has not the *Pioneer* been always a sycophant (*kháya-bos*) of Lord Roberts, who was in favour of occupying Chitrál? Moreover, was that paper opposed to the establishment of an Agency at Gilgit, of which the occupation of Chitrál was only a natural consequence? The Editor then gives a *résumé* of the *Pioneer*'s refutation of the arguments put forward by Lord George Hamilton in support of his position, and remarks that its reasoning is misleading and specious.

Frontier policy and the Military party.

4. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th February 1898 (received 25th February), remarks that the Military authorities attribute the mistakes committed on the frontier to the Political Officers, but that as a matter of fact 80 per cent. of these blunders are due to their own recklessness and love of war. Probably there would have been no expedition if a policy of moderation, to which the Military are opposed, had been adopted. In support of his view the Editor states, that while peace negotiations were going on with the Afrídi Jirgas, the Military attacked the cattle of the tribes at Kajúri Kach and suffered a reverse. Is it politic to negotiate for peace on the one hand and fight on the other? The homes and fields of the Afrídís have been burnt, and they have been separated from their wives and children, but in spite of all these calamities no change has come over their attitude. Was it reasonable to expect that such men would be cowed by the capture of their cattle? It is said that the Afrídís have suffered severely during the recent operations, but this is mere conjecture. However, be that as it may, the result of this mistake at Kajúri Kach is that prospects of peace are now as remote as ever. The Afrídís regard the Kajúri Kach disaster in the light of a victory, and a rumour is afloat that they have offered terms of peace to the Government. The Editor then observes, that since it has been proclaimed that the annexation of tribal territory is not desired, the reputation of the army will not suffer, if the submission of the tribes is secured by milder measures. When a powerful enemy invades the country it will be time for the army to show its gallantry. After remarking that it is idle to suppose that a spring campaign will not be attended by the difficulties which characterised the recent operations, the Editor remarks that the only obstacle that stands in the way of a peaceful solution is the refusal of the Afrídís to surrender their arms. But the question is, whether disarmament is necessary. The Afrídís love their arms more dearly than they love their lives, but this is, not because they wish to become independent of the British Government, but because they require them to protect themselves from other hostile tribes. This being the case, there is no reason why Government should insist on disarming them, instead of securing their submission by peaceful means. Hitherto, although armed, they have remained submissive, and there is no reason why they should not continue so. If the authorities, after securing their submission, begin to civilize them by generous treatment, they will serve as a wall of steel between Government and its enemies.

Attacks on Sir Richard Udny.

5. The same paper is at a loss to understand why the *Civil and Military Gazette* and certain other papers should have singled out Sir Richard Udny for uncalled-for attacks in regard to frontier affairs, and why the responsibility for every

mistake that is committed, is thrown on that officer. The *Gazette* is as loud in its praise of Colonel Warburton as it is reckless in its denunciation of Sir Richard. It is alleged that the attack on Shabkadr and the loss of the Khaibar forts was due to negligence on the part of Sir Richard, but the action of Government in appointing him as Chief Political Officer with the Tirah Expedition gives the lie direct to this charge. It is, therefore, apparent that the object of the *Gazette* in persisting in its attacks is to serve the interests of a certain party. The fact is that rumours of impending disturbances are set afloat on the frontier every day, and if expeditions were organised whenever such rumours gain currency, the authorities would have to send expeditions almost every week. If Sir Richard had attached no importance to the rumours that found currency on the present occasion, it would not have been a matter of surprise ; but great credit is due to him, in that he did not allow himself to be deceived, and at once took steps for protecting the lives and properties of British subjects. The *Gazette* should find fault with a person—if there be such a person—who is the cause of the frontier risings. Is Sir Richard Udny in any way connected with the circumstances which are said to have led to these risings ? The critics of Sir Richard take no note either of the Forward policy, or of the Political Officer at Malakand and his proteges. The Editor does not wish to refer to this part of the subject, as the less said about it the better. He cannot, however, help remarking that the real cause of these frontier risings is known to him, but that it would be impolitic to make it public. Sensible men do not seek for a cause of these risings in the Graeco-Turkish War or the Amir's Treatise on *Jehad*, as certain amateur and foolish Editors have done, but find it in the tribal territory itself. The Editor is of opinion that there is no truth in the charge against Sir Richard, that, if he had informed General Elles in time, of the impending attack by the Mohmands, British troops would have reached Shabkadr hours before the attack was made. Now, if Sir Richard did not give timely information, how was it that arrangements were made for the protection of life and property at Shankargarh, the inhabitants of which were sent to the fort, and not a single life was lost? It is apparent, therefore, that timely intimation was given to General Elles, and it is for the latter to explain why the necessary precautionary measures were not taken. The General will probably reply that the troops at his disposal were not sufficient ; that no good would have accrued from sending troops to Shabkadr beforehand, as there were several towns between Pesháwar and the Khaibar, and no one could say which of them would be attacked ; that if troops had been sent to guard one place, some other place would have been attacked, and that the force under his command was not strong enough to guard all places. Similarly, the Khaibar forts could not be reinforced, and the object of sending a force to Jamrud was to overawe the tribes and induce them to abstain from rising. As regards the praises lavished on Colonel Warburton, the Editor remarks that the Colonel is certainly an able officer, but the question is whether he has achieved any remarkable success. It is only at a time of trial and difficulty that the ability of an officer is tested, but Colonel Warburton has been engaged in negotiations with the Afridi Jirgas without any result for the past month-and-a-half. It will perhaps be urged that the Colonel was not Chief Political Officer, but, although this is true, for the past six weeks he has been given a free hand and has spent thousands of rupees on feeding the jirgas on *pulao* and *korma*.

It must not be inferred from these remarks that the Editor does not consider Colonel Warburton to be an able officer, but that the work in hand is one of great difficulty. The fact is that the British Government and the Afrídís have hitherto underrated their respective strength, and now that they understand each other better, it will be possible to adopt measures for securing the submission of the latter. The large number of arms now in the possession of the tribes have not been collected in a day. On the contrary, it must have taken them years to obtain so large a supply, and Colonel Warburton was the Political Officer in Khaibar during those years. In short, it is absurd to attack Sir Richard Udny and to find fault with the Vicerey and the Commander-in-Chief. Having regard to the unjust attacks made on Sir Richard, it is essential that Government should recognise his valuable services in a suitable way. The most fitting recognition of these services would be to give effect to the proposed appointment of Sir Richard to the Chief Commissionership of the Frontier.

The same.

6. The *Akhbár-i-'Am* (Lahore), of the 23rd February 1898, remarks that the *Civil and Military Gazette* has made another shameful attack on Sir Richard Udny. After giving a brief summary of the "open letter" published in the *Gazette*, the Editor observes that it is easy to say that if Sir Richard had accepted the fine brought in by the Kuki Khels, the other tribes would have followed their example and paid up their respective shares of the fine. The Editor of the *Civil and Military Gazette* tried his best to raise money for a marble statue of Her Majesty the Queen-Empress, but all his efforts—crooked and straight (*ulti sidhi*)—proved fruitless. But the *Gazette*, which has kept silent over its own failure, does not show the slightest hesitation in attacking Sir Richard Udny. Its so-called correspondent says that the Afrídís are hostile to one another, and that Sir Richard ought to have taken advantage of this jealousy. He appears, however, to be ignorant of the fact that Patháns sink their petty jealousies and stand up like one man against the infidel. If it is true, as stated by the writer in the *Civil and Military Gazette*, that the tribesmen are hostile to one another, what guarantee was there that the Kuki Khels, who waited on Sir Richard, were the representatives of these tribes, and that their fellow-tribesmen would have kept quiet, if their submission had been accepted? As already observed, it is easier to criticise than to grasp the situation. In short, Sir Richard is in no way to blame. The entire responsibility rests with the tribesmen, who require to be subdued by the sword. The frontier has proved the grave of many a political reputation, and it is absurd to make a mean attack on Sir Richard Udny, merely because the Afrídís are reckless savages, who believe that the road to paradise lies through the blood of the káfirs.

The number of troops at Kabul.

7. The *Wakíl* (Amritsar), of the 21st February 1898, has received a communication in which the writer contradicts the statement (reproduced in a recent issue of the *Wakíl*) from the *Military Annual* that the troops in Kabul numbered no less than 68,000 Infantry and Cavalry, and states that in reality the number of troops of all arms does not exceed 10,000. The writer further states that many of the regiments are armed with old-fashioned rifles and not with the Henri-

Martinis; that the Amír's factory does not turn out more than 14 rifles a day, which are being stored; and that the management of the army is not all that can be desired, seeing that vacancies occurring by death or other causes are sometimes not filled up for over a year. The Bála Hissar is in ruins and is nominally garrisoned by a Company of Infantry. Most of the troops are quartered at Sherpore, which is, however, out of repair. Rations are stored, but are sold every year.

Commenting on the above, the Editor remarks that the Amír is doubtless doing much for his country, but he cannot be expected to cure in a day, the various diseases that have been eating into the body politic for ages. The Muhammadan rulers of Turkey, Afghánistán and Persia are endeavouring to raise their countries in the scale of nations, but these efforts will be vain, unless the people become imbued with the spirit that animates these rulers.

8. The *Wakíl* (Amritsar), of the 21st February 1898, remarks that no one has a better claim to the charity, given on the occasion of the "Idulfitr," than the starving, naked and homeless Muhammadans of Crete, and especially the women and children, who have been made widows and orphans by the Christian insurgents. The Editor, therefore, advises Muhammadans to send their offerings, or some portion of them, to the office of the *Wakíl* or of the *Paisa Akhbár*, whence they will be remitted to Crete.

The Muhammadans of Crete.

GENERAL ADMINISTRATION.

9. The *Paisa Akhbár* (Lahore), of the 21st February 1898, remarks that on the 16th idem a soldier of the Royal Irish Rifles, stationed at Poona, was charged with inflicting a wound on the throat of a doolee-bearer attached to the Auxiliary Hospital. Surgeon-Major Jones deposed that the wound was not a deep one, and that it appeared to have been caused with some sharp instrument. The Assistant Surgeon's statement was to the effect that the accused was for some time in the hospital, and that he did not appear to be insane. The doolee-bearer also stated that the accused was in his senses when he attempted to cut his (the complainant's) throat. The accused, however, denied all knowledge of the incident, at which stage the case was adjourned. The Editor ironically remarks that it is quite possible that the complainant may have cut his own throat. It is incredible that a "*gora*" should have behaved in such a brutal manner, as very few cases of this kind are found to be true in Courts. And in the few cases which are convicted, such light punishments are inflicted that it is hardly worth while prosecuting.

Attempt by a European soldier at cutting the throat of a doolee-bearer.

10. The *Koh-i-Núr* (Lahore), of the 22nd February 1898, remarks that there is no knowing as to what misfortunes the plague may yet bring on India. The authorities are perfectly justified in adopting measures to stamp out the epidemic. But, on the other hand, the hardships and oppression to which the people are subjected by those entrusted with this work have created a panic in the country, so much so that the people become infuriated at the mere mention of the plague regulations. The segregation rules are especially distasteful

The plague regulations.

to them. Indeed, what respectable native can bear to see his wife, daughter, sister or mother separated from him in the manner proposed. It is not easy to understand how the authorities, who are not ignorant of the manners and customs of the natives, have come to believe that such rules can be enforced in India without exciting opposition. The Editor then refers to the scare prevailing in Delhi, and advises the residents of that city to lay their grievances before Captain Davies. It is no exaggeration to say that, if the people were assured that in the event of the plague breaking out in Delhi they would be allowed to segregate their sick in the compounds of their own houses, or to accompany their relations to the segregation camps, the excitement prevailing in the city would subside at once.

The same.

11. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 25th February 1898, on the same subject states that the suggestions made to Captain Davies regarding the plague regulations on the 19th idem in the Darbár Hall, were not approved of by him, and that consequently, large numbers of people are leaving Delhi every day. Wild rumours are afloat in the city, and it is said that people would rather die than permit a doctor to examine their females.

The same.

12. The *Akhbár-i-'Am* (Lahore), of the 26th February 1898, gives an account of the meeting held at Delhi on the 16th idem, under the presidency of Mr. Currie, with the object of reassuring the people and memorialising the Punjab Government to bring the plague regulations into conformity with those proposed for Bengal. The Editor also gives an account of the meeting held in the Town Hall on the 19th February at the instance of Captain Davies, who was anxious to hear suggestions regarding the plague instructions issued by him. Both these meetings have, however, failed to allay the fears of the people. It may here be mentioned that no Municipal Commissioner has done anything to prevent the flight of the people from the city. It is, however, encouraging to learn that Captain Davies is trying his best to reassure the residents of Delhi.

Mirza Ghulám Ahmad on the plague.

13. The *Khair Khwáh-i-'Alam* (Delhi), of the 16th February 1898, publishes Mirza Ghulám Ahmad's notice regarding the bubonic plague, a summary of which appeared in the Selections for the week ending the 26th February 1898 (paragraphs 14 and 15).

Emigration of natives of India to Australia.

14. The *Paisa Akhbár* (Lahore), of the 21st February 1898, remarks that emigrants from India have hitherto been treated in Australia on a footing of equality with the colonists. The Parliament in South Australia has, however, now passed a law, forbidding the immigration of all Asiatics, including natives of India, except on the payment of a fee of £100 per head. In other words, no native of India can henceforth emigrate to Australia, and that field of labour has been closed against this country for ever. It is, however, only just to mention that the natives at present residing in Australia have nothing to complain against, and enjoy the same privileges and political rights as the colonists themselves. The Editor quotes an extract from a letter, recently received by the Bombay Presidency Association from a native emigrant, in support of this assertion.

15. A Glasgow correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 25th February 1898, remarks that every native emigrant will be turned out of the Transvaal by the 31st March. Mr. Kruger, the President of the Dutch Republic, is reported to be a devout Christian, but it is doubtful if he is behaving like a true follower of Christ in expelling natives from the Transvaal. But what does England intend doing in the matter? Would she not have brought Mr. Kruger to his senses in almost no time if he had dared to treat the English settlers in the Transvaal in this manner? If England does not come to the help of her Indian subjects at this time, they will be led to believe that, although she takes two-and-a-half millions of pounds from them every year, she does not care to protect them from insult and injury in foreign lands.

Indians in Transvaal.

16. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 26th February 1898, makes the following suggestions for the suppression of crime in India:—

Crime and the Police.

(1). That District Superintendents of Police and their subordinates should go on rounds at night to see if chaukídárs perform their duties in a satisfactory manner.

(2). That the Tahsíldárs, Deputy Inspectors of Police and Magistrates in every district should meet in a conference at least once a year to devise means for the improvement of the Police administration in their district.

(3). That rewards should be given to persons who help the Police in arresting criminals.

(4). That every Tahsíldár and Honorary Magistrate should be furnished with a list of the names of the bad characters residing in his jurisdiction.

(5). That every Police official should undergo one year's training before he is taken on in the Department.

(6). That the students of the Phillour Training School should be taught the art of disguising themselves and of tracking criminals by means of their foot-prints.

17. The *Gham Khwár-i-Hind* (Lahore), of the 26th February 1898, remarks that some very important columns have been added in the form of the return annually called for from the office of every newspaper. Under these columns information will have to be supplied regarding the parentage, social position, &c., of the proprietor, publisher and editor of a newspaper. This is a step in the right direction; and if information supplied under these heads is not false or exaggerated, the Punjab Government will be able to form a correct estimate of the importance or otherwise of the Press in this Province. The Editor then gives his own pedigree, &c., and remarks that it is simply impossible for the Native Press to become the adviser of Government, or the champion of the people, so long as respectable and able persons do not take to journalism.

Native journalists and their social status.

18. The *Paisa Akhbár* (Lahore), of the 24th February 1898, observes that, in addition to discussing political questions, advocating the cause of their fellow-countrymen, impressing on them the desirability of remaining loyal to the

The duties of the Native Press.

British Government, and trying to promote union among them, the Editors of the vernacular newspapers should leave no stone unturned to dispel the darkness of ignorance and superstition prevailing in India, and should abstain from giving currency to false and mischievous rumours. It is, however, a matter for regret that so far from performing this important duty, several newspapers in the Punjab pander to the taste of the superstitious public, by publishing wild and incoherent stories in their columns. In support of this assertion the Editor quotes extracts from an account of an alleged case of Sutti published in the *Akhbár-i-Am* of the 4th February (*vide* paragraph 11 of Selections for the week ending 12th February 1898).

The girl goddesses at Siálkot.

19. The *Paisa Akhbár* (Lahore), of the 21st February 1898, publishes a communication from Lábh Singh, Mistri, Sandhánwála, who remarks that the miracles alleged to have been wrought in the Siálkot District by certain girls, said to be the incarnations of Durga, are so many frauds committed by the relations of these girls in order to earn money The writer knows three persons who have lost their power of speech by cutting off their tongues and offering them to the Devi.

The Shahpur Board School

20. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th February 1898, remarks that it has received several complaints regarding the Shahpur Board School. One of these complaints which has caused general dissatisfaction is that the Municipal Committee, in the absence of the Tahsíldár, accepted the resignation of Mufti Muhammad Hasan, who was an able, experienced and popular teacher. The Committee ought to have considered the reasons which led the Mufti to tender his resignation and redressed his grievances, instead of hastily accepting his resignation. The Mufti was assured that his son would be appointed in the event of his resigning, but even this has not been done. It was stated in a preliminary report that the appointment of a young certificated teacher was desirable, but an old man of seventy, named Duni Chand, who is the senior of the Mufti by 20 years, has been taken on. If these facts are correct, there is reason to suspect that this is the deliberate work of the Head Master or of some other person. It is therefore to be hoped that the Educational authorities and the Committee itself will reconsider the matter and do justice to the Mufti. The Editor is also informed that the internal condition of the school and the honesty of some of the teachers call for a thorough enquiry. He promises to deal with the matter at length after inquiring into certain points.

LEGISLATION.

The Sedition Bill.

21. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th February 1898, remarks that the Sedition Bill, so far as it deals with the offence of sedition pure and simple, does not affect the Muhammadan community in any way, seeing that the existence of that offence dates from the inception of the Congress movement, from which they (the Muhammadans) have entirely held aloof. The other part of the Bill, which refers to "the exciting of feelings of hatred between class and

class," will, however, affect them most seriously, because they will now be unable to complain against the doings of their more fortunate rivals, without running the risk of being prosecuted under the new law. It is apparent that the Muhammadans, being poor and backward in education, are sometimes compelled to complain against the doings of the Hindús. But now that such complaints are liable to be construed into an attempt at setting class against class, they will not dare to open their mouths, with the result that their rivals will be all the more encouraged. The Editor, therefore, advises the Muhammadans to invite the attention of Government to this aspect of the question. He, however, does not mean to suggest that such a law should not be passed, but wishes that something should be done to remove their grievances. That the lands of the Muhammadans are passing out of their hands is no idle romance but a stubborn fact, which has puzzled the brains of the Government, though without any tangible result. It is equally a fact that they get a very small share of appointments in the public service, the doors of which are being, more and more effectually closed against them. Lord Dufferin issued a Circular in which he urged the desirability of giving the Muhammadans their fair share of Government service, and observed that in filling up posts under Government due regard should be paid to all things, and not to the educational qualifications alone of the candidates. Some of the Lieutenant-Governors of the Punjab have also called the attention of Heads of Departments to the matter, but the Circular has remained a dead letter. In short, it is apparent that the Muhammadans are in a wretched plight, and if Government wishes to close their mouths, it ought to take some steps to protect their interests and confer on them such privileges as they are justly entitled to.

The same.

22. The *Paisa Akhbár* (Lahore), of the 22nd February 1898, remarks that the Viceregal Council has passed the proposed law of sedition in spite of the fact that Mr. Chalmers' amendments were disapproved of by both the Anglo-Indian and the native communities. It was shown in a recent issue of the *Paisa Akhbár* that there was no necessity for amending Section 124 A of the Indian Penal Code, and that the proposed amendments were calculated to make journalism a difficult and dangerous task in India. God knows how many Editors will be prosecuted under the new law, which is so intricate that even the slightest mistake or oversight on the part of a journalist will be enough to bring him within its clutches. It is no exaggeration to say that journalism has now become like crossing the "Pul-i-Sirát," which, according to the Muhammadan scriptures, is finer than a hair and keener than the edge of a sword. The Editor concludes by remarking that it would have been far better to revive the Press Act of Lord Lytton than to limit the right of free criticism in the manner done by the new law.

The same.

23. The *Wafadár* (Lahore), of the 22nd February 1898, publishes a communication in which the writer endeavours to prove that it is simply impossible for a native Editor to publish seditious articles against Government. It should not, however, be inferred that the writer wishes in any way to call into question the justness of the sentences passed upon certain journalists in the Bombay Presidency. But at the same time he cannot refrain from observing that if

Mr. Tilak and others used strong language towards Government, they did so at a moment of excitement when the sufferings of their fellow-countrymen had turned their reason, so to say. The authorities should, moreover, remember that the present are times of profound peace, and that neither the Hindús nor the Muhammadans have any cause to create feelings of disaffection against Government.

MISCELLANEOUS.

Railway complaints.

24. The *Paisa Akhbár* (Lahore), of the 25th February 1898, publishes a communication in which the writer complains that third class passengers experience great difficulty in purchasing their tickets at the Ráwalpindi Railway Station. The passage leading up to the window where third class tickets are sold, is so narrow that passengers have literally to fight their way through it. The writer further complains that on the 23rd January last, at another station, a passenger was treated very harshly by a Railway Bábu. The former wanted to purchase an Intermediate Class ticket, but the Bábu would not take the trouble of giving him one; and when at last, after many entreaties, he did succeed in getting the required ticket, the Bábu refused to return a sum of Re. 0-9-6 due to him. The passenger in question has addressed the Traffic Superintendent on the subject.

The same.

25. The *Punjab Samachár* (Lahore), of the 26th February 1898, remarks that it has received several complaints to the effect that Pathán passengers are in the habit of ill-treating their native travelling companions. It has also been brought to the notice of the Editor that not infrequently one or two Patháns occupy a whole compartment and refuse to allow any one else to enter it. Even the Railway Bábus are afraid of remonstrating with Pathán passengers. It is to be hoped that the Railway authorities will take early steps to remedy the evil.

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SELECTIONS

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	21st and 28th February; 1st, 2nd, 3rd and 4th March.	22nd February, 2nd, March; 2nd, 3rd, 7th 7th March.	600 copies.
2	Rozána Akhbár ...	Delhi ...	Amír Ahmad ...	24th February ...	4th March ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	27th and 28th February; 1st and 2nd March.	7th March ...	900 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—continued.			1898.	1898.	
	Weekly.					
4	[illegible] ...	Lahore ...	Diwán Attar Singh	28th February ...	4th March ...	246 copies.
5	[illegible] ...	Jullundur ...	Gujar Mal ...	Ditto ...	Ditto ...	550 "
6	[illegible] ...	Bheera, District Shahpur.	Ram Labhaya ...	4th March ...	7th March ...	500 "
7	[illegible] ...	Jullundur City...	Munshi Ram ...	Ditto ...	Ditto ...	500 "
8	[illegible] ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	28th February ...	Ditto ...	700 "
9	[illegible] ...	Delhi ...	Ahmad Mirza Khán	4th March ...	Ditto ...	547 "
	Monthly.					
10	Singh Sabhá ...	Amritsar ...	Arjun Singh ...	25th February ...	2nd March ...	200 copies.
11	Sanátan Dharm Gazette ...	Lahore ...	Gopí Náth ...	For January ...	7th March ...	500 copies.
	Gurmukhi.					
	Weekly.					
12	[illegible] ...	Lahore ...	Basant Singh ...	1st March ...	7th March ...	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Pandit Gobind Sahái	4th and 7th March...	7th, March ...	2,600 copies.
2	Paisa Akhbár ..	Do. ...	Mahbúb Alam ...	10th March -	11th March ...	600
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th February; 3rd, 7th, 8th and 9th March.	7th and 11th March	900 „
	Weekly.					
4	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	3rd March ...	7th March ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	7th March ...	10th March ...	550 „
6	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st and 8th March ...	7th and 11th March	700 „
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	9th March ...	11th March ...	950 „
8	Faiz-i-'Am ...	Delhi ...	Abdul Ghuffár ...	1st March ...	7th March ...	400 „
9	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	5th March ...	10th March ...	500 „
10	Haftawár ...	Do. ...	K. B Thápur ...	Ditto ...	7th March ...	950 „
11	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 „
12	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
13	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th March ...	11th March ...	200 „
14	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	1st and 8th March ..	7th and 11th March	400 „
15	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	7th March ...	10th March ...	450 „
16	Lahore Punch ...	Do. ...	Abdul Rahmán ...	2nd March ...	7th March ...	200 „
17	Názim-ul-Hind ...	Do. ...	Abbás Ali Shah ...	5th March ...	10th March ...	300 „
18	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	Ditto ...	Ditto ...	11,000 „
19	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	18th and 25th February; 4th March.	Ditto ...	304 „
20	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	3rd March ...	7th March ...	600 „
21	Safir-i-Tijárat ...	Delhi ...	Buláqi Dás ...	28th February ...	Ditto ...	... „
22	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	7th March ...	10th March ...	475 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly—concluded.					
23	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	5th March ...	7th March ...	300 copies.
24	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	8th March ...	10th March ...	300 „
	Monthly.					
25	Sarín Sabha Journal ...	Hoshiárpur ...	Mutasaddi Mal ...	28th February ...	7th March ...	250 copies.
	HINDI.					
	Monthly.					
26	Punjab Theosophist ...	Lahore ...	Lál Mani ...	1st March ...	7th March ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 11.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 12th March 1898.

POLITICAL.

Attacks on the Amír.

1. The *Paisa Akhbár* (Lahore), of the 28th February 1898, endeavours to show that the *Civil and Military Gazette* is not justified in questioning the loyalty of the Amír and charging His Highness with encouraging the tribes and the Afrídi Maliks against accepting the terms proposed by Government. If it is true that the Amír is aiding Malik Khwás Khán and Wali Muhammad Khán with money, in order that they may persuade the tribes to hold out longer, with a view to obtaining more favourable terms, the question arises how does the Amír benefit by adopting such a course? No one knows better than His Highness that the Afrídís will eventually be compelled to accept the Government terms, and it is not easy to understand why he should instigate themagainst at once accepting those terms. The Editor then quotes some passages from the Amír's reply to the Afrídís, and remarks that it is strange that, after having plainly refused to help them out of their difficulties, His Highness should secretly encourage the tribes to fight against the British Government. The absurdity of the charge that the Amír has supplied the Afrídís with arms has been so completely proved by events that the Editor does not consider it worth his while to deal with this matter. But by far the most serious charge preferred by the *Civil and Military Gazette* against Abdul Rahmán is that the Afrídi Maliks have been allowed to take refuge in His Highness's dominions; but, as stated by Sir Salter Pyne, the Amír is bound by his religion to afford an asylum to Muhammadan refugees, and he cannot refuse them the hospitality to which they are entitled. The *Paisa Akhbár* then gives the substance of an article in which the *Pioneer* exposes the groundlessness of the charges brought by the *Civil and Military Gazette*, and remarks that the Amír had no interest in encouraging the tribes to hold out. Probably the *Gazette's* information is derived from no more reliable source than the statement published in its columns some months ago about the office bearer of a Muhammadan Society in the North-Western Provinces having been killed in battle and his body having been cremated. This allegation has remained unconfirmed up to the present.

2. The *Khálsa Gazette* (Lahore), of the 1st March 1898, states that Sir Salter Pyne, who is on his way to England, exculpates the Amír from all blame in connection with the frontier risings, which, he says, are due to an outburst of religious fanaticism alone. Sir Salter declares that the Amír has neither any hand in these risings, nor has His Highness supplied arms to the insurgents. He admits, however, that it is possible that the tribesmen may have purchased some arms and ammunition from the factory at Kabul. As regards Abdul Rahmán's affording protection to certain Afrídi rebels in Afghánistán, Sir Salter endeavours to justify his employer's conduct by remarking that Islám forbids its followers to turn out of their country those who seek refuge in it. The Editor is afraid that this is special pleading, and serves to implicate rather than exculpate the ruler of Afghánistán. Besides, why did the Amír permit the sale of arms to the Pathans, who, he knew, were at war with the British Government? These facts clearly show that Abdul Rahmán is at the bottom of the risings on the frontier. The Editor concludes by warning Government against being taken in by the Amír's professions of friendship.

The same.

3. The *Bhárat Sewak* (Jullundur), of the 28th February 1898, remarks that the forward policy has converted the tribesmen into the enemies of England, and and that they are likely to remain hostile towards Government so long as this policy is not abandoned. Moreover, this policy of advance and aggrandisement necessitates the sending of punitive expeditions against the border tribes almost every year, and has cost India crores of rupees and thousands of lives. In addition to this, it has necessitated an increase in the Indian Army, which Government finds it difficult to maintain even in its present state of efficiency. A change in the Government's frontier policy is, therefore, very desirable, and it is a matter for congratulation that the Secretary of State seems inclined to withdraw troops from the tribal territory.

The forward policy and the tribes.

4. The *Aftáb-i-Punjab* (Lahore), of the 28th February 1898, writing on the passing of Mr. Chalmers' law of sedition, observes that, although the Government of India has for the present secured a victory, the Liberals are certain to repeal this law when they come into power. The Editor then refers to the speech made by General Sir Edwin Collin in the Viceroy's Council on the necessity of amending Section 124 A., in the course of which the General observed that sedition undoubtedly existed in India, that the writings in the Native Press were calculated to weaken Government's Military administration, and that the bravery of the Native troops had been acknowledged with a warmth unknown before. But is it not a fact that the Native newspapers do not employ war correspondents, and that it was the Anglo-Indian Press which first sang the praises of the sepoy? Besides, has not Government itself honoured the memory of the heroes of Saraghari and conferred orders of merit on several Native soldiers? Is it then just that the Native Press should be gagged for repeating the words of Government and the Anglo-Indian newspapers? The Editor then reproduces a paragraph from the *Graphic* in praise of the heroic conduct of a Sikh soldier in connection with the Uganda rebellion, and remarks that the Native newspapers have committed no offence in applauding the gallantry displayed by the Indian troops on the frontier.

The Native Press and the Sepoy.

5. The *Paisa Akhbár* (Lahore), of the 21st February 1898, publishes a communication from Maulvi Abu Said Muhammad Husain, who states that there is no foundation for the statement made by the *Chaudhwin Sadi* that at a meeting of the Ulamás (learned men) of Lahore, including the writer, it was decided that, if India was a Dár-ul-harb, it was lawful for the Muhammadans to take interest from non-Moslems. The real facts of the case are as follows:—The writer went to the house of Maulvi Táj-ud-din, Mukhtár, on some business, when a discussion arose regarding the doctrine of the Hanfi School that "it is lawful to take interest in a Dár-ul-harb, because the Muhammadans are allowed to take the property of those engaged in war with them in the shape of interest, &c." The question as to whether India was a Dár-ul-harb or not, and whether it was lawful to take interest from Káfirs, also came up for discussion. The writer, however, expressed no opinion regarding the Hanfi doctrine, but merely stated, on the authority of the Fasúl Imádiya (a well-known work on Hanfi Law) that India was not a Dár-ul-harb. Maulvi Muhammad Hasan of Siálkot, who was also present, took exception to this view, and declared that India was a Dár-ul-harb, and that the taking of interest from non-Moslems was lawful in such a country. All present were unanimously of opinion that the taking of interest was unlawful in a country that was not a Dár-ul-harb, but they could not agree as to whether it was lawful or unlawful in a Dár-ul harb. It was decided that the Maulvís should meet again the next day and decide the question. No Maulvís, however, came the next day, with the exception of the writer and Maulvi Muhammad Hassan, who produced a passage from the *Kúfi* to the effect that no country, unless ruled by a Muhammadan king, could be called Dár-ul-Islám. In reply to this, the writer quoted certain traditions to the effect that the Prophet ceased waging war against a city or town where the sound of the Azán (call-to-prayer) was heard. The Maulvi promises to publish an article in the *Ishát-us-Sunnah* in which he will endeavour to show that India is not a Dár-ul-harb, even according to the doctrines of the Hanfi School; and that even if it be a Dár-ul-harb according to that school, the doctrine that the taking of interest in such a country is lawful, is wrong and not binding. In conclusion, the Maulvi states that no full discussion took place between the parties on either of these questions, and asks the Muhammadans to abstain from coming to a decision on the matter till they have perused the article that will be published in the *Ishát-us-Sunnah*.

The taking of interest from non-Moslems by Moslems.

6. The *Wakil* (Amritsar), of the 28th February 1898, acknowledges the receipt of Rs. 15-11-0 on behalf of the Cretan Muhammadans in addition to the amounts already noted.

The Cretan Muhammadans.

GENERAL ADMINISTRATION.

7. The *Wakil* (Amritsar), of the 28th February 1898, publishes a communication from Munshi Azíz Ahmad of Lucknow (now at Glasgow), in which the latter remarks that many a Hindu and Muhammadan has been sent to jail during Lord Elgin's régime. *India* and the Congress party have been making a good deal of noise over the imprisonment of Tilak and Amba Pershád and the

Maulvi Hidáyat Rasúl.

incarceration of the Natu brothers, but no one cares for the Muhammadans. The British public does not even know the name of Maulvi Hidáyat Rasúl. This is satisfactory (*sic*), because the Maulvi would not have been kept in jail for a year if a few thousand rupees had been forthcoming for furnishing the required security. The fact that the people are afraid of helping a man who has incurred the displeasure of Government is a sort of proof that they are loyal. The case of Tilak and the Natu brothers has been fought up to the Privy Council (England), and great excitement has prevailed among crores of Hindús and a few Muhammadans over these cases If the Maulvi has committed any fault, it must be simply this, that he called the Sultán Amír-ul-Momnín, because he regarded him in the same light as the Roman Catholics regard the Pope. It is not an act of disloyalty to call a ruler the head of a Church, but it appears that the Indian Muhammadans are either so loyal that they do not like to make any complaint against the Government, or that they feel no sympathy for their Maulvís. Maulvi Hidáyat Rasúl's term of imprisonment will soon expire Christians, like the Editor of the *Núr Afshán*, would have been pleased if he had been sentenced to transportation for life. This is not a matter for surprise, as everybody knows that Christian Missionaries lack good feeling. Indeed if Christ himself fell into their clutches, they would make him a coolie and sell him for a few rupees. In any case, it behoves the people to do honor to the Maulvi as soon as he is restored to liberty.

Government and the zamíndárs.

8. The *Paisa Akhbár* (Lahore), of the 3rd March 1898, publishes a communication in which the writer endeavours to show that the condition of the zamíndárs would greatly improve if they were exempted from the payment of Court fees and rescued from the clutches of the usurious *sáhúkár*. He adds that in pre-English days pieces of land of inferior quality were included in the shámlát and afforded excellent pasture grounds for the cattle of the poor rayat, who could, moreover, earn his bread by selling grass, &c., growing thereon. Government should revive this practice and discontinue including such lands in "reserves."

The loyalty of the Sikhs.

9. The *Singh Sahái* (Amritsar), of the 25th February 1898, remarks that the *Khair Khwah-i-Ryasatha-i-Hind* never loses an opportunity of attacking the Sikh States and the Khálsa nation. Of late that paper has been endeavouring to belittle the gallant deeds performed by the Sikh soldiers on the frontier and to throw doubts on the loyalty of the Khálsa nation. It is, however, an open secret that the followers of Gúru Nának have always been loyal to the British throne and have shed their blood on many a battle field in its defence. On the other hand, the Pathán Muhammadans, who eat the salt of Government, return evil for good, and have more than once murdered British officers. The Editor does not mean to say that all Muhammadans are ill-disposed towards Government. It is, however, generally known that at the time of the Turco-Greek war not a few of them espoused the cause of the Sultán against the wishes of the authorities. In conclusion, the Editor advises the natives to regard the enemies of England as their own enemies, and calls upon Government to reward the bravery displayed by the Sikhs against the tribesmen.

10. The *Wakíl-i-Hind* (Delhi), of the 4th March 1898, remarks that the scare created at Delhi continues in spite of the efforts made by the Tahsíldár and other native gentlemen to reassure the people, who are leaving the city in large numbers. The Deputy Commissioner of Delhi distributed several thousand copies of a notice which has tended to allay to some extent the intense excitement prevailing in the city. This notice runs as follows:—"There is no plague either at Delhi or in its neighbourhood. No order has been issued for the inspection of the people and their houses. All evil reports current in the city are without foundation. In the event of the epidemic breaking out regard will be paid to the parda system and the privacy of the people, in every step that may be taken."

The plague scare at Delhi.

The people of Delhi are much alarmed at the idea of being segregated and treated by European Doctors, and everybody is anxious that Government should alter the plague regulations in both these respects. The Editor trusts that this request will be granted, as Dr. Bellany (?), who has gained considerable experience during the plague at Bombay, and who originally favoured segregation, is now convinced that the plague is not a contagious disease and questions the utility of segregation camps.

11. The *Paisa Akhbár* (Lahore), of the 3rd March 1898, remarks that the proclamation issued by the Deputy Commissioner of Delhi is at the bottom of the scare prevailing in that city. The plague regulations contained in this proclamation had already been published in the *Punjab Government Gazette*, and it is not easy to see what necessity there was for promulgating them in Delhi in particular, at a time when the city was free from the disease.

The same.

12. The *Paisa Akhbár* (Lahore), of the 2nd March 1898, publishes a communication from Mián Muhammad, Hakím of Rámpur, who advises the natives to remember that the plague regulations framed by Government are intended for their good alone. They should, therefore, feel thankful to Government for the interest it has manifested in their welfare, and never think of obstructing the authorities in their efforts to save life. If, however, they have any reasonable grievances in connection with the regulations, they should lay them before the authorities in a respectful manner. The writer then goes on to say that native physicians should also be consulted in devising means to stamp out the plague. It is a mistake to suppose that these physicians are so many quacks and ignoramuses. On the contrary, it is a fact that many learned men are to be found among them. The writer further advises the authorities to pay greater attention to cleanliness than to segregation.

The plague regulations.

13. The same paper of the 3rd March 1898 publishes another communication from the same correspondent, who remarks that since it has been admitted that the plague is generated by impure air, no amount of segregation can stamp out the disease.

The same.

The purification of the air should, therefore, form the chief care of the authorities. This end can be achieved by improving the sanitation of towns, burning sulphur in every house, cleansing wells, &c. Residents of infected areas should not, moreover, be allowed to migrate to other places. The writer also objects to the medical examination of Railway passengers as carried on at present, and remarks that it can serve no useful purpose.

Hindús and Muhammadans at Delhi.

14. The *Paisa Akhbár* (Lahore), of the 2nd March 1898, remarks that the last Id witnessed the happy reunion of the Hindús and Muhammadans of Delhi. The initiative came from the former, who distributed *sherbut*, &c., to their Muhammadan fellow-townsmen as they came out of the Jama Masjid after saying their Id prayers. Has the apprehended advent of the plague united the Hindús and Muhammadans of Delhi? If so, these apprehensions have borne good fruit.

The same.

15. The same paper publishes a communication from a Subáthu correspondent to the same effect.

Plague in the Jullundur District.

16. The *Bharat Sewak* (Jullundur), of the 28th February 1898, states that the plague is on the increase in the Jullundur and the Hoshiárpur Districts. It is a matter for regret that in the first instance people try to conceal from the authorities the appearance of the epidemic and fly to other places, thus carrying the disease with them. This prevents Government from taking prompt action in the matter. On the other hand, it cannot be denied that the people have grave cause of complaint (which need not be detailed in this article) against the doctors and the Police officials on plague duty. All the same, it behoves the residents of the infected areas to co-operate with Government in stamping out the plague. Any complaints that they may have to make against the working of the plague regulations should be laid before the authorities and couched in respectful and unvarnished language.

Dr. Dennys' transfer from Delhi.

17. The *Rozána Akhbár* (Delhi), of the 20th February 1898, remarks that Dr. Dennys is very popular with every section of the residents of Delhi and should not be transferred to any other place, at least for the present. In the event of the plague breaking out in Delhi, Dr. Dennys' popularity would prove of great help in reconciling the people to the plague regulations.

The Viceroy's term of office.

18. The *Victoria Paper* (Siálkot), of the 2nd March 1898, observes that the term of office of a Viceroy and Governors of Presidencies should not be less than seven years. At present the Viceroy or a Governor has to leave India when he begins to gain some insight into its affairs, and not infrequently vacates office before he can finish undertakings begun by him. Government should, therefore, see its way to do away with the limit of five years. If this is done, the period of Lord Elgin's Viceroyalty should be extended by at least five years with a view to enabling His Lordship to see that the appointment of a Chief Commissioner for the Frontier proves a success. The Editor further remarks that on the expiry of a Lieutenant-Governor's term of office in one Province he should be transferred to another Province.

19. The *Paisa Akhbár* (Lahore), of the 4th March 1898, learns from a correspondent that a disturbance took place between the Hindús and Muhammadans of Mansahra, Hazára District, on the occasion of the Id, when a Muhammadan touched some sweets belonging to a Hindu shop-keeper. The Hindús sent telegrams to the Deputy Commissioner and Bábu Mangal Sen, Magistrate of Mansahra. The Deputy Commissioner, accompanied by a mounted orderly, visited Mansahra on the following day, but found no traces of a disturbance. Bábu Mangal Sen, who was touring in the neighbourhood, arrived on the evening of the following day and sent several Muhammadans, suspected by the Hindús, to the lock-up. People from villages are also being sent for by the Bábu, as they are in the habit of visiting Mansahra on the Id for the purpose of witnessing the games, &c. As the news is vague and requires confirmation, the Editor abstains from publishing further details.

Disturbance between Hindús and Muhammadans at Mansahra (Hazára District).

20. The *Victoria Paper* (Siálkot), of the 28th February 1898, remarks that the names of the persons, whom a Magistrate proposes to appoint commissioners in a Civil case, should invariably be sent up for sanction to the District Magistrate, to whom the qualifications, social status, residence, &c., of the commissioners should be made known. Moreover, no person, whose only source of income is his commission fees, should be appointed a commissioner. It will be still better if District and Divisional Judges prepare lists of persons whom they think fit to discharge the duties of a commissioner in Civil cases.

Commissioners in Civil cases.

21. The *Victoria Paper* (Siálkot), of the 1st March 1898, remarks that it is dangerous in the extreme to allow anybody and everybody to practice medicine. As a natural consequence of this state of things, quacks and superficial doctors are springing up on every side. It is no exaggeration to say that these practitioners treat their patients no better than a butcher does a sheep. It is, therefore, very desirable that Government should pass a law prohibiting all but certificated doctors from practising medicine. A list of quacks should be drawn up, and they should be ordered to leave off the practice of medicine. Legal proceedings should be taken against those who do not obey this order.

The practice of medicine without license.

22. The *Victoria Paper* Siálkot), of the 27th February 1898, remarks that the Chief Secretaries to the various Local Governments in India should now and then see that the translations of Selections from the Vernacular Press are prepared with due care. This is necessary, as even the recent amendment of Sections 124 A, 153 and 515 of the Indian Penal Code has failed to deter certain newspapers from using words calculated to bring Government into contempt, or indulging in indecent and even obscene language. Such conduct on the part of a newspaper should at once be brought to the notice of Government and legal proceedings instituted against the offending journalist.

Translations of Vernacular Newspapers.

23. The *Dost-i-Hind* (Bhera), of the 4th March 1898, states in its supplement entitled the *Gulzar-i-Bhera*, that in the libel case instituted by the Editor against Ináyat Ullah, Thánedár, the latter has been fined Re. 1 by the District Magistrate (Shahpur), who also ordered that the fine should be paid to the Editor by way of damages.

Libel case against Ináyat Ulláh, Thanedár Bhera.

LEGISLATION.

The Sedition Bill.

24. The *Paisa Akhbár* (Lahore), of the 1st March 1898, remarks that one of the reasons mentioned by Mr. Chalmers for ignoring the criticism offered to his amendments of Section 124 A was that the people were merely irresponsible critics and that their criticism should carry no weight when opposed to the opinions of responsible Government Officers. But unfortunately the new law of sedition will affect no one but these irresponsible critics. Besides, it is an admitted fact that it is only the people who can criticise, and have the right to criticise, the laws proposed for them. The Hon'ble Law Member's statement, that the officers of Government alone are responsible for a good and peaceful administration, and that it is they alone who suffer from the prevalence of disorder and disquiet in the country, is anything but true. Quite the reverse is the case; and almost the only persons who suffer in times of anarchy are the respectable and well-to-do natives. Mr. Chalmers' argument regarding his Bill having met with opposition in the Presidency towns alone is also pointless. The Editor has yet to learn that in other countries criticism of Government measures emanating from villagers and bucolics is preferred to the opinions of the residents of capital and imperial cities.

A Bill to amend the Stamp Act of 1879.

25. The *Paisa Akhbár* (Lahore), of the 2nd March 1898, remarks that the Bill introduced in the Supreme Legislative Council to amend the Stamp Act of 1879 is calculated to add to the already heavy burdens of the impoverished people of India. It will have the effect of raising the rates of stamp duties higher in this country than they are even in England, which will be manifestly unjust, seeing that the English are far richer than the natives.

The same.

26. The same paper of the 3rd March 1898, after comparing the provisions of the Bill with those of the Stamp Act in force in England, observes that in the proposed amendments the English law has been followed for the purpose of raising the rates of stamp duties, but that, in other matters, that law has not been consulted at all. This seems hardly fair when the scope of the amendments is taken into consideration. It is, therefore, to be hoped that the Bill will not pass into law in its present form.

The right of appeal against the orders of 1st Class Magistrates.

27. The *Victoria Paper* (Siálkot), of the 27th February 1898, observes that the Select Committee appointed to amend the Criminal Procedure Code should also make 1st Class Magistrates' orders for imprisonments and fines up to one month and Rs. 50 respectively, appealable. It is true that litigants can at present apply for revision of such orders; but there is a great difference between a revision and an appeal, as the latter means greater consideration of the merits of a case.

NATIVE SOCIETIES.

Split in the Arya Samáj.

28. The *Sat Dharm Parchárak* (Jullundur), of the 4th March 1898, publishes a communication in which the writer states that he knew from the very first, and had mentioned the fact to several members of the Arya Samáj, that the union

of the two Samájes which took place on the death of Pandit Lekh Rám would not last long. The writer was fully aware of the machinations of the College party, and knew that their aim was to usurp the functions of the Prati Nadhi Sabha. But as the members of the Sabha had been forewarned, the College party failed in their attempts and again tried to separate themselves from the Samáj. The writer then cites several instances to show that the College party did not act in a straightforward manner during the so-called reconciliation.

The same.

29. The *Sat Dharm Parchárak* (Jullundur), of the 4th March 1898, publishes a communication from an Arya in which the writer remarks that the leaders of the College party, not content with creating a division in the Lahore Samáj, are trying to sow the seed of discord in the Mofussil Samájes also by underhand means. For instance they have sent their preachers abroad to induce the Samájes to sever their connection both with the Prati Nadi Sabha and the D.-A. V. College.

The writer warns the Aryás that the College party, not only want to take the sole management of the College into their own hands, but also desire to weaken the Prati Nadhi Sabha, and thus facilitate the working of their schemes. He, therefore, advises the Samájes to be on their guard and to refrain from doing anything which they may have to repent afterwards, or which may prove prejudicial to the interests of any of their institutions.

Daya Nand and his followers.

30. The *Sanátan Dharm Gazette* (Lahore), for January 1898, remarks that the Mahátma party of the Arya Samáj (or those who support Prati Nadhi Sahba) believe in the doctrines of the Vedic religion, as formulated by Swámi Daya Nand. But this is not the case with the members of the College party. They regard the Swámi as a great Sanskrit scholar, but do not consider him an infallible being, and hold that it is quite possible that he may have made mistakes, as he has doubtless done in the interpretation of the Vedás. The Editor is glad to notice that even the followers of Swámi Daya Nand hold such an opinion of him, and warmly welcomes their return to the ancient and original Hindu faith. If the supporters of the Prâti Nadhi also hold the same opinion, then there is no more to be said on the matter. The Sanatinists would, in that case, be ready to amalgamate their School and College with those of the Aryás and would be glad to call the joint institution by the name of Daya Nand Hindu College or Arya Dharm Vidyála.

Sanátan Dharm Sabha and its Secretaryship.

31. The *Sanátan Dharm Gazette* (Lahore), for January 1898, remarks that it is a matter for congratulation that the storm of opposition raised against the Editor has now subsided. The Sanátan Dharm Sabha has at last recognized the valuable services rendered to it by the Editor, and has forced him to again accept the office of Secretary which he was obliged to resign. The Editor would not have accepted this office had it not been for the fact that he has been assured by the Sabha that it stood in great need of his services. The Editor then asks the members of the Sabha to show as much anxiety in working harmoniously for the good of the Sabha, as they have shown in securing the Editor's acceptance of the office of Secretary.

32. The *Sanátan Dharm Gazette* (Lahore), for January 1898, publishes a communication from Pandit Har Mokand, Shástri, of Jummoo, who remarks that no one can deny that the Brahmins were the repository of all learning in ancient times, in India, and that it was they who dictated religion to the masses. Now that the Brahmins have ceased to perform the sacred duties formerly entrusted to them, it is not a matter for surprise that the people of India (Hindús) should have become so irreligious. The Brahmins, however, are not alone to blame, seeing that the Khatrís no longer support them in the performance of their sacred duties. Moreover, many other evil customs have gradually crept in amongst the Hindús, which are now held so tenaciously that it is quite impossible to uproot them. To remedy these evils the writer proposes that Sanskrit Schools should be started in every town, and that large seminaries, say one in each province, be established for imparting Vedic knowledge to the Brahmins as well as to the Hindús.

Causes of the degeneracy of the Brahmins.

33. The *Sanátan Dharm Gazette* (Lahore), for January 1898, remarks that certain selfish persons by pretending to possess the power of working miracles have shaken the belief of the people in miracles. Some people perform religious ceremonies and undergo penances in order to acquire such power. They, however, fail in their object, firstly because they aim at some worldly gain, and secondly because neither they, nor the people before whom the miracle is performed, have faith in them. Such persons are the enemies of the Sanátan religion. They do not realize that such practices merely increase the number of sceptics. The writer, therefore, exhorts the Hindús to believe in God and his image so firmly that no one may be able to shake their belief.

Power of working miracles.

MISCELLANEOUS.

34. The *Singh Sahái* (Amritsar), of the 25th February 1898, publishes a communication in which the writer observes that it is a matter for congratulation that the Manager of the Golden Temple has decided to put a stop to the objectionable practice of Granthís sitting on guddís in front of the Garanth Sáhib. It is no exaggeration to say that the conduct of the Garanthís was an outrage on the feelings of the Sikhs. The writer further remarks that the Garanthís should not be allowed to appropriate to themselves the *karahparshad*, cloth, &c., brought to the temple.

Granthís at the Golden temple at Amritsar.

Punjab Government Press, Lahore—18-3-98—70.

[Confidential.]

[Vol. XI.] [No. 12.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 19th March 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	1st, 2nd, 3rd, 5th, 8th, 9th, 10th, 11th and 12th March.	2nd, 3rd, 4th, 7th, 10th, 10th 11th, 12th and 14th March.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	5th, 7th, 9th, 11th, 12th and 14th March	7th, 7th, 10th, 12th, 12th and 14th March	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	5th March ...	11th March ...	900 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	7th March ...	10th March ...	246 copies.
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	11th March ...	12th March ...	500 „
6	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	12th March ...	14th March ...	500 „
7	Khair Khwáh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Naráin ...	16th February ...	18th March ...	400 „
8	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	1st and 8th March ...	4th and 10th March	200 „
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	4th and 11th March	7th and 12th March	496 „
10	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	5th March ...	7th March ...	2,500 „
11	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	7th March ...	10th March ...	300 „
12	Wafadár ...	Do. ...	Fazal-ud-dín ...	1st and 8th March ...	7th and 10th March	1,200 „
13	Wakil ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	7th March ...	10th March ...	700 „
	Tri-Monthly.					
14	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st March ...	4th March ...	180 copies.

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No	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	15th March ...	17th March ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	Ditto	Ditto ...	600 "
	Weekly.					
3	Aftáb i-Punjab ...	Lahore ...	Attar Singh ...	14th March ...	17th March ...	246 copies.
4	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	10th March ...	12th March ...	190 "
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	14th March ...	17th March ...	550 "
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohi-ud-dín	16th March ...	18th March ...	950 "
7	Haftawár ...	Lahore ...	K. B. Thápur ...	12th March ...	14th March ...	950 "
8	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	18th March ...	100 "
9	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	14th March ...	125 "
10	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	14th March ...	16th March ...	450 "
11	Lahore Punch ...	Do. ...	Abdul Rahmán ...	9th March ...	12th March ...	200 "
12	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	12th March ...	18th March ...	11,000 "
13	Punjab Samáchár ...	Do. ...	Pohlo Mal ...	Ditto ...	14th March ...	2,500 "
14	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	14th March ...	18th March ...	300 "
15	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	10th March ...	12th March ...	600 "
16	Safir-i-Tijárat ...	Delhi ...	Buláqi Dás ...	15th March ...	18th March ...	... "
17	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	14th March ...	17th March ...	475 "
18	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	11th March ...	18th March ...	500 "
19	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	12th March ...	16th March ...	300 "
20	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th March ...	Ditto ...	547 "
	Tri-Monthly.					
21	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th March ...	16th March ...	180 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Monthly.					
22	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	For April 1897, published on 25th February 1898.	18th March. ...	500 copies.
	HINDI.					
	Monthly.					
23	Punjab Theosophist ...	Lahore ...	Lál Mani ...	15th March ...	18th March. ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 12.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 19th March 1898.

POLITICAL.

Government and the frontier tribes.

1. The *Akhbár-i-'Am* (Lahore), of the 8th March 1898, publishes a communication in which the writer states that Government hopes to win over the Afrídís by allowing the tribesmen, who come to terms, to enlist in the Native Army. The writer is afraid that such a policy will not prove a success. Old men of experience are of opinion that the best way to bring these unruly tribes to their senses is to treat them in the manner adopted by Hari Singh Nalwa towards the Afgháns. The writer cannot understand why the frontier officers are extending the period of grace and giving time to the enemy to grow stronger. The Punjábís do not believe that Government will secure the submission of these savages by granting them concessions. On the contrary, such a policy will tend to embolden them and encourage them to ask more than Government can grant, with the result that fresh expeditions will have to be sent against them in the future.

The frontier policy of the Government

2. The *Akhbár-i-'Am* (Lahore), of the 12th March 1898, publishes a *résumé* of the speeches made by Lord George Hamilton, Mr. Curzon, Sir Henry Fowler, Sir William Harcourt and Sir William Wedderburn, in the course of the recent debate in the House of Commons on Government's frontier policy, and remarks that it is a matter for congratulation that the debate has ended in favour of the Ministry. The Liberal party advocated the evacuation of Chitrál, while the Conservatives endeavoured to justify the retention of that country. The Secretary of State for India contended that the evacuation of Chitrál was calculated to weaken British rule in Hindustán. It is not, however, easy to realize the force of this contention. When Government's withdrawal from important places like Kabul and Kandahár has failed to affect British prestige in India, the evacuation of Chitrál is not likely to bring about the result foreshadowed by Lord Hamilton. On the other hand, the statement made by Sir Henry Fowler and Sir William Wedderburn that

the retention of Umra Khan's country was calculated to affect the British Indian Empire injuriously is utterly absurd. The Editor then goes on to say that the leaders of the Liberal party do not know that the tribesmen are a mischievous race and never lose an opportunity of harassing and plundering British subjects in the frontier districts. If Sir Henry Fowler and others were appointed Political Officers on the frontier, they would soon realize the mistake of treating the border Patháns with leniency and preferring their friendship to the interests and well-being of British subjects. Internal peace and the contentment of the people are after all the surest guarantees of the stability of British rule in India.

Distrust of the people of India.

3. The *Akhbár-i-'Am* (Lahore), of the 8th March 1898, remarks that the declaration of Lord George Hamilton that the natives of India were not eligible for the Victoria Cross will cause much heartburning and disappointment in India, inasmuch as it shows that Government does not place any reliance on the loyalty of the people of India. The statement that Government cannot release the Natu brothers for fear of a disturbance will also prove a source of disappointment to the well-wishers of the country. In these circumstances it is not a matter of surprise that Government should increase the expenditure on the European Army in India and charge the same to the revenues of this country. The National Congress should go into mourning, as Government has ceased to trust the people. After the declarations made by the Secretary of State in the House of Commons, no one need feel any surprise at the Resolutioned passed by the Governor of Bombay regarding the Siwaji celebration. The trial of Damodar has not at all proved that the Poona murders were instigated either by Mr. Tilak or the Natu brothers, but no one can prevent Government from forming its own opinion on the subject. The sentence of death passed on Damodar will be carried into effect in the heart of the city of Poona, in order to produce a deterrent effect on the people. What the effect of such a course will be on the popularity of Government every one can judge for himself. India, however, loves the British Government, whether she is treated kindly or harshly.

The British nation.

4. The *Wakil* (Amritsar), of the 7th March 1898, publishes a communication (written from Glasgow) from Maulvi Azíz Ahmad, who remarks as follows :—

"It is such a difficult matter to obtain a political, commercial, or any other concession from the people of Great Britain that I have no hesitation in warning, even a wary ruler like the Amír of Kabul, to beware. The reason why the British nation does not deserve to be trusted is because Britons are nearly all unprincipled and irreligious. It would be an act of suicide to trust such a nation, who are hypocrites in matters of religion, except so far as their Government is concerned. These are strong words and contain grave accusations, but I indite them after experience and without any selfish motives. The expression of such views, although they do not refer to Government, is injurious to me personally. But it is the first duty of a *Gházi* to banish all fear from his mind when fighting for the glory of God. * * * *

"Mr. Abdul Hamid should be our agent in Ceylon. His work will be an honorary one: no one should ask for remuneration when working in the service of God. Mr. Abdul Hamid has expressed surprise at the cunning of the English, and observes that if the Sultán had treated the Armenians in the way the frontier Patháns have been treated by the English, Mr. Gladstone and the Reverend Macoll would have raised a great outcry. Not long ago the frontier districts formed part of Afghánistán. The Sepoy Mutiny was also directed against the selfish East India Company and not against England or India. The Armenians are my friends, but they are consummate *badmáshes* and Christians only in name. They are a handsome but usurious, selfish and deceitful people. On the other hand, the Turks are as generous-hearted as the Muhammadans were and still are in India. The Amír-ul-Mominín's Ambassador in London is a Greek Christian, and His Imperial Majesty's Christian subjects are far better off than the Muhammadans. The same is the case with the Jews. In India, Hindús were appointed to high posts during the Muhammadan period."

Forecast of the year 1898.

5. The *Khair Khwah-i-Hind* (Delhi), dated 16th February 1898, reproduces the following prophecies from the *Oudh Akhbár* dated 5th February:—

1st quarter of 1898.—The year promises to be an exceptional one, particularly for the European Powers. England will be threatened by another Power, and before the end of the year a war will be started which will keep her engaged for seven years.

In the beginning of the year the eyes of the world will be turned to the East; two important events will take place. *An agitation will be started in India.* Troops will be sent from India to China and from England to India. The downfall of China will take place. England and Japan will unite in a common cause to secure a portion of China. During this period a religious disturbance will take place in India, in the North-Western Provinces, Punjab or Bombay. There will be bloodshed, hardships, plague and earthquakes. All this will take place after the 22nd January, after which, circumstances will alter. The "Darbár Shahi" will have a new cause for grief. In the first quarter of the year a very powerful man will die. A powerful man of the Chartist party of Spain will die. After the 22nd January the King of Sweden will be in danger. A Royal Duke will also make prophecies. The 18th and 26th February are two very critical days for the Government; political changes will take place. About the 12th February, or immediately after, another riot will take place in India; in the North-Western and Western Peninsula; there will be earthquakes. Plague will appear in England on the 7th of March. There will be fires, serious accidents accompanied with hardships in England. Two deaths will take place, one a member of the stage, and the other a noted military man. There will be civil war in Spain and Hungary. The Russian armies will be on the move, and the Czar will be inclined to wage war in the East. An agitation will take place in Australia causing strikes amoung the poorer classes. England will be successful in China.

2nd quarter.—England's glory will shine during the second quarter. She will be victorious over her enemies. Russia and Prussia will be convulsed with military engagements; owing to internal feuds there will be civil war, which will bring ruination to each Power.

By the end of April Government will have to deal with a political difficulty. Parliament will possibly be dissolved. *There will be war* in Austria, Japan and India. During May an "ám intakháb" (general election) will take place. There will be fighting on the Thessallian frontier. England will be victorious on the battle-field, but she will be troubled with political alterations. France will be ready for war on her frontier. In the beginning of May very severe storms will come, and in the latter part of May serious railway accidents will occur, also several tyrannical acts followed with hardships. On the 28th the finding of the dead body of a woman will be considered an "ajíb wáka". The improvements in the Postal and Foreign Telegraph Departments will receive great praise. The offenders connected with incidents which have taken place at the end of March will be punished. Notwithstanding previous railway calamities, further great improvements will take place in railways. *On the 20th May, the military authorities will be required to show great energy.* Eastern Africa and Abysinia will be in a dangerous state owing to an agitation. On the 3rd and 4th June, either in a circus or a theatre, a serious event will take place, causing loss of life. In the first week of May a series of accidents will take place in connection with horse racing. There is ill luck for the "Kaisar," who should be most cautious. Germany will suffer in her wealth. Cecil Rhodes will have an attack of illness and will have to call in medical aid; by the end of this quarter the British navy and our eastern forces will earn great fame.

3rd quarter.—The third quarter commences from the 21st June; it will be particularly fortunate for trade, which will continue to progress. Anarchists will cause great alarm in Hungary and Germany. There will be mining accidents. Earthquakes will take place in England and France. A distressing event will take place near Sunderland. Government will be put to great straits regarding pecuniary affairs; the season will be an unfavourable one. Crops will suffer. Railway accidents will take place in abundance. A great forgery case in London will engage the attention of the people. In July there will be two eclipses, 12th and 20th; their effects will be bad. After the 18th July a great lady noted for her justice will die. An earthquake will take place in Bokhára. An attack will be made on Spain, and owing to internal troubles "Mali and Mulki" (political and financial) it will increase her weakness.

There will be a mutiny in India after the North-West famine; loss of life will take place and terrible spectacles will be seen. The 20th July is most dangerous for the Czar of Russia. Fires will break out in England and Australia on the 25th and 28th, being followed with other events as well. There will be a religious agitation for war amongst the Arabs. About the 25th some Royal ceremonies will take place, and there will be a celebration of a marriage in the Royal family. The "Kaisar" is unlucky and will experience household difficulties. August is favourable for Japan and China, but is a great source of trouble for Spain. On the 24th or 26th some terrible event will be witnessed in London. Another railway accident will occur; in the last week there will be serious accidents and storms. Crops will be injured. Hot winds will blow during September, and in general this quarter of the year is good, so far as the climate is concerned. Fever and eye diseases will increase. Cholera will also break out, causing great loss of life. There will be great fear of fire in the city on the 16th September.

4th quarter.—Owing to large gatherings of armies and religious events the people will suffer, but notwithstanding this the quarter is favourable to all. There will be war in the Cape. The 9th of September is unlucky for the Czar of Russia. The operation will be successful about the 10th; from the 10th to 16th there will be great improvements in grain markets. During November small-pox will spread very much amongst children. A case of poisoning will take place on the 9th. There will be rumours of war in France and Italy. After the 18th Paris will be troubled with political difficulties, resulting in the loss of life and property. About the ending of November, dates 26th and 29th, severe storms will set in, causing shipwrecks. In December again there will be rumours of war in France and Italy and in Turkey; some person will die very suddenly. On the 10th a serious event will take place in Spain. At the end of this quarter the "Kaisar" will have to meet an event; he is advised to take all steps for his safety during the first and third weeks. This year Germany will have to meet difficulties placed on her by the hands of her "Farmán Rawán" (Emperror). Turkey will dictate terms of peace to Greece. The people of the Cape will take up arms. China will become weaker losing her purple robe. Canada will receive injuries from the United States. There will be strikes in Australia. *And England, God protect her*, will now remain in better circumstances.

GENERAL ADMINISTRATION.

6. The *Akhbár-i-'Am* (Lahore), of the 9th March 1898, remarks that rumours are afloat that the frontier districts will be separated from the Punjab, and that Sindh will be amalgamated with this Province. The Editor is of opinion that the Punjab will gain nothing by the amalgamation, nor, on the other hand, will the people of Sindh lose anything by coming under the control of a Lieutenant-Governor, instead of a Governor. Some people, however, think otherwise, and believe that it would be better for the people of Sindh to be under a Lieutenant-Governor, like Sir Mackworth Young, instead of a Governor like Lord Sandhurst. This, however, is not a good argument. For Sir Mackworth Young is not to remain for ever at the head of the Province, nor is there any guarantee that his successors will be equally just and kind-hearted. Moreover, there is no reason to believe that Lord Sandhurst will for ever remain Governor of Bombay, or that he will be succeeded by Governors of the same type.

Rumoured amalgamation of the Sindh with the Punjab.

7. The *Núr Afshán* (Ludhiána), of the 4th March 1898, remarks that British rule has conferred two great blessings on India. In the first place, it has restored peace in the country and made life and property secure; and in the next, it has established courts of justice, where justice is impartially administered to the high and the low, without any distinction of caste or creed. Such a state of things was unknown in the time of any of the former rulers of India. The Editor then quotes certain passages from Elphinstone's History in which the latter compares the Civil and Criminal Courts of the times of the Maharattas with those established by the British Government, and remarks that no native should now hanker after a return to old times.

Blessings of British rule.

8. The *Aftáb-i-Panjáb* (Lahore), of the 7th March 1898, publishes a communication in which the writer, Sayad Sájid Husain, after giving an account of the reconciliation of the Hindús and Muhammadans of Delhi, advises the members of the two communities at Lahore to follow the same good example. If they cannot celebrate the Holi and the Muharram together, let them jointly attend the Shalamar Fair, which is not a religious gathering.

Reconciliation of Hindús and Muhammadans.

9. The *Paisa Akhbár* (Lahore), of the 5th March 1898, endeavours to show that the Hindús and the Muhammadans lived on friendly terms with each other in past times, and is glad to learn that a reconciliation has taken place between the parties at Bareilly and Delhi. The real cause of the ill-feeling prevailing between the two communities is kine-slaughter and the playing of music on the occasions of the Muharram and Duserah. It is said that the Hindús of Bareilly, in reply to a question asked by the Commissioner, stated that they would not interfere with the Muhammadans, even if they killed kine in their own (the Hindús') houses, with the result that the Muhammadans sacrificed no cows on the Bakra 'Id that year. This incident ought to convince Hindu reformers that they can obtain any concessions they like from the Muhammadans by mildness. The truth is that if the Hindús advance one step towards reconciliation, the Muhammadans will advance four steps to meet them, but unfortunately the former do not care to do so. In the course of a lecture delivered last week at the anniversary of the Anjuman-i-Himáyat Islám, Lahore, Maulvi Nazír Ahmad stated that the Muhammadans had made strenuous efforts to enter into friendly relations with the Hindús, and in support of his view observed that they eat things prepared by Hindús in defiance of their religion, and at one time endeavoured to enter into matrimonial relations with them. If the Hindús had made similar advances, the relations of the two races would be quite different from what they are at present. It is a pity that, in spite of the spread of education, the two parties should quarrel among themselves over trifles. The Editor therefore advises both communities to abstain from entertaining feelings of hostility towards one another on account of religious ceremonies, &c. They must remember that they have been living as fellow-countrymen for the past seven hundred years and have strong claims over one another and that, apart from this fact, it is their interest to live in union, because they are not held in esteem or considered to possess any power so long as they are disunited. Each party is in the habit of carrying evil reports against one another to the authorities, with the result that certain European statesmen now hold that the strength of the British Government lies in the mutual jealousies of the Hindús and Muhammadans. The welfare of both parties requires that they should become one and the same people.

The same.

10. The *Wafadár* (Lahore), of the 1st and 8th March 1898, publishes a lengthy discourse on the evils of disunion, contributed by Muhammad Yákúb of Rámpur, who, after illustrating his argument by examples drawn from the animal, vegetable and mineral kingdoms, remarks that it is desirable that the

The same.

Hindús and Muhammadans should unite together, forget their past and present differences and endeavour to establish national and political societies in every city and town. Such a step would not only please the Government, but would also raise the people in the scale of nations.

Plague precautions at Lahore.

11. The *Akhbár-i-'Am* (Lahore), of the 5th March 1898, states that a Municipal Dárogha, accompanied by a number of sweepers, is in the habit of visiting houses near the Bháti Gate. A great deal of excitement is caused as soon as he approaches a mohalla. The people conceal their *jullies*, earthen pots and broken charpoys, as the Dárogha burns or breaks these things wherever he finds them. He also burns the chappars which poor people have erected for the sake of privacy. This is very hard on the poorer classes, who have been already reduced to great straits on account of the famine. The writer then states that on the 3rd instant the Dárogha accompanied by some eighty sweepers visited Kucha Mohalla Bháti Darwáza and caused cow-dung cakes to be removed from the walls of the Aráins. He also broke earthen pots and burnt chappars. The people are very much alarmed at these acts. It is to be feared lest they should imitate the example of Delhi and take to flight, in which case the very officials who are treating them with so much rigour will be compelled to entreat them to return. The plague is still far away from Lahore, and there is no reason why a panic should be created among the people by the Prophet of Kádián on the one hand and the Municipal officials on the other. Let the Municipal authorities do their work with the utmost mildness.

The same.

12. The *Paisa Akhbár* (Lahore), of the 7th March 1898, publishes a communication in which the writer takes the correspondent of the *Akhbár-i-'Am* to task for finding fault with the Municipality in appointing a Dárogha to look after the sanitary condition of the city. The writer considers that this precautionary measure is essential, as it would be useless to look after the sanitation of the city after plague has attacked it. The Dárogha enters no house without the permission of the owner, and burns only dirty and useless *jullies*. He is accompanied by the Secretary, and carries on the work of inspection in a sympathetic and amicable manner. The work commences early in the morning and is finished before 10 o'clock. *i. e.* before people leave their houses.

Sufferings of people in the plague-infected area in the Punjab.

13. The *Paisa Akhbár* (Lahore), of the 14th March 1898, publishes a communication over the signature of "A sufferer," in which the writer, after giving a brief history of the progress of the plague in the Jullundur and Hoshiárpur Districts, remarks that the European officials on duty in the infected areas are very considerate in their treatment of the people, and are doing their utmost to save life. The sufferings of the people are, however, many and great. The dread malady itself, the ruin it has brought on them, the violation of their purdáh, their removal to jungles, and the desolation of their homes constitute a sufficiently formidable catalogue. If one were to detail the sufferings of the residents of the plague-stricken villages, it would seem as if the lákhs of rupees spent by the authorities in stamping out the epidemic had

been thrown away. But, while it is simply impossible to sufficiently thank Government for its efforts in saving life, one cannot help remarking that some of the native doctors on plague duty are dishonest and practise gross oppression on those committed to their care. It is no exaggeration to say that Hospital Assistants will never get another such opportunity of fleecing their fellow-countrymen. It breaks one's heart to witness the heartless manner in which these men treat their victims. If, however, the plague subsides in the ensuing summer and breaks out again next cold weather, as Mirza Ghulám Ahmad has prophesied, the possibility of the doctors in question being themselves fleeced in their turn and their own females falling into the hands of others is by no means an imaginary one. In conclusion, the writer calls upon men to follow in the footsteps of those native doctors who are working diligently and honestly in the performance of their duties.

The plague rules.

14. The *Paisa Akhbár* (Lahore), of the 14th March 1898, publishes a communication from Mián Muhammad Ali, Hakím, of Rámpur, who remarks that Government should also have consulted some native physicians when framing the plague regulations. It was a mistake to take such an important step on the advice of European doctors alone, who are far from being infallible. If the opinion of native physicians, who have a better knowledge of the country and its people, had also been taken, they would have pointed out to Government the defective character of the measures adopted to stamp out the plague. As an instance in point, the writer observes that the segregation of the infected can serve no useful purpose. The advisers of Government say that the plague is generated by the air becoming saturated with a particular kind of poison. In other words, the breaking out of the epidemic in a locality means that its air has been poisoned. Consequently if any residents of this locality are taken to another place, their breathing is certain to poison also the air of the segregation camp. They will, therefore, still live in a tainted atmosphere, while their segregation will poison the air of the place to which they are removed. But this is not the only evil consequence resulting from this practice. The subjection of the plague patients to unnecessary hardships and the violation of the pardáh system, to which the natives are so much attached, are the necessary corollaries of segregation. The oppression practised in this connection by petty officials like Police constables, &c., is in addition to these hardships, and has led to disturbances in Poona, Bareilly and other places. The conduct of these oppressors can of course be brought to the notice of higher officials, but the latter cannot be everywhere, and cannot always prevent Constables and others from annoying and harassing the people. In short, the present arrangements are calculated to add to the difficulties of Government.

The same.

15. The *Saddi Hind* (Lahore), of the 7th March 1898, remarks that the excitement which prevailed in Delhi after the circulation of the plague notices has somewhat subsided, owing to the Deputy Commissioner's having assured the people that in the event of the plague breaking out in the city the relatives of the sick would, under certain restrictions, be allowed to remain with them and provide medical attendance for them, and that the evacuated houses would be opened only for medical inspection. The people, however, cannot

be fully reconciled to such interference on the part of the Government. The Editor further remarks that it is not a matter for wonder that about one-fifth of the population of Delhi has left the city, as the same will happen wherever such notices are issued. What is surprising is that the Government should insist upon enforcing rules which the public dislikes. That Government can enforce such rules in every part of the country by means of the sword goes without saying; but at the same time it is impolitic to bring so much pressure to bear upon the people, even though it is intended for their benefit. They will submit to these rules only when they are forced to do so The Editor further remarks that, as even doctors differ as to the plague being contagious, there would be no harm if Government cancelled these rules. It would not only effect a saving of some lakhs of rupees, but would prevent many able officials from risking their lives.

The same

16. The *Ashraf-ul-Akhbár* (Delhi), of the 1st March 1898, remarks that before the circulation of the plague notices in Delhi, it was under the impression that the reports which had reached it regarding the oppression practised by doctors in Bombay and other places were exaggerated; but the notices recently published with a view to combat the plague have taken the people by surprise, inasmuch as they are calculated to put their life, property and honour in danger. The people of Delhi are greatly excited and are leaving the city in considerable numbers. Although the Deputy Commissioner has issued a conciliatory notice, the excitement has not as yet abated. The Editor considers it necessary to point out to Government that both the Hindús and Muhammadans consider the plague to have been sent by the Almighty as a punishment for their sins, and think that the scourge will not be removed until they repent. Cholera epidemics have prevailed a hundred times in India during British rule, but the Government, notwithstanding the fact that the disease is considered to be more contagious than the plague, has never issued any such regulations. The people are, therefore, at a loss to understand the motive which induces the Government to adopt such oppressive measures for the suppression of the plague. Evidently it is not due to any anxiety to protect Europeans as their chances of being attacked are already very small. The Hindús and Muhammadans are not afraid of the disease, because they regard it as a visitation from God. They, therefore, unanimously pray Government that, in the event of the plague attacking the city, these regulations, which if enforced would prove the ruin of their life, property and honour, may be withdrawn, and that they may be left to their fate. It is to be hoped that Government will grant their prayer.

Scare at Delhi.

17. The *Akhbár-i-'Am* (Lahore), of the 1st March 1898, publishes a communication in which the writer remarks that, seeing that a great scare was prevailing in Delhi, and that the people were leaving the city in large numbers, the Commissioner of Delhi sent a letter to Hakím Abdul Majíd Khán, on the 21st February 1898, asking him to exert his influence with the people to assure them that their fears were groundless 'that they had no cause to leave the city' and that even if plague attacked the city, they would be treated with great consideration. The Hakím accordingly called a meeting of the residents at his

house and succeeded in greatly allaying the fears of the people. Next morning the Assistant District Superintendent of Police, accompanied by the City Inspector of Police, went about from shop to shop reassuring the people and asking them not to stop business. The same evening a notice was issued by the Deputy Commissioner stating that there was no plague in Delhi or its neighbourhood, and that the rumours current in the city about it were all false. The writer remarks that the combined efforts of the Raíses and Government officials have served to stop the exodus to some extent. The most remarkable feature of this scare, however, is the reunion which has taken place between the Hindús and Muhammadans of Delhi just as in the time of Akbar.

The Bombay riots.

18. The *Paisa Akhbár* (Lahore), of the 12th March 1898, after giving an account of the Bombay riots, remarks that it appears that great discontent had been prevalent in the city regarding the working of the plague regulations for some days previous to the riots, and that the people had been threatening to close business. In fact, several complaints and memorials on the subject had reached the Government of Bombay before the 9th instant. It is to be regretted that, although the authorities were thus aware that a riot was to be apprehended in Bombay, they took no steps to avert the danger, nor relaxed the harshness of the plague regulations. For instance, why was not the demand for death certificates, to which both the Hindús and Muhammadans objected on religious grounds, discontinued? If Government had complied with the wishes of the people in this respect, the work of stamping out the plague would not have been hindered in any way. On the contrary, it is certain that this concession would have conciliated the people. The Editor then goes on to say that Lord Sandhurst has informed the Viceroy that the attacks of the rioters were directed particularly against Europeans. This is the most unfortunate feature of this deplorable business, as it is calculated to lead high Anglo-Indian officials to believe that at heart the natives are the enemies of Europeans. This is not, however, the case As a general rule, the people of this country are not ill-disposed towards Europeans. But when the ignorant among them raise a disturbance and become blinded by passion, they attack every European they see, believing him to be some Government official sent to oppose them. Nay more, at such moments and under this belief, they would not hesitate to assault even a native official. The attacks of the rioters on the Native Police are an instance in point. The Editor concludes by remarking that the riots and the loss of life and property which they have occasioned are deplorable in the extreme.

How to put down sedition.

19. The *Victoria Paper* (Siálkot), of the 5th March 1898, remarks that if Government desire that the tone of the Native Press should undergo a change for the better, they should see that the officials entrusted with the translation of newspapers do not omit any article, news item, or paragraph, which deserves to be brought to the notice of the Government, and that in the event of their committing any such omission they should be called upon to furnish an explanation. The services of translators who have discharged their duties in a satisfactory manner, should be appreciated and the translating staff should be increased if necessary. The object with which Government has amended

Sections 124A, 153 and 505 cannot be gained unless all articles, which in the interest of the public peace deserve to be brought to its notice, are translated and laid before the Government. Moreover, no newspaper should be allowed to publish an article which is mischievous, seditious or indecent. The Editor is afraid that, having regard to the number of newspapers published in each province, the staff of translators employed is inadequate, and urges that Government should attend to the matter.

The same paper remarks that the Director of Public Instruction should be asked to report whether the religious books and pamphlets published in the Province contain any remarks calculated to set class against class, or excite disaffection against the Government. In the event of his coming across any such works he should obtain the sanction of Government to stop their circulation, and recommend the prosecution of their authors and compilers. The District Magistrates, to whom a copy of each new publication is supplied, should also hear a few passages of each work and satisfy themselves that it does not contain indecent matter and is not likely to excite religious animosities. The Police should exercise strict supervision over religious preachings and stop a preacher the moment he lets drop a remark calculated to cause a disturbance and take him before the Magistrate of the district for such action as he may deem proper. The country requires preachers who will spread civilization and enlightenment, and not those whose preaching is calculated to create disturbances and cause disunion.

20. The *Paisa Akhbár* (Lahore), of the 9th March 1898, remarks that the new law of sedition has made journalism a very difficult and dangerous task in India. Government does not, however, compel any one to publish a newspaper, and would not have cared a brass farthing if all the Indian newspapers had been stopped on the very day Mr. Chalmers' Bill was passed into law. Nor does it delight in punishing journalists. It is nevertheless a fact that under Mr. Chalmers' law any and every criticism of Government measures may be construed into sedition, although the critic may have made it in good faith and without the least intention of exciting suspicion, enmity or contempt against Government. Under these circumstances, the only way for a newspaper to keep out of the clutches of the law will be to abstain from criticising Government measures altogether. The Editor further remarks that the new law of sedition is calculated to convert the native newspapers into flatterers and sycophants, and that Government should expect to receive no help from them in future.

The new law of sedition.

21. The same paper, of the 14th March 1898, writing on the same subject, observes that the laws of libel and sedition were already severe enough to prevent newspapers indulging in reckless writing, and that there was no necessity for making them still more severe. Besides, there was already a provision in the Indian Penal Code dealing with the offence of exciting feelings of ill-will between the different classes of Her Majesty's subjects. Government should have remembered that the native newspapers owed their liberty to its generosity and kindness alone. Moreover, this liberty had never been abused or used to

The same.

subvert the public peace. The unsoundness of the theory that the murder of Lieutenant Ayerst and Mr. Rand was due to the writings of the Poona Press had long been exposed. In conclusion, the Editor remarks that the loyalty of the Native Press has always been above suspicion, and that there was no necessity for making the law of sedition unnecessarily harsh and thus impairing the usefulnes of that Press.

Journalism in the Punjab.

22. The *Gham Khwár-i-Hind* (Lahore), of the 12th March 1898, remarks that the Government of India, which has passed a new law of sedition to put an end to rabid journalism and punish offending Editors, should also devise means to encourage healthy and loyal journalism in the country. This object can be attained by conferring rewards on deserving Editors. It is a matter for regret that the Punjab Government has done nothing to honour peace-loving and loyal journalists beyond conferring on one the title of "Rái" and appointing another a Fellow of the Punjab University. It is an open secret that the Sultán of Turkey and the Shah of Persia respectively give annual subsides of Rs. 6,000 and Rs. 1,800 to the *Habbul Matin* of Calcutta, while the former has decorated the Editor of the *Shams-ul-Akhbár* (Madrás) with the Majidi medal. His Imperial Majesty has conferred similar distinctions on several Turkish newspapers. The Editor further remarks that in Bengal and the North-West Provinces several persons connected with the Press have received titles, and express a hope that Sir Mackworth Young will do all in his power to encourage deserving journalists in the Punjab.

The Civil Courts and the sáhúkárs.

23. The *Akhbár-i-'Am* (Lahore), of the 2nd March 1898, publishes a communication from Bakhshi Tej Singh, of Kuntrala, in the Gujar Khan Tahsíl, Ráwalpindi District, who remarks that the people of the Punjab were far more truthful and honest during the Sikh period than they are under the present Government. They considered their bonds always binding, and the children paid off their father's undischarged debts. Now, however, the case is quite different. You pay a man before a Registrar, but the very next day the payee gives out that you took away from him the money you had paid him in court, and produces false witnesses in support of his statement. To make matters worse, the Courts punish neither false witnesses nor those who institute false cases. The law of limitation is responsible for this state of things. If the period of limitation in the case of bonds for debts were not so short, the country would not have been involved in ruin. Again, a *sáhúkár* cannot realize his debts through Courts, while the income tax is forcibly recovered from him. It may be mentioned in this connection that in these days the zamíndárs behave so insolently towards the *sáhúkár*, that the latter is compelled to go to law for the recovery of his debts. But this involves him in endless expense. To begin with, he has to pay the petition-writer who draws up his plaint; and the petition-writers attached to a Munsif's Court band themselves together and charge exorbitant rates of remuneration from their clients. He has also "to please" the Názir, the Ahlmad, the peon, &c., as also to pay subsistence allowance for the witnesses called by him. If he obtains a decree he must give "ináms" to all the officials named above, while the execution of the decree costs him another round sum. But after undergoing all this expense and trouble the unfortunate *sáhúkár*

finds that he can neither attach the agricultural implements nor the house and land belonging to the judgment-debtor, who, moreover, takes care not to keep his cattle, &c., in his own house.

The same.

24. Commenting on the above the Editor observes that this picture of the civil courts is not drawn by any disappointed office-hunting Bengali, but by a man who served in the Sikh Darbár for about ten years and is now a pensioner of the British Government, having retired from service in 1877 from the post of Inspector of Police. He is, therefore, entitled to speak with authority on this subject; and has taken up his pen merely to defend the *sáhúkárs* from the charges of cruelty and hard-heartedness which are being hurled against them in official circles. The writer is of opinion that the civil courts are responsible for the low morality of the Punjabís in monetary transactions.

Corruption among Native Judicial Officers.

25. The *Ghamkhwár-i-Hind* (Lahore), of the 12th March 1898, observes that it was generally believed that the law was powerless against highly-placed corrupt officials. Recent events in the Punjab have, however, falsified this belief and produced a flutter among dishonest Judicial Officers in the Province. It is a matter of shame that the natives have failed to justify the confidence reposed in them. The advance of education and the throwing open of the higher appointments to natives have brought about undesirable results. A Judicial Officer ought always to keep his name above suspicion. No one ought to have the least sympathy for a Judicial Officer found guilty of taking bribes, and it should be the bounden duty of Government to teach a severe lesson to such persons, who suck the life-blood out of Her Majesty's subjects.

Slaughter of an ox at Pandoki, in the Lahore District.

26. The *Punjab Samachár* (Lahore), of the 5th March 1898, states that ill-feeling (*fasád*) is prevailing at Pandoki, in the Lahore District, owing to the slaughter of an ox by the Muhammadans. The Lahore Tahsíl authorities should attend to the matter.

The Hindús of Dinga.

27. The *Dost-i-Hind* (Bhera), of the 11th March 1898, publishes a communication in which the writer states that a few days back the sweepers of Dinga attempted to slaughter, in broad daylight and very close to the *abádi*, a cow belonging to a Hindu. It is believed that they did so at the instigation of a respectable Muhammadan. The Hindús brought the matter to the notice of the Zaildár, but, strangely enough, a report adverse to them was submitted to the District Superintendent of Police. The case has been chaláned to the court of the Tahsíldár of Khárián, who has, however, declined to try the same on the ground that it is a religious case. The Hindús are perplexed and do not know what to do.

The writer further states that the Hindús of Dinga are having a very bad time of it at the hands of certain young Muhammadans. If the Deputy Commissioner of Gujrát does not take immediate steps in the matter, no Hindu's property will be worth a moment's purchase. Three or four cases of theft occur in the town every night, but the Police do not exert themselves

to put a stop to this state of things. The people are under the impression that the thieves enjoy the protection of some able and experienced Police official, and are therefore in a strange predicament. If they report the occurrences at the Thána, a shoe-beating is administered to them. Besides, if the Police institute inquiries, the recovered property is swallowed up by themselves. The writer then goes on to say that one of the *badmáshes* has three beautiful sisters, and that the Police (*lit.* guardians) being in love with them, there is no one to look after the safety of the town. The authorities should look into the matter and remedy the evil complained of.

The keeping of cows and buffaloes in the city.

28. The *Akhbár-i-'Am* (Lahore), of the 8th March 1898, states that the Lahore Municipality has prosecuted several persons for tying cows in front of their houses, and that in several cases the accused have been fined. This action on the part of the Committee has caused great excitement among the people generally and the Hindús especially, to whom cow's milk and dung are a necessary of life. The Municipality is doubtless justified in enforcing such an order in the case of the Gújars, who tie a large number of animals in a compound and pay no attention to the cleanliness of their premises. But it is an act of gross oppression that private individuals should be deprived of the right of keeping a cow or buffalo, unless they rent a separate house for such animals. It appears that Lála Harnám Dás opposed the rule in question when it was first proposed, but that it was carried by a majority of votes. If the Members had the interest of their constituents at heart, such a rule would never have been passed. The people have, however, none but themselves to blame for this state of things, as they vote for a candidate according to *safárish*, regardless of his qualifications. The residents of Lahore have made a representation on the subject to the Deputy Commissioner, but have not received a reply as yet. The Editor feels certain that the representation will receive due consideration at the hands of the authorities.

Card-sharpers in Lahore.

29. The *Koh-i-Núr* (Lahore), of the 8th March 1898, states that a few days ago a gentleman, who is a resident of Kapurthala and who holds a respectable office in Lahore, came across a number of *badmáshes*. These latter were all dressed like gentlemen and evinced a great desire to make friends with him. They took him to their house in a carriage and made him partake of food containing some intoxicating drug. After a while the gentleman became senseless, and on waking up found that a gold ring and Rs. 125, which he had with him, were missing. On his enquiring about these articles he was told that they were in their safe keeping and would be returned to him the next time he came to dine with them. The gentleman, however, insisted on having the articles immediately, but was then told that the man who had these articles had gone out. It was then that he began to suspect treachery, and left the house. This he did in company with one of the *badmáshes*, who pretended that he was going out on business. He reported the matter to the Police, but was told to lodge a complaint in court. The Editor does not know whether he has filed a complaint or not, but points out that it is very difficult for a man to succeed in such cases. It is believed that the man has fallen a victim to Card-sharpers,

who have become very much emboldened of late. It is surprising that the Police should take no notice of such occurrences. The Editor regrets that Mr. Meredith, the active and energetic Deputy Commissioner of Lahore, has been transferred to Simla. The people of Lahore would always remember him with gratitude, if he put a stop to the practices of Card-sharpers before his departure.

Honorary Magistrates and superannuation.

30. The *Koh-i-Núr* (Lahore), of the 1st March 1898, remarks that Honorary Magistrates are allowed to hold office as long as they like, and urges that, like all other public servants, they should be compelled to retire at the age of 55 or 60 in exceptional cases.

Casualties on the frontier.

31. The *Akhbár-i-'Am* (Lahore), of the 9th March 1898, begs to be excused from publishing the list of casualties sent to it by the Government, as it has already given the total number of casualties in its account of the operations, and as it has no space to spare for the purpose. Moreover, since the relatives of the deceased have already been informed, there is no necessity to publish this list now.

Grievances of the Chenab colonists.

32. The *Paisa Akhbár* (Lahore), of the 9th March 1898, publishes a communication in which the writer states that when people were first called to settle in the new Chenab Colony, they were treated with great consideration. Indeed, an order was passed to the effect that the colonists should not be forced to work as *begáris*, but now every day new orders are issued by which the settlers are subjected to the greatest possible hardships. The writer asks the authorities in charge of the Colony to save them from the oppression of the subordinate officials.

LEGISLATION.

The law of sedition.

33. The *Akhbár-i-'Am* (Lahore), of the 3rd March 1898, reproduces an article with a view to show that the passing of the new law of sedition will sound the death-knell of free criticism in India, and remarks that this will prove injurious to the Government and the public alike.

The same.

34. The *Panjab Samachár* (Lahore), of the 5th March 1898, remarks that the English nation gave India a free Press in order that Englishmen, who are strangers in this country and hold aloof from the people, may be able to learn from the Native Press what is going on in the country. Another object which it had in view in conferring this boon was to keep itself informed of the doings of its own representatives in India. The Anglo-Indians have always regarded a free Press with disfavour, and have at length succeeded in getting the Indian Press muzzled. The new law of sedition will prove prejudicial to both the English nation and the authorities in India. It is not easy to see why the Government of India should have passed a measure which had been condemned by Natives and Europeans alike, as well as by the Liberal party at home. The fact is that the Native Press is in the habit of criticising the acts of the Anglo-Indian authorities, who, however, do not like such criticism.

35. The *Paisa Akhbár* (Lahore), of the 12th March 1898, remarks that it does not seem advisable to empower Post Masters to detain any newspaper or book the contents of which they may suspect to be seditious, obscene, &c. Post Masters are the last persons capable of judging whether a particular publication is of a seditious character, and it will be unsafe to invest them with the powers contemplated in the Post Office Bill now before the Supreme Legislative Council. Nor ought the Post Office to have the power to detain any article, for which postage has been paid for. It is to be regretted that the new law of sedition has so completely engrossed the attention of the Indian newspapers that they have not been able to criticise the Post Office Bill.

The Post Office Bill.

NATIVE SOCIETIES.

36. The *Paisa Akhbár* (Lahore), of the 11th March 1898, remarks that the third session of the Punjab Provincial Conference was held at Umballa on the 7th and 8th idem under the presidency of Mr. J. C. Bose, M. A., B. L., whose zeal in the service of his country deserves a far higher reward. The proceedings commenced with Lála Murli Dhar, Chairman of the Reception Committee, welcoming the delegates to Umballa in a short, but well-worded speech. It may be observed in passing that Lála Murli Dhar is the oldest and staunchest supporter of the National Congress movement in this Province, and that if every district in the Punjab could boast of at least one man of the Lála's calibre, the Punjábis would not lag behind their fellow-countrymen in other parts of India in the matter of politics. The Editor then gives a brief account of the proceedings of the Conference, mentioning the names of the movers, seconders and supporters of every resolution passed at the Conference, and summarising the remarks made by each. Copies of these resolutions will be sent to the Punjab and Supreme Governments.

Punjab Provincial Conference.

The same paper publishes a copy of the verses read by Muharram Ali, Chishti, before the Umballa Conference. In these verses the poet advises the authorities to win the confidence and attachment of the people, condemns the new law of sedition, and exhorts the Hindús and Muhammadans to become one and forget their differences.

37. The *Akhbár-i-'Am* (Lahore), of the 1st March 1898, remarks that in its last issue it published an account of certain miracles alleged to have been worked in the Siálkot District by a girl who is said to be an incarnation of the Jagdamba. The Editor remarks that these miracles should not be held up to public ridicule. On the contrary, people should enquire whether they are miracles in the popular sense of the word or only such laws of nature as are beyond the comprehension of man. The *Akhbár*, therefore, urges that if the Aryas do not themselves believe in these things they should at least refrain from abusing those who do so. The paper then publishes a communication from Rádha Náth, Goswámi, who, after mentioning some more miracles worked by the Jagdamba, remarks that he is an eye witness, and that he can produce hundreds of respectable witnesses for the satisfaction of those who refuse to believe such things.

Tongue-cutting cases in the Siálkot District.

38. The *Núr Afshán* (Ludhiána), of the 11th March 1898, publishes a communication from John Candle, Preacher in Shádiwál, District Gujrát, who remarks that when the Hindús saw that Christianity had exposed the hollowness of their religion, the educated amongst them separated themselves from the main branch and became Aryas or Brahmos. While those who adhered to the old faith devised several expedients for resuscitating their religion, but without success. The first of these schemes was the creating of a panic among the Hindús by false rumours of impending earthquakes. But as soon as the originators of these schemes saw that they had failed in creating an enthusiasm among the people for their dying religion, they made a new departure and brought Devís on the stage. The Devi is now making a tour in the principal cities and villages of the Punjab, and professes to make whole a tongue which is cut and offered to her by any of her votaries. This dodge is, however, like a bubble which must burst. If the Hindús want to get salvation they should relinquish faith in such things and embrace Christianity. If they do not do so they will one day have to repent of their doings.

Attempts to rehabilitate the Hindu religion.

39. The *Akhbár-i-'Am* (Lahore), of the 11th March 1898, remarks that the office-bearers of the Arya Samáj or of the institutions connected with it are responsible for the split that has occurred in the Samáj. These men have now come to think that no one can oust them from the offices which they have held so long. It is this greed for offices that is the primary cause of all disunion. The Editor, therefore, proposes that all the present office-bearers of the Samáj should be made to resign their respective offices and be replaced by new men. Those who hesitate to resign should be considered selfish, and their conduct should be made known to the public. Besides, when the College Society has passed a distinct rule to the effect that those subscribing Rs. 50 towards the support of the College are entitled to vote, there is no reason why those Hindús who have subscribed still larger sums should not be allowed to vote when the members of the Society are being elected. The Editor draws the attention of the both parties to this rule, and remarks that if the Sanátinists be allowed a share in the managing body of the College and the Boarding-house, the College will make still greater progress and become popular among the Hindús.

Split in the Arya Samáj.

40. The *Akhbár-i-'Am* (Lahore), of the 10th March 1898, publishes a communication in which the writer thanks the Deputy Commissioner of Umballa for granting permission to the Sikhs to open a *jhatka* shop in the city, and hopes that the Municipal Committee, Umballa, to whom the Deputy Commissioner has sent the application to enquire if it has any objection to make, will not stand in the way.

Opening of a *jhatka* shop in Umballa.

Punjab Government Press, Lahore—25-3-98—70.

[Confidential.]

[Vol. XI.] [No. 13.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 26th March 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	15th, 17th, 18th and 19th March.	16th, 18th and 19th March.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	17th, 19th, and 21st March.	18th, 19th and 21st March.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	17th March ...	19th March ...	900 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*continued.*			1898.	1898.	
	Weekly.					
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	21st March ...	24th March ...	550 copies.
5	Chaudhwin Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th March ...	18th March ...	700 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	18th March ...	19th March ...	500 „
7	Ghaus Khwás-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	19th March ...	21st March ...	500 „
8	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 „
9	Koh-i-Núr ...	Lahore ...	Ilábi Bakhsh ...	15th March ...	17th March ...	200 „
10	Násim-ul-Hind ...	Do. ...	Násim Hussain ...	12th March ...	18th March ...	300 „
11	Núr Afshán ...	Ludhiána ...	M. Wylie ...	18th March ...	19th March ...	496 „
12	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd February, 15th, 22nd March.	24th February, 18th, 25th March.	1,200 „
13	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	14th March ...	18th March ...	700 „
	Monthly.					
14	Rahbar-i-Hind ...	Lahore ...	Nádir Ali ...	For December 1897	19th March ...	250 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	22nd March ...	24th March ...	2,600 copies
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	18th, 19th and 23rd March.	19th and 24th March	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th. 11th, 13th, 14th, 15th and 16th March.	19th March ...	900 "
	Weekly.					
4	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	17th March ...	21st March ...	190 copies.
5	Haftawár ...	Lahore ...	K. B. Thápur ...	19th March ...	23rd March ...	950 "
6	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	21st March ...	125 "
7	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th March ...	19th March ...	200 "
8	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	16th March ...	Ditto ...	600 "
9	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	21st March ...	24th March ...	450 "
10	Lahore Punch ...	Do. ...	Abdul Rahmán ...	16th March ...	23rd March ...	200 "
11	Názim-ul-Hind ...	Do. ...	Názim Husain ...	19th March ...	24th March ...	300 "
12	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	Ditto ...	Ditto ...	11,000 "
13	Punjab Samachár ...	Do. ...	Pohlo Mal ...	Ditto ...	21st March ...	2,500 "
14	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	21st March ...	23rd March ...	300 "
15	Sádik-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	17th March ...	19th March ...	600 "
16	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	21st March ...	24th March ...	475 "
17	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	18th March ...	21st March ...	500 "
18	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	19th March ...	23rd March ...	300 "
19	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	Ditto ...	21st March ...	547 "
20	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	21st March ...	23rd March ...	300 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Tri-Monthly.					
21	Ashraf ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán..	21st March ...	24th March ...	180 copies.
	GURMUKHÍ.					
	Weekly.					
22	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th March ...	19th March ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 13.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 26th March 1898.

POLITICAL.

The frontier war.

1. The *Wafadár* (Lahore), of the 15th March 1898, publishes a communication in which the writer remarks that the frontier tribes having agreed to the terms offered them by Government, the war may now be said to be over. The suspicion that the Amír was secretly fomenting the frontier troubles has been removed, and it has been proved that the Amír was hostile to the tribes and not to the British Government. The Amír has also refused to assist Maliks Khwás Khán and Wali Muhammad Khán, who have asked for a pardon from the Government. It is probable that this request will be granted. But the most gratifying news that has been recently received is that the Hadda Mullah is anxious to take refuge in British territory. If this is true, then all fear of further frontier disturbances may be considered to be at an end.

The Amír and the frontier risings.

2. The *Wakil* (Amritsar), of the 14th March 1898, referring to an article published in a recent issue of the *Pioneer*, in which that paper endeavours to prove that the Amír's treatises on *jehád* are responsible for the risings on the frontier, regrets that a well-informed journal like the *Pioneer* should hold on to a theory which has been thoroughly discredited. Does not the Allahabad daily know that these treatises were published some ten or twelve years ago, and that if they were the real cause of the mischief, the risings should have taken place in 1886-87 and not in 1897? The Editor then goes on to say that the Amír, as well as every patriotic Afghán, is well aware that the independence, nay the very existence of his country, is bound up with the stability of the British Empire in India; while the independence of Afghánistán is only beneficial to, and not essential for, the well-being of the Indian Government. Consequently he knows that any attempt on his part to hamper or weaken the Government of India is tantamount to striking at the very root of the independent existence of Afghánistán itself. Some differences might exist between the Amír and the Indian Government, but it is a libel on the sagacity and intelligence

of the former to suppose that these can convert him into an enemy of the latter. Again, His Highness cannot but know that, while the British Government is strong enough to hold its own against Russia, the common enemy of England and Afghánistán, he would not be able to retain his throne for a single day if he were to throw off his allegiance to the English. In addition to this, Abdul Rahmán has no reason to suspect that the British Government has any designs against his country.

The same.

3. The *Paisa Akhbár* (Lahore), of the 19th March 1898, remarks that the correspondence, which has passed between the Amír and Government, exculpates the former from all blame in connection with the frontier risings. His Highness holds the Hadda Mullah (who is regarded as a prophet by the Afgháns and was expelled from the Amír's territory for his mischievous practices) responsible for the difficulties which Government has had to face on the border. The Amír observes that the Mullahs have always wielded great influence and power in countries beyond the frontier, and have more than once instigated his own subjects to rebellion. His Highness has, therefore, had to deal out very hard measures to a number of Mullahs, in order to preserve peace in his dominions. Mullah Mushk Alam's tomb was levelled to the ground and his sons put to the sword. Similarly, the houses of several other Mullahs were pulled down, and they themselves handed over to the executioner. The Amír further denies that General Ghulám Hyder, or his troops, took any part in the risings. The Editor then quotes extracts from His Highness' replies to Government's request asking him to establish posts on certain roads to prevent his subjects from joining the insurgents, and also to arrange for the return of Government camels stolen by the Wazírís and taken into Afghánistán. In conclusion, the *Akhbár* observes that the correspondence under reference shows that the interference of the Political Officers in the affairs of the tribesmen is the real cause of the Afrídís taking up arms against the British Government.

Arrival of Mullah Said Akbar at Pesháwar.

4. A correspondent writing to the *Wafadár* (Lahore), of the 15th March 1898, states that Mullah Said Ahmad, *alias* Mullah Khosa, who held the post of Chief Kázi at Kábul, recently arrived at Pesháwar. It appears that complaints were made against the Kázi, charging him with dishonesty and with granting certificates of proficiency in theology to candidates, without regard to their qualifications. On the matter being brought to the notice of the Amír, His Highness dismissed Said Ahmad, who, however, fled to Pesháwar as soon as he heard that his case had been referred to the Governor of Kabul. On his arrival at Pesháwar, the Kázi wrote a petition to the Amír, in which he protested his innocence, and stated that he had fled owing to the enmity of the Ulmas and especially of Sardár Habíbulla Khán, the eldest son of the Amír.

The Amír's reply, which was read at the Jama Masjid at His Highness' request, was to the following effect :—

"The complaints made against you were referred for decision according to the Muhammadan law which both you and I are bound to obey. You were a begging Mullah and rose to a high office which must have enabled you to acquire property worth Rs. 60,000 or Rs. 70,000. Neither of the parties

would have had any reason to complain of any decision that might have been arrived at according to the Muhammadan law. It is a pity that you, the Chief Kázi, should have left the protection of Islám and taken refuge beyond its boundaries. The Ulmas consider the following reply to be appropriate to your petition :—'Let the curse of God be on liars'."

Russian invasion of India.

5. The *Wakil* (Amritsar), of the 14th March 1898, remarks that some time back several native newspapers quoted an article from the *Star* to show that a Russian invasion of India was an impossibility. These papers, however, lost sight of the fact that nothing is impossible to a determined enemy. Besides, what has happened more than once, cannot be called an impossibility. If the accounts of the invasions of India by the Aryans, Alexander the Great, the Persians, Mahmud, Timur and Nadir are only idle fictions, then one might argue with some show of reason that there is no possibility of an enemy entering this country from the north-west. The question to be considered, however, is not whether a Muscovite invasion of Hindustán is a possibility or not, but whether the Russians intend invading this country. The Editor is afraid that only the ignorant and credulous can answer this question in the negative. He then quotes extracts from the *Novo Vremya* and the *Petersburg*, two semi-official Russian journals, in support of his opinion.

The same.

6. The *Paisa Akhbár* (Lahore), of the 21st March 1898, quotes extracts from an article published in the *Star* of the 8th February last, in which that paper endeavours to prove that a Muscovite invasion of India from the north-west is an impossibility, and remarks that the reasoning of the *Star* is so lucid and powerful as to leave no room for doubt as to the impossibility of the Russians invading this country, at least during the present century. Sir Lepel Griffin also agrees with the *Star*, and thinks it more probable that the Russians will advance towards India through Burma. Consequently the loss of life and money which Government is suffering on the frontier, with a view to checking the progress of Russia towards this country, can lead to no good results.

The Cretan Muhammadans.

7. The *Wakil* (Amritsar), of the 14th March 1898, acknowledges the receipt of Rs. 21-4-0 on behalf of the Cretan Muhammadans, in addition to the amounts already acknowledged.

GENERAL ADMINISTRATION.

The Chársadha Hospital and the Missionaries.

8. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th March 1898, publishes a communication in which the writer states that at a meeting of the Pesháwar District Board, held on the 28th February last, it was proposed to make over the Government Hospital at Chársadha to the Pesháwar Christian Mission. It was contended that while the proposed change would not interfere with the efficient working of the hospital, it would result in a saving to the Board. A Missionary Doctor, the Revd. Lancaster, made a powerful speech in favour of the proposal, which was supported by Dr. Doyle, Civil Surgeon, as also by the Deputy Commissioner, who presided over the meeting. A letter was also received from

the Commissioner approving of the proposed step. The proposal was, however, stoutly opposed by the members of the Board, who pointed out the disadvantages of making over the Hospital to the Missionaries, and eventually the proposal had to be dropped. These gentlemen deserve great credit for the courage displayed by them on this occasion, and it is to be hoped that they will express their opinions in the same independent manner on future similar occasions.

Commenting on the above, the Editor remarks that the members of the Pesháwar District Board have set a good example in thus opposing ignorant officials in their unreasonable wishes. He had hitherto been under the impression that the Muhammadans of the Pesháwar District were indifferent to their own interests; but the conduct of these members has removed this impression from his mind. Government officials should be respected and even flattered, but it does not follow that the natives should always say ditto to what may fall from their lips. Government itself has conferred on the natives power to safeguard their interests, and it is no offence to exercise these powers. The Editor then goes on to say that the Pesháwar authorities ought not to have countenanced the proposal referred to. The Muhammadans love their religion above everything else, and do not look with favour on the attempts of Missionaries to spread Christianity in the country. To lend countenance, therefore, to these attempts is calculated to make the Muhammadans suspicious. It is particularly unwise to do so in localities where the Muhammadan residents should be conciliated, and where they can boast of nothing but their religious enthusiasm. It is not, moreover, easy to see under what rules Dr. Lancaster was allowed to speak at the meeting. In conclusion, the Editor remarks that the next move of the Missionaries will perhaps be to erect a hospital of their own at Chársadha, but the courageous members of the Board may be trusted to check-mate them.

Complaint against Paras Rám, Tahsíldár of Swábi, Pesháwar District.

9. The *Kaisari Akhbár* (Jullundur), of the 19th March 1898, publishes a communication in which the writer complains that Lála Paras Rám, Tahsíldár of Swábi, Pesháwar District, practises gross oppression on the residents of his iláqua. Only a few days back he subjected the Lambardárs of Mauza Shah Mansúr to unspeakable indignities, merely because they had quarrelled with a Chaprási, appointed to look after a road under repairs. Lambardár Nabíullah's *pajáma* was pulled off in the presence of the Tahsíl officials, and attempts were made to inflict the same indignity on Mír Hamza. The latter, however, resisted and was fined Rs. 5. It may be mentioned here that the Patháns prefer death to being subjected to such an indignity. Again, on the 4th November last, the Tahsíldár knocked off the turban of Muhammad Amír, Lambardár of Mauza Kalábat, gave him several hard blows, called him *harámzáda*, &c., and ordered him to be stripped of his *pajáma*, simply because he was not present at the boundary of the village to receive the Tahsíldár. Upon Muhammad Amír informing Lála Paras Rám that he was absent in another village and had only just returned to Kalábat, the Lála revoked his order and talked to the Lambardár in a conciliatory tone, apparently with a view to preventing him from going to court. The writer further states that the Tahsíldár used to subject Beli Rám, Girdáwar Kánúngo, to great hardships, and promises to send to the

Editor copies of certain explanations called for from Beli Rám by Lála Paras Rám, on the former's transfer from Swábi. These explanations, the writer adds, will expose the misdoings of the present Tahsíldár of Swábi.

Reconciliation of Hindús and Muhammadans.

10. The *Paisa Akhbár* (Lahore), of the 17th March 1898, after giving an account of the reconciliation of Hindús and Muhammadans at Delhi, Bareilly and Cawnpore, remarks that the re-union augurs well for both communities and is regarded with favour by the Government. There are, however, some Englishmen who regard the restoration of friendly relations between the parties to be injurious to the Government. A few days ago the *Pioneer* remarked th at the reconciliation of Muhammadans and Hindús has taken Englishmen by surprise, and led them to infer that it had been effected with a view to oppose the orders of Government. The idea is simply ridiculous and argues great want of intelligence. Fifty years ago an English statesman wrote that the interests of the two communities, being different, prevented them from uniting with one another, and urged that a union of the two communities would prove detrimental to the interests of Government It is remarks like these that sometime lead the native papers to assert that Government pursues a policy of "Divide and rule" in India. Government may have pursued such a policy in the past, but there is no necessity for doing so now. The riots which occur between the two parties, over such trifles as the slaughter of kine and the playing of music, are not encouraged by Government, but are the work of the parties themselves. The Editor then goes on to say that the Hindús are an extremely conservative people. They still avoid contact (*chhút*) with the Muhammadans. However great may be the friendship between a Hindu and a Muhammadan, the former will not openly dine with the latter, because such a practice is forbidden by the Hindu religion. The Muhammadans also are not permitted by their religion to eat with the Hindús, but centuries of residence in India has led them to consider that it is lawful to take things prepared by Hindús. Moreover, Hindu gentlemen, who have visited Europe, eat with Englishmen, but not with Muhammadans. It is apparent from this that a real union between the parties is an impossibility, and that all that is likely to happen is a friendly understanding regarding certain matters which equally affect the interests of both parties. The only class of people who can be expected to unite are the educated natives, but, having regard to the fact that they are ready to quarrel with one another over petty posts in the public service, the English may rest assured that any reconcilation that may take place between the two communities, is not likely to endure very long, and need therefore cause them no anxiety.

The same.

11. The *Akhbár-i-'Am* (Lahore), of the 15*th* March 1898, publishes a communication in which the writer states that the utmost cordiality prevailed between the Hindús and Muhammadans of Delhi on the occasion of the last Holi. Processions were arranged by Hindús as well as Muhammadans, while the latter started a number of *sabíls*, presented *attar*, *pans* and garlands of flowers to the former, and sprinkled rose-water over them. The famous couplet of Háfiz, inculcating peace and friendliness, adorned the front of almost every *sabil*. The writer also understands that the two communities are thinking of maikng arrangements to get their disputes settled by Panchayats in future, thereby avoiding the necessity for paying court-fees, &c.

Plague scare at Lahore.

12. The *Ghem Khwár-i-Hind* (Lahore), of the 19th March 1898, remarks that the plague scare is spreading in the Punjab. The publication of plague regulations at Delhi took the people of that city completely by surprise, and a similar panic seems likely to be about to take place at Lahore. The authorities are anxious that the city should enjoy immunity from this scourge. But the measures taken for the purpose are such that people cannot help picturing to themselves the dangers with which they are threatened. Whatever steps Government takes are for the good of the people. The disease is a contagious one, and Government is anxious that it should not spread in the city. Some people say that similar steps have been taken in Bombay and elsewhere, but that the epidemic has not abated at all. It is true that human plans are powerless against a visitation of Providence, but it is only natural that Government should endeavour to protect its subjects from the calamity that has overtaken them. It is only natural that the people should condemn the plague rules, seeing that they are not accustomed to the arrangements proposed by Government. The real fact is that the plague is a visitation for the vices prevailing in the country. The people should repent, and at the same time remember that these rules have been devised for their own good, and that Government can have no possible interest in adopting stringent measures. The Editor hopes that the city will enjoy immunity from the plague, but suggests that the various communities should establish hospitals and segregation camps of their own, with due regard to the *pardah* system. The Committee established at Lahore has selected sites at Shahdara. It is satisfactory to find that the weather has suddenly changed and that there is good reason to hope that Lahore will escape a visitation. The Editor concludes by saying that the authorities do not at all wish to see the plague rules enforced unnecessarily, and that the rumour prevailing in the city to the contrary is utterly devoid of truth.

The same paper calls upon the Raises and wealthier classes to start a fund for supplying clothes to the poor and cleaning their houses. If any portion of the Famine Relief Fund remains unexpended it should be spent on this laudable object. The holding of meetings at which only a few leading citizens are invited is calculated to give rise to misapprehensions among the people. The best plan would be for the Deputy Commissioner to publish the rules and circulate them in the city, as the days are gone when the Raises and the wealthier classes could make the people to do what they liked.

The plague rules.

13. The *Victoria Paper* (Siálkot), of the 17th March 1898, remarks that the bubonic plague, being a contagious disease, the segregation of the infected from the healthy is very beneficial for the people, as it tends to check the progress of the epidemic. Besides, the plague rules allow the segregation of the sick in the compounds of their own houses, as also the erection of private plague hospitals. Again, the people are not obliged to place the plague patients under the treatment of European Doctors, but can call in native *hakims* if they prefer to do so. It should, moreover, be remembered that the stoppage

of communication between the infected villages is also meant to check the spread of the epidemic. In conclusion, the Editor remarks that the life, property and honor of the people were never so safe as they are under the present Government, and calls upon the leaders of the native community to explain to their ignorant fellow countrymen the intentions of Government and prevent them from breaking out into lawlessness.

The same.

14. The *Akhbár-i-'Am* (Lahore), of the 19th March 1898, observes that the *Tribune* complains that copies of the proceedings of a meeting of the *Raises* of Lahore, held at the house of the Deputy Commissioner in connection with the plague regulations, have not been supplied to the Press. It is, however, to be hoped that this has not been done under the impression that the Lahore Editors will subject the regulations to adverse criticism and oppose their enforcement in the town. They are not so foolish as to be incapable of realizing the importance of the subject. Nor can they ever think of obstructing Government in its efforts to save human life. The Editor thinks it probable that the reason why no information about this meeting was supplied to the Press was merely because the plague regulations, approved of by the Punjab Government, had already been communicated to every newspaper, and because the meeting in question was not held to amend or modify the same. The Deputy Commissioner had invited the *Raises* to meet him merely to inform them as to what measures would be adopted to combat the plague in the event of its breaking out in Lahore. This was only a precautionary measure, and did not mean that the disease had already made its appearance in the town. The Editor further remarks that the people should co-operate with the authorities in suppressing the plague, and that any grievances which they may have should be laid before Government in a respectful manner. They should, moreover, pay greater attention to the cleanliness of their houses.

Plague in the Jullundur District.

15. The *Bhárat Sewak* (Jullundur), of the 21st March 1898, states that a Hospital Assistant on plague duty in the Hoshiárpur District has died from an attack of the epidemic. Cases of death from plague have also occurred among the Police on duty in the Nawashahr Tahsíl, Jullundur District. This will serve to remove from the minds of the people the impression that the epidemic was not so virulent in the Punjab as it was represented to be, seeing, they used to argue, that the Police and the Doctors seemed to enjoy immunity from the malady. The Editor then goes on to say that officers on plague duty should see that no undue advantage is taken of the rule sanctioning the giving of rewards to persons giving information of the occurrence of the first plague case in a locality. They should not, moreover, confer unlimited powers on their native subordinates, as the latter are apt to abuse them and thereby create discontent. It may be mentioned in this connection that serious and shameful complaints are reported against some of the officials on plague duty in the Jullundur District. These may or may not be true. In conclusion, the Editor observes that such complaints should be addressed to competent authorities and not circulated among the people, thereby creating a panic among them.

16. The *Wafadár* (Lahore), of the 22nd February, 1898, reproduced the following from the *Mulk-o-Millat* :—

The plague rules and the people.

"The wife of Kalandar Bakhsh, Kotwál, who was transferred from Lucknow, fell ill. The Doctor's opinion was that she was suffering from plague. The deceased Kotwál asked the Doctor not to take the patient to the hospital, but that gentleman insisted on the removal of the lady. Upon this the Kotwál brought a gun and fired it at the Doctor, after which he first shot his wife and then himself.

"The Tahsíldár of Shahjahánpur also killed 12 persons, including a Doctor, a Compounder, some Police officials, his wife, &c. After this he shot himself."

17. The same paper, of the 22nd March 1898, remarks that the *Rohilkhand Gazette* of Bareilly contradicts this news, and expresses its regret for reproducing the above from the *Mulk-o-Millat*. The enquiries made by the *Gazette* show that the news of the suicide of the Kotwál of Lucknow and the Tahsíldár of Shahjahánpur is absolutely without foundation.

The same.

18. The *Paisa Akhbár* (Lahore), of the 17th March 1898, publishes a communication from Hakím Muhammad Ali, who states that the reason why people do not like to be treated by European Doctors for plague is that the latter, being ignorant of the causes which produce the disease, are unable to cure it. The writer then refers to the various theories propounded by European Doctors to account for the disease, with a view to show that they are not agreed as to its cause. If the plague happens to be preceded by an epidemic among rats, asses or oxen, they will attribute the disease to the outbreak among those animals. In short, the people of India do not like to risk their lives by being made the subject of experiments by European Doctors, who do not know the cause of the disease. The Indian Hakíms, on the contrary, know the cause of the disease and can treat it, and there is no reason why the natives should risk their lives by allowing themselves to be treated by European Doctors. The writer is of opinion that a law should be passed to the effect that none but Yúnáni Hakíms should be allowed to undertake the treatment of plague patients, whether Europeans or Natives.

European Doctors and the plague.

19. The *Akhbár-i-'Am* (Lahore), of the 18th March 1898, observes that the cause of the misfortunes, which are crowding on the heads of the residents of the Bombay Presidency, is the suspicion with which the Government of Bombay seems to regard the educated classes. Lord Sandhurst's recent Resolution prohibiting teachers and professors from taking part in political movements, and the dismissal of three teachers of the Ahmadabad Educational Society for participation in the Shivajee celebrations, indicate the adoption of a repressive policy on the part of the Bombay authorities. It is not impossible that this policy, which strikes at the very root of English education in India, may also be imitated in other parts of the country. The Editor then publishes a translation of an article from the *Bengalee* containing a criticism of Lord Sandhurst's Resolution referred to above.

The Bombay Government and the educated natives.

20. The *Paisa Akhbár* (Lahore), of the 19th March 1898, remarks that Sardár Gurdiál Singh is the first Civilian in the Punjab who has been suspended on charges of bribery and corruption. It is to be presumed that when Government has suspended a highly-placed official like a Sessions Judge, it considers the case against him very strong indeed. One cannot help praising the perseverance and strength displayed by the Punjab Government in not hesitating to institute legal proceedings even against a high official suspected to have been dishonest in the performance of his duties. The great merit of the English law is that it treats equally all the subjects of Her Majesty, high as well as low. The whole Province is watching Sardár Gurdiál Singh's case with interest.

Suspension of Sardár Gurdiál Singh.

21. The *Gham Khwár-i-Hind* (Lahore), of the 19th March 1898, remarks that certain girls called Devís (goddesses) were recently brought to Lahore and were worshipped by the Hindús. This is all very well, but the cutting off of one's tongue and offering the same to the Devi, with a view to prove one's faith in these incarnations of the deity, can scarcely be regarded as an act of piety. According to a Wazírabad paper, three Devís were brought there the other day, when several persons cut off their tongues, while one fanatic went so far as to attempt to cut off his head, and has been arrested. The Deputy Commissioner of Gujránwála, who himself is a high caste Brahman, has directed his subordinates to prevent the commission of such acts and to take legal steps against those who indulge in them. Such practices only tend to make those who resort to them the laughing stock of the world, especially in an enlightened age like the present. Believers in gods, goddesses, saints, &c., are to be found throughout India, both among the Hindús and the Muhammadans, but there is no reason why the Punjabís should risk their lives and make themselves ridiculous. By so doing they merely bring their religion into disgrace, and it behoves the authorities to take legal steps for the suppression of the practice and the punishment of those who indulge in it.

Tongue-cutting cases in the Punjab.

22. The *Bhárat Sewak* (Jullundur), of the 21st March 1898, publishes a communication from Gopál Dás, Station Master, who remarks that the word *Devi* means a manifestation of the power of God, but that it has gradually come to be applied to only such manifestations which are not of daily occurrence, such as volcanic eruptions, &c. The word does not mean a goddess as is erroneously understood. The writer further remarks that the first tongue-cutting case occurred in the time of Shankracharya under the following circumstances:—A young man who had turned atheist was brought before Shankracharya to have a controversy regarding the existence of God, and as a result of the controversy the young man acknowledged before the assembled audience that he was mistaken and that there was a God. In fact, the young man was so much ashamed of his past conduct that in a fit of frenzy he cut off his tongue, which had questioned the existence of God. But in a few days the wound healed, and he also recovered with it his speaking power. When the fact became known to the people, they assembled to admire God's *shakti* or power, and dispersed crying Jai Devi! Jai Devi! (or victorious be the Almighty!). From that day ignorant people assembled from time to time and cut their tongues.

The same.

When these became healed, they offered prayers to the *Devi*, who was supposed to heal them. It was thus that the practice came into vogue. It has now been revived by the votaries of the Hindu religion, in the first place to convince the people of the grandeur of that religion, and secondly to earn bread for themselves. Government should try to suppress such practices.

The girl Devís.

23. The *Akhbár-i-'Am* (Lahore), of the 17th March 1898, remarks that it has received an anonymous communication in which the writer observes that the miracles alleged to have been performed by certain girls, who are said to be the incarnations of Durga, are so many frauds committed to earn money. The writer assures the Editor that he has made enquiries—personally or through respectable persons—regarding the doings of these girls at Sángla, Wazírabad, Gujránwála, Siálkot, Akálgarh, Saroke, Jámki, and other places, and finds that the show has been got up with the sole object of collecting money. The agents of the Devís precede them to the villages which it is proposed to visit, expatiate on their powers, &c., with the result that the ignorant are taken in and hasten to the girls with offerings of money and other things. In addition to this, Hindu females, being proverbially superstitious, the Devís can obtain clothes and ornaments of small value for the mere asking. The money, clothes, ornaments, &c., thus collected are divided among the relations and agents of the girls. The Editor promises to refute these charges in an early issue of the *Akhbár-i-'Am*.

Beating of a Brahmini bull to death.

24. The *Bhárat Sewak* (Jullundur), of the 21st March 1898, remarks that it has received a communication in which the writer complains that a few days back a Brahmini bull was beaten to death at Mauza Kála Bakrah, Jullundur District, by three Muhammadans and one Hindu. The incident was reported to the Deputy Inspector of Police, but the Editor is not aware whether that official made any inquiries into the matter.

Journalism in the Punjab.

25. The *Gham Khwár-i-Hind* (Lahore), of the 19th March 1898, remarks that the defects now found in the vernacular papers published in the Punjab cannot be removed unless Government encourages good journalists by appreciating their services. The Press is a power in Bengal, partly because the reading public in that province is more enlightened and fully alive to the importance of newspapers, and partly because the Government of that Presidency has not been slow to reward the services of journalists. The Editor then cites instances in which titles of honor have been conferred on Bengali journalists, and remarks that the Punjab Press cannot be expected to improve so long as neither the public nor the Government cares to appreciate the services of good journalists.

Blessings of British rule.

26. The *Núr Afshán* (Lahore), of the 18th March 1898, publishes a communication in which the writer calls upon the people of India to remember that British rule has conferred many blessings on the country, and that the most important of these are the suppression of thaggi, dakaiti and the horrible crime of *satee*.

27. The *Rahbar-i-Hind* (Lahore), for December 1897, states that it will in future appear as a monthly journal and not as a bi-weekly. When the *Rahbar-i-Hind* newspaper was discontinued in October 1897, some of its supporters approved of the action of the Editor on the ground that it was no longer worthwhile publishing the newspaper. Others, however, were of opinion that the Editor should have called on the Deputy Commissioner and acted on his advice. Others again held that the paper should have been stopped if the Deputy Commissioner had given advice calculated to defeat the objects aimed at by the *Rahbar-i-Hind*. The Editor then thanks those of his readers who have praised the *Rahbar's* policy, and expresses regret at its discontinuance, and states that the monthly journal, which he has now started, will deal with scientific, moral and spiritual subjects to the entire exclusion of politics.

The *Rahbar-i-Hind* newspaper.

28. The *Koh-i-Núr* (Lahore), of the 15th March 1898, remarks that a large amount of grain is to be exported to England this year, and that consequently the East Indian Railway authorities are much exercised as to the arrangements to be made for carrying it to the seaport of Bombay. If this is true, then woe to the people of India who have suffered so terribly during the famine of the past two years and who consider it a great misfortune that the English merchants should arrange for exporting the grain before it is ripe. The most surprising thing in connection with this matter is that the English merchants should think of exporting grain from a plague-infected country and thus run the risk of importing the plague to England.

The export of grain to England.

29. The *Akhbár-i-'Am* (Lahore), of the 15th March 1898, remarks that the *Civil and Military Gazette* has published translations of certain seditious proclamations issued by the tribesmen, and enquires if the dissemination of seditious ideas does not constitute an offence punishable under Section 124 A. Has the *Gazette* rendered any service either to Government or to the people by publishing these translations? The contents of the proclamations under reference were already known to the authorities, and their publication in the columns of the *Civil and Military Gazette* could not be of any use to Government. As regards the people, it is not easy to see what service the Lahore Anglo-Indian daily has rendered to them by publishing these documents. The Editor is of opinion that the publication of the proclamations in question is calculated only to stir up bigotry and excite hatred and contempt. The *Civil and Military Gazette* has written strongly and openly about things for which, on the mere suspicion of writing, Mr. Tilak was sentenced to undergo 18 months' rigorous imprisonment. Why should the *Gazette's* conduct be overlooked or passed over unnoticed? Its writings contain such violent attacks on the Government of India that it is difficult to conceive of anything better calculated to wound (*sic*) the feelings of even Her Majesty's most loyal Muhammadan subjects. These writings are fifty times more mischievous than those in respect to which the *Jama-i-Ulúm* was prosecuted for sedition. They are pervaded by a spirit of fierce rancour against Islám and the British Government. The Editor then enquires if a newspaper would be justified in reproducing in its columns the proclamation issued against the English by the King of Delhi in 1857.

Republication of seditious proclamations by the *Civil and Military Gazette*.

And yet the proclamations, of which translations have been published by the *Civil and Military Gazette*, are more mischievous than that document. One of these is the circular letter addressed by th Hadda Mullah to the Orakzai and Afrídi Maliks, and the other contains the letter sent to Mullah Akbar on the 25th October 1897 by the Afrídi Jirga attached to the Amír's Darbár. Both these documents are of a seditious character and should not have been published in the *Gazette*. The Editor of that paper has been let alone perhaps for the reason that being a member of the ruling race he cannot be presumed to cherish feelings of hostility towards Government. But Mr. Tilak also owed his fame and position to the British Government and had a greater stake in the permanence of British rule in India. If a member of a Legislative Council, therefore, can be punished on the mere suspicion of being disaffected towards Government, who is the Editor of the *Civil and Military Gazette* that he should infringe the law of sedition with impunity ?

NATIVE STATES.

Mr. Plowden, Resident of Hyderabad.

30. The *Wakil* (Amritsar), of the 14th March 1898, understands that Mr. Plowden, Resident in Hyderabad, was not quite himself at the *Angrezi Darbár* (*sic*) held there on the 'Id day, and did many extraordinary things. For instance, he did not take off his hat, failed to recognise persons who usually attend darbárs, and talked to some in a manner unbecoming to their position. These extraordinary proceedings are being severely criticised and have reached the ears of the Viceroy.

MISCELLANEOUS.

The Tiwána Sardárs and the 'Id prayers.

31. The *Chaudwin Sadi* (Ráwalpindi), of the 15th March 1898, publishes a communication over the signature of "An Indignant Muhammadan," in which the writer remarks that the Muhammadan *Raises* of Shahpur are a disgrace to Islám and do not realize their responsibilities. They have very seldom been seen to say their prayers, and the mosques built by them are in a disgraceful condition and in charge of *Imáms* who are their own prototypes. The writer then goes on to say that on the day of the last 'Id the Commissioner was expected to arrive at Shahpur, and these degenerate *Raises* preferred going out to receive him to saying their 'Id prayers. The Commissioner did not arrive before 11 A.M., and the audience in the mosque, in which these *Raises* had to say their prayers, had to wait for them up to that hour. It may be mentioned here that the time, within which 'Id prayers should be said, being nearly over by 11 A.M. the same had to be hurried through in an unseemly manner. How could these *Raises* find the heart to postpone the performance of a sacred duty for any worldy consideration? They should remember that the English hate flattery, and look down upon people lacking self-respect. The writer then calls upon the Tiwána Sardárs of the Shahpur District to bear in mind that they are descended from ancestors who were ever ready to lay down their lives in the service of Islám, and never hesitated to shed their blood in *jehád* undertaken in the defence of the Muhammadan religion.

Punjab Government Press, Lahore—31-3-98—70.

[Confidential.]

[Vol. XI.] [No. 14.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd April 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	21st, 23rd, 24th, 25th, 26th, 30th and 31st March.	23rd, 24th, 25th, 28th and 28th March; 1st, 1st April.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	15th, 22nd, 25th and 26th March.	24th, 25th 28th and 28th March.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	24th March ...	28th March ...	900 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	21st March ...	25th March ...	246 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd March ...	28th March ...	700 „
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	23rd and 30th March	25th March; 1st April.	950 „
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	26th March ...	28th March ...	500 „
8	Koh-i-Núr ...	Do. ...	Narinjan Lál ...	22nd March ...	24th March ...	200 „
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	25th March; 1st April.	28th March; 2nd April.	496 „
10	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	31st March ...	1st April ...	600 „
11	Umballa Gazette ...	Umballa ...	Harbans Rái ...	21st March ...	24th March ...	1,111 „
12	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd March ...	25th March ...	1,200 „
13	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	21st March ...	Ditto ...	700 „
	Monthly.					
14	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For February 1898...	24th March ...	500 copies.
	Gurmukhi.					
	Weekly.					
15	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th and 22nd March	24th and 28th March	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	29th March ...	30th March ...	2,600 copies
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	24th, 28th, 29th and 31st March.	25th, 28th and 30th March; 1st April.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 19th, 21st, 22nd, 23rd, 24th and 25th February; 18th, 19th, 21st, 22nd and 25th March.	25th and 28th March	900 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	28th March ...	1st April ...	246 copies.
5	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	24th March ...	28th March ...	190 "
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	28th March ...	30th March ...	550 "
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	25th March ...	28th March ...	500 "
8	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	26th March ...	Ditto ...	100 "
9	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 "
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th March ...	Ditto ...	200 "
11	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	Ditto ...	Ditto ...	400 "
12	Khair Khwáh-i-Riyásathá-i-Hind.	Lahore ...	Abdul Raúf ...	18th March ...	Ditto ...	600 "
13	Khálsá Bahádur ...	Do. ...	Rájindar Singh ...	28th March ...	1st April ...	450 "
14	Lahore Punch ...	Do. ...	Abdul Rahmán ...	23rd March ...	28th March ...	200 "
15	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	26th March ...	1st April ...	11,000 "
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	11th and 18th March	28th March ...	304 "
17	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	26th March ...	Ditto ...	2,500 "
18	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	24th March ...	Ditto ...	600 "
19	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	28th March ...	30th March ...	475 "
20	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	25th March ...	Ditto ...	500 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	***Weekly*—concluded.**					
21	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	26th March ...	30th March ...	300 copies.
22	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	27th March ...	Ditto ...	547 „
	***Monthly*.**					
23	Riáh-i-'Am ...	Siálkot ...	Diwán Chand ...	For March ...	1st April ...	500 copies.
24	Singh Sahái ...	Amritsar ...	Arjan Singh ...	25th March ...	30th March ...	200 „
	Gurmukhi.					
	***Weekly*.**					
25	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh...	24th March ...	25th March ...	300 copies.

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[Vol. XI.] [No. 14.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd April 1898.

POLITICAL.

Russian invasion of India.

1. The *Wakil* (Amritsar), of the 21st March 1898, remarks that the political horizon is overcast, and that the air is thick with rumours of war. There is a feeling of unrest everywhere, and no one can say when a universal war may not break out. Take the case of India. According to the telegrams received during the week, a Russian journal urges upon the Muscovite Government the desirability of extending its possessions in Central Asia up to the Indian Ocean. The *Pioneer*, commenting on this, remarks that it is scarcely likely that Russia would think of breaking its engagements and pledges regarding the Russo-Afghán frontier. The Editor is, however, unable to endorse this view, and cites instances in which Russia has broken treaties. Moreover, she has given pledges regarding Afghánistán only, and may push her frontiers along the western boundaries of Afghánistán and Baluchistán and then seize a Persian port, without rendering herself open to the charge of disregarding her pledges. The question whether England will allow her to do so is a different one altogether. The Editor is also unable to agree with the Allahabad paper that the Military party has always been strong in Russia, but that it has for some years past become less influential, owing to the Czar being determined to uphold peace. As a matter of fact, the interests of the war party are not opposed to those of the Czar. The latter will pursue a peaceful policy only so long as all obstacles in the way of an advance are removed and he is able to gain his end by diplomacy. The *Wakil*, however, joins with the *Pioneer* in expressing a hope that the war party at St. Petersburgh will not gain undue ascendency, and that the Russian Government will not be misled by newspapers into disturbing the peace of the world. If, however, Russia falls on evil days and breaks the peace, England need have no fear of the consequences. Indeed, but for their innate love of peace, the English nation would decide their disputes with Russia by the arbitrament of the sword

without further delay. If the struggle, that is bound to take place between England and Russia, is hastened, the 14 millions sterling, which the Czar has recently sanctioned for an increase to the Navy, will be saved to her; whereas if it is delayed till the amount in question has been spent, she will lose these 14 millions, because it is apparent that in the event of war the British will completely destroy the Russian fleet. Russia is, however, aware of this fact, and it is as a counterblast to this threat that her newspapers now threaten India with an invasion from the side of Chitrál. The Editor then gives the substance of an article from an Anglo-Indian contemporary, which endeavours to show that the prospects of peace at the present moment are anything but encouraging.

The Hadda Mullah's manifesto.

2. The *Victoria Paper* (Siálkot), of the 24th March 1898, remarks that certain newspapers have republished a manifesto issued by the Hadda Mullah with a view to incite the Afridis to rebel against the Government of India. The publication of such a document in Indian newspapers is anything but politic, and it is the duty of the papers which have reproduced the manifesto to insert the following remarks of the *Victoria Paper* in refutation of the same:—

"Truth always triumphs. The British Government, being actuated by good motives, always triumphs over its opponents whose face is blackened. The Mad Mullah is wrong in saying that the English are Káfirs. The word Káfir is applicable only to those who deny the existence of God, tyrannise over his creatures, or claim to possess divine attributes or pretend to be prophets or leaders. The English observe God's commandments, allow his creatures to live in peace and comfort and do not give them any trouble. The Mullah Hadda himself is a Káfir, seeing that he pretends to be a leader. The Afrídís have suffered greatly owing to the deception practised on them by the Mullah. The causes of complaint stated in the manifesto are one and all absurd, and no one who possesses a grain of common sense can resist the conclusion that the document in question is the outcome of the Mullah's madness."

Burning of Afridi villages.

3. The *Wakil* (Amritsar), of the 21st March 1898, publishes a letter from its Glasgow correspondent, who states that some time ago he happened to be the guest of a clergyman who bore intense hatred to the Turks. In the course of a conversation on the Armenian atrocities, the writer stated, on the authority of London newspapers, that the English set fire to Afridi villages, although they knew that there were no insurgents at the time in the villages, which contained only old men, women and children. Was it possible, asked the writer, to conceive of anything more inhuman? If the Turks had been guilty of similar conduct in Bulgaria or Constantinople, the whole of Europe would have prepared for war. The writer also called the attention of his host to the wicked attack made by the Armenians on the Ottoman Bank. The clergyman replied that that was a different question. The British advance against the frontier tribes was justified because there are many things which are considered fair in war and love. The attack on the Ottoman Bank was really provoked by the Turks. Mr. Gladstone and the English wish to see the Turks punished and brought

under subjection. The writer replied: "Even if the whole of Europe waged war against the Turks, it would rest with the Almighty to grant victory to whichever party he pleased. The Sultan has two millions of brave soldiers. The arms of the Arabs are long; the Persians are brave; the Afghans are fearless, and the Soudanese by no means to be despised."

The *Wakíl* (Amritsar), of the 21st March 1898, acknowledges the receipt of Rs. 6-10-0 on behalf of the Cretan Muhammadans, in addition to the amounts already noted.

The causes of the frontier risings.

4. The *Wafadár* (Lahore), of the 22nd March 1898, publishes a communication from Muhammad Yákúb of Rámpur, who remarks that the occupation of Chitrál, the increase in the salt duty, the tribesmen's sympathy for Turkey and the suspension of pilgrimage to the Hedjáz, are said to be the causes of the frontier risings. It is not improbable that these may be the real causes of the difficulties which Government has had to face on the border, seeing that the savage Patháns are as ready to die for their religion as for the things of this world. But the letter found in the house of Mullah Akbar clearly shows that the insurgents' sympathy for the Turks is the chief cause of the risings, although the suspension of the pilgrimage may have also influenced them. It will not be out of place to mention here that the Muhammadans of India cannot be swayed by such feelings. They thoroughly appreciate the advantages of British rule, and know that the pilgrimage to the Hedjáz was suspended merely to prevent the plague spreading to other countries. The writer then endeavours to show that neither the Amír nor the Sultan had any hand in the frontier risings.

Government and the revenues of India.

5. A Glasgow correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 24th March 1898, says that the British Government intends increasing the strength of its army by twenty-five thousand men. British workmen, however, are so comfortable and well-off that it will be difficult to raise so many soldiers, although the "Gorás" are kindly treated and receive higher pay than their brave native confreres. Anyhow it is to be hoped that the "Gorás" will not go to India in large numbers, as their pay comes out of the pockets of the starving natives, and the pay of one British soldier can support thirteen Hindustánís. Besides, as there is peace in the country, the number of British soldiers ought to be reduced and not increased. The first requisite, however, is that the natives should be deserving of confidence. The writer further remarks that the British troops have not been able to crush the frontier badmáshes. The Scotch Commander-in-Chief, however, is so wise that there are strong hopes of peace being re-established on the border. If Government had loosened its purse strings at the very outset and given a few crores of rupees to the Afrídís, the lives of its British soldiers would have been spared, and no necessity would have arisen for giving pensions to the relations of the killed, and *inámś* and sweetmeats to the insurgents. The writer then goes on to say that Great Britain is ten, nay, a hundred, times richer than India, although it was not so wealthy when the Britons first came out to this country. England helped the natives with about 1¾ million pounds during the prevalence of famine, and has

now caused India to squander four million pounds on the frontier, through a political blunder. Had this large sum of money been looted by the Afrídís or a Mahmud of Ghazni, or a Nádir Shah, the natives would have coaxed the spoilers back to India and recovered the money (*phusláker wahan se phir India ko le áte*). To waste four or five millions of pounds on the frontier and to put this amount into the pockets of British *mahájans* and manufacturers are one and the same thing. It only requires common sense to understand this.

Russia, France and England in the Far East.

6. The *Akhbár-i-'Am* (Lahore), of the 25th March 1898, remarks that the designs of Russia and France in the Far East are calculated to prove injurious to the interests of England. The policy of the British Government, however, is to protect her own rights and to prevent the partition of the Celestial Empire. But unfortunately China does not seem to appreciate the good intentions of the British Government. This is perhaps due to her weakness and not to any distrust of the sincerity of England's intentions. After referring to the concessions demanded from China by Russia and France, the Editor observes that evidently the day is not far distant when England will show that she is as supreme on sea now as she was in the time of Nelson. Besides, in these days British subjects throughout the world are thoroughly loyal to the Queen-Empress. Even in a "dreadful" country like India disaffected persons like newspaper-writers are trembling in their shoes and always keep a yard or a foot measure near them, in order that they may measure their thoughts before giving expression to them. But, joking apart, the subjects of the British Government are really showing unusual enthusiasm in the display of their loyalty. Even the Conservative and the Liberal parties have come to an agreement on the Chinese question. It is, therefore, to be hoped that Government will take steps to checkmate the designs of Russia and France in the Far East.

Prophecy regarding the approaching end of the world.

7. The *Akhbár-i-'Am* (Lahore), of the 24th March 1898, after referring to the province and scope of astronomy, states that Pandit Sudhákorji of Káshi has issued a notice to the effect that the prediction regarding the world coming to an end in November 1899 is untrue, and that the collision of certain stars, which it is predicted will shatter this terrestial globe into pieces, is not likely to take place for crores of years to come.

GENERAL ADMINISTRATION.

Dr. Ahmad Shah's *Mysteries of the Court of Muhammad.*

8. The *Chaudhwin Sadí* (Ráwalpindi), of the 23rd March 1898, states that the Gujránwála Mission Press has issued a pamphlet entitled the *Ummahát-i-Mominin* (the mothers of the Muhammadans). The author of the publication is a Native Christian, named Dr. Ahmad Shah, who has used such obscene and offensive language towards the Prophet that no Muhammadan can have the patience to put up with it. The pamphlet has been distributed *gratis* among the Muhammadans, and the author has thoroughly succeeded in wounding their religious feelings. Indeed, his sole object in bringing out this pamphlet seems to be to give offence to the followers of Islám; otherwise there was no

necessity for supplying the same to them free of cost. The author boasts that no Muhammadan can write a refutation of his pamphlet. This is perfectly true. May no Muhammadan ever be so ignorant, uncivilized and mean as to use abusive language towards a prophet or the leader of a religion or community! The followers of Islám reckon Christ among God's prophets, and consider it a sin to speak of him in unbecoming language. It is for this reason that Dr. Ahmad Shah makes bold to say that no Muhammadan can reply to him. But what if some Jew were to attempt a refutation of the *Ummahát-i-Muminin*? The Editor further remarks that several of his co-religionists have expressed a desire that steps would be taken to stop the circulation of this obnoxious pamphlet. It will, however, be useless to do so, seeing that the work has been sent to every nook and corner of India. All that the Muhammadans can do is to lay their grievances before their justice-loving Government, and request it to deal with the author in a manner calculated to serve as a warning to mischievous persons like himself. The Editor then goes on to say that it is not unknown, at least to the educated natives, that Government looks with displeasure on attempts to excite feelings of ill-will between the different classes of Her Majesty's subjects. To persist, therefore, in such attempts, in spite of this knowledge, is an act of unjustifiable boldness. It is true that Dr. Ahmad Shah has gone to England, but the proprietor of the press, which has issued the offensive pamphlet under reference, is in India; and to take no notice of his conduct would signify that the authorities do not think it necessary to put down such mischievous attempts on the part of Christian writers, or to be more correct, Christian malefactors. The Editor understands that Mirza Ghulám Ahmad of Kádián has submitted a memorial to the Lieutenant-Governor on the subject. In fact, Muhammadans in all parts of India are clamouring that the attention of Government should be invited to the contents of Dr. Ahmad Shah's pamphlet, and that this fountain-head of mischief should be stopped in time.

9. The *Núr Afshán* (Ludhiána), of the 25th March 1898, publishes the following advertisement under the signature of Padri Hamíd-ud-dín, Sálik, U. P. Mission, Ráwalpindi :—

The same.

"The remaining copies of Dr. Ahmad Shah's *Ummahát-i-Momnin* or Mysteries of the Court of Muhammad are with me. Persons desirous of purchasing the pamphlet or wishing to have any correspondence in connection with the same should communicate with me. Considerable delay has occurred, and much difficulty has been experienced in the publication of the work in question, but no such hitch will occur in the future. If any person has paid the price of the book in advance and has not yet received a copy of the same, he should communicate with me. I shall make inquiries into such complaints and endeavour to redress them. I request Christian newspapers and writers of reviews to bring this advertisement to the notice of their readers and oblige me."

10. The *Núr Afshán* (Lahore), of the 1st April 1898, remarks that the *Alhákam* of Kádián is endeavouring to persuade Government to issue orders for the suppression of the *Ummahát-i-Mominin*. The Editor is surprised to learn that this is the only reply of the Muhammadans to Dr. Ahmad Shah's pamphlet. Insult

The same.

to religion is possible only when anything is written by a liar with the intention of suppressing the truth. But the author of the publication under reference openly challenges the Muhammadan *Ulamas* to reply to him, and has quoted extracts from their books in support of his assertions. Besides, the points touched upon in the pamphlet are the same which have always been discussed by the leaders of the Muhammadan religion. As regards the point as to how far the exercise of the rights of liberty is permissible, it is possible that religious opinions may differ. According to Christian morality all that the author has written regarding the mysteries of the Court of Muhammad is perfectly right and true. In the eyes of the Muhammadan commentators, however, the Prophet's polygamous conduct is not inconsistent with morality. This question can, however, be decided only by laying all its *pros* and *cons.* before truth-loving persons. The Editor himself is against the dissemination of seditious ideas; but an important religious matter—in which one of the parties holds a certain act to be a moral one which the other regards as immoral—cannot be settled by a reference to the authorities. In these days one cannot be placed in the clutches of the law for everything. On the contrary, sensible men can settle such questions by means of reason. The Editor hopes that the Muhammadans will not transgress the bounds of moderation, and will, as far as possible, give a reply to the pamphlet in question based on reason and history, so that he (the Editor) may be enabled to distinguish between truth and falsehood and know the real facts.

The plague rules and the Bombay Government.

11. The *Paisa Akhbár* (Lahore), of the 25th March 1898, is glad to find that the Government of Bombay has at last taken pity on the people and thought fit to change its policy in regard to the suppression of the plague. After giving a translation of Lord Sandhurst's speech, the Editor observes that the effect which the conciliatory utterances of His Excellency must have produced can be better imagined than described. Let the work of European soldiers be praised by the authorities as highly as they like, but the fact remains that experience has proved the desirability of dissociating them from plague work, and this will enable on-lookers to form a true estimate of their work (*lit.* of the good and bad of their work). The language employed by the Governor in explaining the policy of Government will go far to reassure the public—a result which would have been impossible of attainment without a change of policy. The most gratifying thing connected with the matter is that the new policy is being carried into effect. The *Akhbár* then refers to the steps taken with a view to carrying out the measures announced by Lord Sandhurst in his speech, and expresses a hope that a similar policy will be adopted in other provinces of India, so as to reassure the public, which has been much exercised by the plague rules.

The same.

12. The *Paisa Akhbár* (Lahore), of the 22nd March 1898, republishes the letter of Dr. Blaney from the *Times of India* and the remarks made by Dr. Sircar in the *Calcutta Journal of Medicine* with a view to show that segregation has proved useless, and that it is probably due to Dr. Blaney and Sircar's remarks that the Governor of Bombay has ordered the discontinuance of search parties.

13. The *Akhbár-i-'Am* (Lahore), of the 21st March 1898, after giving the substance of Lord Sandhurst's speech regarding the discontinuance of house-to-house visitation, remarks that no one who reads this conciliatory speech would guess that the speaker is the Governor of Bombay. The Editor's hairs stand on end when he attempts to picture before his mind's eye the consequences that would have ensued if His Excellency had misinterpreted the recent riots. The Anglo-Indian papers had commenced to give out that the leaders of the native community were inciting the people to oppose the enforcement of the plague regulations, and if they had succeeded in misleading the authorities, as they did in the case of Tilak and the Natu brothers, the prophecy regarding the approaching end of the world would have come true so far as Bombay was concerned.

The same.

14. The *Koh-i-Núr* (Lahore), of the 22nd March 1898, writing on the same subject, remarks that the prevalence of the plague, coupled with the fact that the motives of Government in enforcing the plague regulations are misconstrued by the people, does not augur well for the future of the country. Indeed, it appears that the prophecy made some time ago that the world would come to an end in November 1899 bids fair to come true, and that the plague will be the means of ushering in the *Kiámat* (Last Day). There have been numerous outbreaks of cholera, which is as fell a disease as the plague, but the people have never thought of offering any opposition to the executive officers of the Government. The responsibility for the existing state of things rests with those who have, by their malpractices, led the people to suspect the motives of Government. The Editor then gives an account of the Madanpura riot, and remarks that, while on the one hand the authorities are at their wits end how to convince the people that the steps taken for the suppression of the plague are intended for their own benefit, on the other the people, who do not like to see those near and dear to them separated from them, bitterly complain of all sorts of malpractices on the part of Government officials. Government is certainly entitled to the gratitude of the people for the efforts it has been making with a view to saving human life, and is justified in complaining of the attitude of the peeple, but the latter are also to be pitied, as it is certain avaricious officials of questionable character who have created serious misapprehensions in the public mind regarding the motives of Government. The Editor believes that if rules were framed with a view to prevent Government officials oppressing the people, much of the unrest now prevailing in the country would subside.

The same.

15. The *Akhbár-i-'Am* (Lahore), of the 30th March 1898, praises the action of the Bombay Government in relaxing the stringency of the plague rules in regard to house-to-house visitation, and remarks that it is the duty of the Government to interfere as little with the privacy of the people as possible. The other Local Governments should profit by the experience gained by the Government of Bombay after so much trouble. The object of Government in enforcing the plague regulations is to do good to the people, and there is no reason why this object should be gained in a manner calculated to make the people suspect Government of practising intolerable oppression.

16. The *Feiz Akhbár* (Lahore), of the 15th March 1898, remarks that the plague regulations have been condemned by the residents of every province, and have created unrest wherever they have been promulgated. What is the cause of this unrest? It will be readily believed that the people do not like the idea of leaving their homes and living in sheds erected in jungles. Moreover, segregation endangers the security of their property and interferes with their business. But what they most object to is the removal of their females to plague hospitals by strangers. It may be mentioned here that the *pardah* system is enjoined on the Muhammadans in their religious books, and, except by Mussalmáns of low castes, is strictly observed. The system also prevails among the upper classes of the Hindús. In other words, the females of both Muhammadan and Hindu gentlemen live in *purdah* from their infancy, and their guardians cannot bear that they should see or be seen by strangers. Nay, there are men who would not allow the clothes of their *pardanashin* females to be given to a washerman for cleaning. On the other hand, the *purdah* being utterly unknown among Europeans, they cannot realize the importance which the native mind attaches to the system. Government's European officials do not, therefore, see any objection in removing female plague patients to a hospital along with males. Native gentlemen, however, consider it the height of disgrace and dishonor to have their *pardahnashin* mothers, sisters, wives or daughters sent to a hospital, in company with unknown men. Nay, they prefer death to such disgrace. The Editor then goes on to say that the removal of the infected to plague hospitals or segregation camps is essential under the regulations issued by the Punjab Government. The only exception made is in favour of such persons as live in spacious houses outside the '*dbádi*'; and it is clear that this exception can benefit Europeans alone who live in bungalows outside the towns. It is, therefore, the duty of native gentlemen to request Government to appoint lady doctors in hospitals intended for female plague patients. The servants, chaprásís, &c., attached to these hospitals should also be females. In addition to this, lady doctors should accompany search parties, and no man should enter any house unless arrangements have been made to secure the privacy of its *pardahnashin* inmates.

Plague rules and native journalists.

17. The *Gham Khwár-i-Hind* (Lahore), of the 26th March 1898, remarks that some newspapers are discussing the question as to why Editors of native newspapers were not invited by the Deputy Commissioner of Lahore to take part in the meeting convened in connection with the plague arrangements to be made at Lahore. This was probably due to a fear lest the proceedings of the meeting should leak out and form the subject of adverse criticism. There is doubtless some foundation for this fear, but it does not follow from this that every newspaper is bound to indulge in adverse criticism of every measure proposed by the authorities. The presence of native journalists would have proved of much use to the meeting. It is a great mistake on the part of the authorities to treat all newspapers, loyal or otherwise, alike.

A contradiction.

18. The *Siráj-ul-Akhbár* (Baháwalpur), of the 31st March 1898, remarks that a few days back it reproduced from the *Siráj-ul-Akhbár* a paragraph alleging that the Kotwál of Lucknow and the Tahsíldár of Shahjahánpur had, in connection

with the plague regulations, killed themselves, their wives and certain Medical and Police officials. The news appears to be absolutely without foundation and is contradicted by the *Ayyar-i-Islám* of the 19th March.

Complaint against an Honorary Magistrate in the Ráwalpindi Division.

19. The *Akhbár-i-'Am* (Lahore), of the 23rd March 1898, complains that not only are ignorant men, devoid of all knowledge of law, to be found among the Honorary Magistrates in the Punjab, but that several members of the Honorary Bench abuse their powers in order to further their personal ends, and practise gross oppression on the people These are mostly ordinary shopkeepers who can boast neither of respectability nor of education, but who owe their selection to their wealth and their acquaintance with the officials of their district. Some time back an Honorary Magistrate of Gujránwála and another of Ráwalpindi were charged with the offence of criminal breach of trust and sentenced to imprisonment. But why speak of the past? Even in these days there is an Honorary Magistrate in a big district in the Ráwalpindi Division who cannot even sign his name. It is rumoured that he is an inveterate litigant, and recovers ten rupees where he lends one. No one dare oppose him, and he resorts to fraud, uses his official influence, &c., to fleece the people. And woe to the man who cannot put up with this oppression! The Magistrate will resort to forgery, get up false witnesses and engage able lawyers to encompass his ruin. These traits of his character were brought to light in the course of the trial of a case heard outside the district in which the man resides. But nothing came of it, as he conciliated the defendants and withdrew the case. The defendants could not but consent to this course, as the Court had taken no notice of their petition charging the plaintiff with forgery. When, however, they (the defendants) detected the commission of another forgery on the part of the plaintiff, the latter got frightened; for if the matter had been brought to the notice of the Court, the forger would have been sent to jail for seven years. The Editor then goes on to say that it is strange that such a grave charge should be preferred against an Honorary Magistrate in a Court of law and that the matter should not reach the ears of Government. What are the regular and the secret Police doing? Should secret inquiries be made into the conduct of paid officials and Magistrates alone? and are honorary servants at liberty to do whatever they like? The Editor calls upon Government to appoint some European officer to make secret inquiries into the conduct of the Honorary Magistrate in question. The correspondent who has supplied the above information to the *Akhbár-i-'Am*, and whose name will be divulged to such officer, will lay all the facts before him.

The Umballa Police and the Editor of the *Umballa Gazette*.

20. The *Umballa Gazette* (Umballa), of the 21st March 1898, publishes an article in which the Editor gives a brief history of the criminal case instituted against him in August last, as also an account of the high-handed treatment he received at the hands of the Umballa Police in connection with this case. Indeed, the Police were so dead set against the Editor that his Press was closed and his father, who had come from Patiála on hearing of his trouble, was arrested on the strength of a false report. False charges were also trumped up against all other members of the Editor's family.

Closing of a Dharmsála at Shahpur.

21. The *Khálsa Gazette* (Lahore), of the 15th* March 1898, states that a few years back the Hindu residents of Shahpur raised a fund for the purpose of erecting a *dharmsála* in that town, and that certain Hindu Police officials also contributed towards the fund. It is not, however, easy to understand what mischief the Police authorities espied in this, that they considered it necessary to transfer the Hindu Inspector and District Superintendent of Police from Shahpur, and ordered the *dharmsála*, the building of which had been completed by that time, to be locked up. The Editor understands that the lock has not been removed up to the present. It will not be out of place to mention here that a mosque built by a Muhammadan Inspector of Police previous to the erection of the *dharmsála* was not closed like this. The *Gazette* feels confident that Sir Mackworth Young will look into the matter, and redress the grievance of the Hindu residents of Shahpur.

*Received on the 24th.

Section 108 of the Criminal Procedure Code.

22. The *Paisa Akhbár* (Lahore), of the 26th March 1898, observes that Section 108 of the Criminal Procedure Code, as recently amended, confers on Magistrates powers which they have never exercised before. The *Amrita Bazár Patrika* remarks that the present Magistrates, who are being invested with all sorts of powers, differ greatly from their predecessors. The latter did not require any law of sedition, and managed to perform their duties successfully, although Section 124 A. of the Indian Penal Code was not then on the statute book. That section came into existence in 1870, but it permitted public criticism of the measures of Government. In 1898, however, when several enactments had already emasculated and disarmed the people and no native could live for a single moment without the protection of Government, the authorities have passed a law which no one ever dreamt of! What will other countries think of Government's conduct in taking such repressive measures in times of profound peace?

How to put down sedition.

23. The *Civil and Military News* (Ludhiána), of the 23rd March 1898, remarks that the Secretary of State for India stated in the course of the debate on the Sedition Bill, that the object of Government was, not to suppress free criticism, but to put down sedition. Government was doubtless justified in making the law of sedition a little more strict, but the best way to attain the object aimed at by the authorities is to encourage loyal journalists by rewarding their services.

Want of union in India.

24. The *Akhbár-i-Am* (Lahore), of the 26th March 1898, publishes a communication from its Glasgow correspondent, who remarks that the people of India are complaining that the political rights promised to them in the Proclamation of 1858 have not been conferred on them up to the present. The writer, however, wishes to know if the natives have ever made a demand for these rights, and if not, who is to blame? Evidently the people of India, who lack union and cohesion, Hindús, Muhammadans, Aryás, Sikhs, &c., are fighting

among themselves, and the present state of affairs is due to their dissensions alone. The writer concludes by remarking that social and religious reformation of the nation must precede everything else, and that the natives should try to realise that God is the farher of them all, and that they are brothers unto one another.

NATIVE SOCIETIES.

The provincial Conference and the Muhammadans.

25. The *Chaudwin Sadi* (Ráwalpindi), of the 23rd March 1898, publishes a communication in which the writer remarks that only two Muhammadans took part in the proceedings of the Umballa Conference. One of these, Muharram Ali, Chishti, read some verses before the Conference and spoke in favour of two or three resolutions. It is strange that this gentleman now supports the very proposals which he used to oppose in the now defunct *Rafik-i-Hind* as injurious to the interests of his co-religionists. His rhetoric, however, has little effect on the Muhammadans, who do not share his political views. As an instance in point, it may be mentioned that the Muhammadans of Umballa, both rich and poor, felt so much annoyed at the Chishti's conduct in attending the Conference that, with the exception of two persons, they refused to see him. The other Muhammadan delegate received the same treatment at their hands. The writer then goes on to say that the Hindús cannot be blamed for carrying on the work of the National Congress, but that it does not become any true follower of Islám to render them any help in this work. It is rumoured that the Hindús, who took part in the proceedings of the Umballa Conference, had the play of Hakíkat Rái, which contains reflections on Islám, acted in the Anglo-Sanskrit School on the night of the very day, on which they addressed the Muhammadan delegates as brothers, and induced them to support their proposals. The Muhammadans, like Muharram Ali, Chishti, who believe in the Hindús' professions of friendship, should remember that those who witness the play of Hakíkat Rái cannot be the friends of Islám. Those Hindús and Muhammadans who say that the Hindús do not cherish feelings of hostility towards the Muhammadans and that they do not wish to raise a disturbance should enlighten the public as to what object the Hindús have in acting the aforesaid play. The writer further remarks that, while the Hindús of Umballa have been acting the drama of Hakíkat Rái, their Muhammadan fellow-townsmen have been endeavouring to promote union between the two communities. They took part in the celebration of the Holi. Nay, it is said that a Muhammadan youth went the length of acting the part of the wife of Hakíkat Rái.

The girl Devís.

26. The *Sanátan Dharm Gazette* (Lahore), for February 1898, remarks that the reports of the miracles said to have been worked by the *Jagdamba* are now being daily received in such large numbers that those who had formerly no faith in them have now no alternative left but to acknowledge the superiority of the Sanátan Dharm. The Editor then republishes from the *Akhbár-i-'Am* several communications enumerating the miracles worked by the *Jagdamba*.

27. The *Sanátan Dharm Gazette* (Lahore), for February 1898, publishes a communication from Bábú Hari Chand, Judicial Assistant in the Kapurthala State, who remarks that those Hindús who come most in contact with foreigners have begun to dislike the caste system. But they should remember that this division of mankind into classes is natural and based on the authority of the Vedas. If it were not for this caste system, the Hindu nation would have ceased to exist long since. If the Hindús want to keep up their nationality, they should strictly observe the caste system.

The caste system.

MISCELLANEOUS.

28. The *Civil and Military News* (Ludhiána), of the 30th March 1898, remarks that the news of the death of Sir Sayad Ahmad Khán has come as a surprise, as the public were not prepared for the sad intelligence by any previous report of the Venerable Sayad's illness. The Muhammadan community has suffered an irreparable loss by the death of Sir Sayad, the recognised leader of sixty millions of Muhammadans in India. After remarking that the death of the Sayad will be sincerely mourned throughout the length and breadth of India, the Editor promises to publish a detailed notice of the career of the deceased in a future issue.

Death of Sir Sayad Ahmad Khán.

29. The *Akhbár-i-'Am* (Lahore), of the 31st March 1898, remarks that India has lost a great man by the death of Sir Sayad Ahmad Khán. The Editor praises the services rendered by the deceased to his own co-religionists and for the strength of character which he invariably displayed. The loss of the Sayad will be felt by all classes, Europeans, Hindús and Muhammadans.

The same.

30. The *Aftáb-i-Punjab* (Lahore), of the 21st March 1898, publishes a communication in which the writer observes that the objection raised by the *Khálsa Akhbár*, that the lighting of the Golden Temple at Amritsar with electricity will convert the Temple into a place of *tamáshá*, is a frivolous one. Lacs of rupees have been spent on the decoration of the Temple, but that paper has never before thought of objecting to such expenditure on the ground now put forward. Nay, it has more than once commended such efforts. This shows that the *Khálsa Akhbár* is prejudiced against those who are trying to introduce electric light in the Golden Temple, and that its criticism proceeds from motives of malice and enmity.

Electric light in the Golden Temple at Amritsar.

31. The *Khálsa Gazette* (Lahore), of the 22nd March 1898, regrets that the Sikhs take no interest in the affairs of the Golden Temple and do not care whether the Manager, the Granthís and the Pujárís perform their respective duties in a satisfactory manner. The Editor understands that the Manager only looks after the money brought to the Temple and does not supervise the work of

Affairs at the Golden Temple.

the Granthís and Pujárís. Indeed, he cannot control these persons, and disputes are of frequent occurrence between them. As regards the Granthís, whose function is to recite and expound the Granth Sáhib, they are never seen doing their work. To speak the truth, very few of them are even able to discharge their duties in a satisfactory manner. The Granthi's place has come to be regarded as hereditary, and usu ally a deceased Granthi is succeeded by his son, although the latter may be an ignorant person. It remains only to add that the Pujárís are only the assistants of the Granthís, and cannot be expected to display any zeal in a work in which their superiors take little or no intelligent interest. It is to be hoped that the Sikh community will take early steps to remedy this state of things.

Punjab Government Press, Lahore.—7-4-89—70

[Confidential.]

[Vol. XI.] [No. 15.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 9th April 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	1st, 2nd, 5th and 6th April.	1st, 5th, 6th and 7th April.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	4th and 5th April ...	5th and 7th April ...	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	1st April ...	5th April ...	900 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	Weekly.					
4	Aftáb-i-Panjab ...	Lahore ...	Díwán Bóta Singh ...	4th April ...	6th April ...	246 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	Ditto ...	7th April ...	550 „
6	Chaudhwín Sadí ...	Ráwalpindí ...	Sarfráz-ud-dín Ahmad	1st April ...	4th April ...	700 „
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	2nd April ...	5th April ...	500 „
8	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	7th April ...	100 „
9	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	6th April ...	125 „
10	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	4th April ...	7th April ...	450 „
11	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	29th March ...	1st April ...	200 „
12	Núr Afshán ...	Ludhiána ...	M. Wylie ...	1st April ...	2nd April ...	496 „
13	Táj-ul-Akhbár ...	Ráwalpindí ...	Jíwa Rám ...	2nd April ...	5th April ...	300 „
14	Umballa Gazette ...	Umballa ...	Harbans Rái ...	28th March ...	Ditto ...	1,111 „
15	Wafadár ...	Lahore ...	Fazl-ud-dín ...	1st March ...	4th April ...	1,200 „
	Fortnightly.					
16	Safir-i-Tijárat ...	Delhi ...	Buláqi Dás ...	30th March ...	4th April ...	350 copies

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	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	4th and 7th April ...	5th and 9th April ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	1st, 2nd and 8th April.	4th, 4th and 9th April.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 28th, 29th and 30th March; 2nd April.	5th April ...	900 ,,
	Weekly.					
4	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	6th April ...	9th April ...	950 copies.
5	Double Punch ...	Delhi ...	Shafáya Begum, Zébá	4th April ...	Ditto ...	...
6	Haftawár ...	Lahore ...	K. B. Thápur ...	2nd April ...	6th April ...	950 copies.
7	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	1st April ...	5th April ...	200 ,,
8	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	30th March ...	5th April ...	200 ,,
9	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	2nd April ...	9th April ...	11,000 ,,
10	Punjab Samachár ...	Do. ...	Pohlo Mal ...	Ditto ...	5th April ...	2,500 ,,
11	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	4th April ...	6th April ...	300 ,,
12	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	7th April ...	9th April ...	600 ,,
13	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	4th April ...	6th April ...	475 ,,
14	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	1st April ...	5th April ...	500 ,,
	GURMUKHI.					
	Weekly.					
15	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st April ...	6th April ...	400 copies.
16	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	Ditto ...	7th April ...	300 ,,

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POLITICAL.

The recent Military operations on the frontier.

1. The *Akhbár-i-'Am* (Lahore), of the 2nd April 1898, remarks that His Excellency the Viceroy plumed himself on the success of the frontier expeditions and emphatically denied that the same had been a failure. The chief object of the recent Military operations, said Lord Elgin, was to impress the frontier tribes with the power of the British Government, and this had been fully attained. Were not these tribes, one might ask, impressed with the greatness of England when Kabul was conquered and when General Roberts, after performing his historical march to Kandahar, fought the battle of Maiwand and was rewarded with a peerage for his services? Lord Elgin said that the recent expeditions had shown to the tribes that British armies could enter their country whenever they liked, but it has been proved at the same time that India must be denuded of no less than 70,000 men before an invasion of tribal territory can be attempted. At the same time the border tribes have derived one great advantage from the recent expeditions, *e.g.*, they have brought home to the Government the fact that the Afrídís are a hard nut to crack. Indeed some people go so far as to say that if Government was obliged to exert its full power against a frontier tribe like the Afrídís, what could it do in the event of a more powerful invader threatening the Indian Empire? Prestige (*lit.* official responsibility) is doubtless a very important thing, but, looking at the matter from the point of view of the public, the Editor cannot help remarking that the spending of four crores of rupees from the revenues of a poor country like India should have resulted in something more tangible than proving to the tribes that the British army can enter their hills and fight them.

GENERAL ADMINISTRATION.

Case against Sardár Gurdiál Singh, Divisional Judge.

2. The *Khálsa Bahádar* (Lahore), of the 4th April 1898, remarks that the services rendered by the Sikhs and the loyalty and devotion displayed by them towards the British Government are as clear as the noonday sun. It is, therefore, to be

regretted that a respectable member of that community, *e. g.*, Sardár Gurdiál Singh, Mán, who is considered the ablest man among the Sikhs, and who was the first to enter the Native Civil Service, has been suspended, after twenty years' meritorious service, on a charge of bribery, owing to the secret backbiting of European officials and the investigations secretly made by the police. It is impossible to say how far the charges brought against the Sardár are well founded or otherwise, but there is no denying the fact that the manner in which the secret enquiry has been made at the instance of backbiters may not improperly be called worse than an open enquiry. The Editor also cannot help saying that the investigation has not been conducted in a judicial spirit, that malice (*zid*) and animosity had much to do with it, and that those who bore personal grudges against the Sardár took a prominent part in it. The Punjab Police was specially dissatisfied with Gurdiál Singh, probably on account of his letting off a large number of accused persons. No complaint was made against him so long as he was at Ferozepore. It is said that the charges brought against the Sardár are based on old cases in the Muzaffargarh, Mooltan and other districts. The people of Sáhiwál, Hoshiárpur, Gurdáspur, Amritsar, Delhi, &c., where he was posted as Assistant Commissioner from time to time, never made any complaints of the kind, and it is for this reason that the entire Sikh population, whether in the army or the villages, are expressing regret at his suspension and sending memorials to the Government. An additional cause for regret is to be found in the fact that the Sikhs, who ruled the Punjab before the British Government, have hitherto received but little share in the Civil administration of the country, but now that Government has commenced to pay some regard to their claims, though not to any appreciable extent, and that a man like the Sardár has risen to a high position, efforts are being made to secure his expulsion from the service. The members of other communities openly take bribes and their doings are known to the public, but no notice is taken of their conduct. On the contrary, complaints made against them have been connived at as a matter of policy. The Sikh public also hesitates to believe the charges brought against the Sardár as he belongs to a respectable family and possesses property. Moreover, no complaint was made against him by the public, and the secret enquiries referred to above were made at the instance (backbiting) of the Police and subordinate European officers whom the Sardár, in his capacity as a Judicial officer, treated in strict accordance with the law. It was through the police, who are adepts in the art of trumping up cases, that these enquiries were made. It is this fact that gives offence to the Sikhs and creates in their minds a suspicion that the charges, so far from being true, are the result of enmity. In addition to these facts, the Sardár continued to receive promotion during the regime of Sir Dennis Fitzpatrick, who dismissed a European official and caused a Muhammadan officer belonging to a high family to be judicially tried. The enemies of the Sardár sent anonymous petitions against him during the time of Sir Dennis, who, however, found that the allegations made therein were without foundation and that the Sardár had numerous enemies. Sir Dennis Fitzpatrick's Government, so far as the Editor is aware, was an impartial and just one. The Sardár continued to receive promotion during his regime, and if there had been anything wrong Sir Dennis would never have promoted him. There is great truth in the proverb that a man's worth is only properly appreciated after he has gone.

Oh how ardently are the people sighing for Sir Dennis Fitzpatrick! The Editor then goes on to say that the members of the Bar, who naturally dislike a corrupt Judge, have been loud in their praises of the Sardár, and that none of them has ever complained against him. It is for these reasons that general regret is felt at the Sardár's suspension and that universal sympathy is being expressed for him from one end of the Punjab to the other. No one expected that a wise and experienced ruler like Sir Mackworth Young, who is not unaware of the loyalty of the Sikhs, would thus prey upon (*sic.*) a respectable member of their community. It must not, however, be understood that the Editor in any way suggests that Sir Mackworth Young's Government does not wish to do justice, or that His Honor bears any particular animosity towards the Sikh nation. What the Editor means to say is that the Sardár's enemies have grossly poisoned His Honor's mind against him and that Sir Mackworth has allowed himself to be imposed upon by the police. It is a strange coincidence that not only have the Sikhs suffered most in Military affairs on the frontier, but that in Civil affairs too, in the heart of the country, it is now one of their nation—a man of whom they were all proud—who has been involved in this trouble. The Editor concludes by praying to the Akál Purkh to enable the Sardár to emerge unscathed out of his present ordeal and to excite the compassion of the Government.

The Glasgow correspondent of the *Akhbár-i-'Am* on England and India.

3. The *Paisa Akhbár* (Lahore), of the 4th April 1898, publishes a communication from the Reverend Azíz Ahmad in England, who remarks as follows :—

"What does India lack? She can boast of matchless wrestlers and beautiful women. There is also no dearth of *Shams-ul-Ulmás*, speakers and jesters in India, while wealth and grain are plentiful in the country. India possesses everything, but she cannot boast of even a single organiser. May God give an organiser to the Indian nation! * * * *

"The power of the English."

"The population of India is about 320,000,000, and the number of British soldiers in the country is nearly 80,000. After deducting the number of the sick, the strength of the British soldiers is reduced to 50,000. In the event of war with an enemy, Great Britain will not be able to send more than one lakh of British soldiers to India. Australia and New Zealand will have to look after their own safety. As regards Africa, the Englishmen residing in it are tyrants and every African tribe is inimical to them."

The same writer observes that the people of Great Britain have grown suspicious of each other and love filthy lucre above everything else. The heads of the Church have degenerated into debauchees and flatterers, while clergymen love neither God nor truthfulness, and teach the British youth things which are hardly consistent with the teachings of Christ. Again, workingmen in cities have taken to drink and dissipation, and abuse their employers and Government. In short, gentlemanliness has been driven out of the country, and the possession of wealth has converted the rich into so many Pharoahs. When, therefore, things have come to such a pass in a country like Great Britain, India can have no reason to complain.

4. The *Akhbár-i-Am* (Lahore), of the 2nd April 1898, gives an account of the debate on the Budget Statement, and complains that the tone adopted by Sir James Westland in replying to the criticisms of the native members was one of rebuke, as if it were a sin to belong to the National Congress or to criticise the actions of the Government. If the Financial Member is inclined to resent the criticisms of native members it is quite useless to invite the latter to take part in the debate. Sir James Westland's invariable reply to all adverse criticism is that his critics are ignorant men. What would have been the result if the native members had paid him back in his own coin? The Editor then gives a summary of the remarks made by the various members, and remarks that the concessions made to the British soldiers in India will cost the Indian Treasury 27 lakhs, and asks what concessions are to be made to the Native army? The *Akhbár* waits for a reply, and hopes that if the authorities can find the 27 lakhs required for the European soldiers, they will not fail to find another 30 lakhs or so for the Native army. This suggestion, if adopted, would convince the native soldier that Government is as solicitous of his welfare as it is of his European comrade in arms. The native soldier's color is doubtless black, but this is a matter beyond his control, but at heart he is as white and loyal as it is possible for any white soldier to be.

The debate on the Budget Statement.

5. The *Kapurthala Akhbár* (Kapurthala), of the 2nd April 1898, expresses satisfaction at the restoration of friendly feelings between the Hindús and Muhammadans of certain places, and hopes that this good example will be imitated elsewhere. The members of the two communities have hitherto lived in peace and concord, and the tension of feeling occasionally arising among them is generally the work of selfish and narrow-minded persons.

Union of Hindús and Muhammadans.

It is anything but politic that the two races, who inhabit the same country, receive the same kind of education, are governed by the same laws and whose interests are identical, should cherish ill-will towards one another. It is true that they differ in their religious beliefs, but this need not interfere with their worldly affairs and prevent them from having friendly relations with one another. After remarking that the prejudices which prevented the Hindús from having social relations with non-Hindús are being gradually removed by English education, the Editor observes that both communities have now associated with each other on domestic occasions, and if the leading members on both sides encourage such relations, there is no reason why a better state of feeling should not be brought about. There are narrow-minded people among both communities who through ignorance or stupidity do not regard the establishment of friendly relations with favour, but if the leaders of the two communities took the trouble to convince these people that a union of the two races was essential for the welfare of the country, their opposition would gradually disappear. In some cities the Hindús form the great majority of the population, while in others they are outnumbered by the Muhammadans. Now, unless the parties co-operate, they cannot undertake any great work in the interests of art, commerce, agriculture or education. If the parties were united, they would aid each other in carrying out such works with their capital, intelligence and influence, with the result that the country would advance with rapid strides and the people would greatly benefit.

6. The *Bharat Sewak* (Jullundur), of the 4th April 1898, remarks that it is impossible to form an adequate conception of the terrible havoc that the plague has wrought in the Sindh, Punjab and Bombay. Many persons have died, while others, having lost their bread-winners, have become orphans or widows Who will provide for the support and education of these victims of the dire visitation? The inhabitants of those provinces which have hitherto escaped must feel elated at the immunity they have so far enjoyed, but they must not treat with indifference the sufferings of those on whom the visitation has told so terribly, as it is quite possible that the disease may attack their province and rage there with greater virulence than ever. Indeed a glance at the history of the disease shows that it has year after year spread from one province to another. In the first year it attacked Bombay, and in the second it broke out in the Punjab, and now it is said that several villages in the Bijnor District of the North-Western Provinces are suspected and have been placed under observation. In short, a great panic is prevailing not only in the infected areas, but also in the parts which are still free from the disease, but the Editor has not heard of a single instance in which the people have lifted up their hands in prayer to the Almighty to banish this scourge from the country. The state of panic prevailing in the country shows that the people were not so much afraid of the famine as they are of the plague, which involves other risks than those attending human life; but, in spite of this, numerous meetings were held and fervent prayers were offered up to Heaven to avert the famine. This last fact shows that the people are worldly minded (dogs of the world and slaves of the belly). They turn to the Almighty and his Son and make the air ring with their cries for help when they are threatened with a reduction of their food-supplies; but they are quite indifferent to a visitation that does not affect their bellies, but against which they are more powerless than they are against a famine. The Editor therefore calls upon all who believe in a Providence to pray to the Ruler of our destinies to banish this scourge from the land.

The plague and the people.

7. The *Koh-i-Núr* (Lahore), of the 29th March 1898, remarks that some foolish persons are alleged to have stuck notices at certain prominent places in Lahore, threatening to raise a rebellion in the event of the plague regulations being enforced in the town. It is persons like these who involve the innocent in trouble along with themselves. It will, however, be interesting to enquire if these braggarts can really carry out their threats, and if so, whether they can accomplish any other end than their own destruction. The Editor observes that this is not the way to obtain any concession from Government. On the contrary, such proceedings are likely to exasperate the authorities, who have relaxed the severity of the plague regulations in Bombay and redressed the legitimate grievances of the residents of that City. It should be remembered that kindness and mercy are not shown towards those who resort to filibustering and defiance. The Editor then goes on to say that the measures adopted to stamp out the epidemic are distasteful to the people, and that it is not improbable that the reason why only very few infected persons escape with their lives is that their separation from their families and their solitary and helpless condition in the segregation camps tell unfavourably on their health. Again, the deprivation to the dying of the consolation of their religion is a thing to

The posting of seditious notices at Lahore.

be deeply regretted. Notwithstanding all this, however, there is no gainsaying the fact that the plague regulations are intended for the good of the people. If, therefore, the latter have any grievances, these should be laid before the authorities in a respectful manner. It is foolish to have recourse to the crooked and mischievous methods referred to in the beginning of this article. At the same time it behoves Government not to be prejudiced against the entire native community merely because some mischievous persons have misbehaved themselves.

Segregation of patients.

8. The *Umballa Gazette* (Umballa), of the 28th March 1898, observes that there can be no doubt that the segregation of the plague-stricken from the healthy is imperative in the interest of the public health. The forcible manner, however, in which the segregation rules are being worked is distasteful to the Hindús and Muhammadans alike. The people prefer to die at their homes, and do not like the idea of being separated from their dear ones or their property. In view of the above circumstances, Government should allow the segregation of the infected in the compounds or specified rooms of their own houses. The authorities can of course insist on these places being kept scrupulously clean. Such patients as do not possess spacious houses should be segregated in some house situated in their own Mohalla. The Editor feels confident that these arrangements would be welcomed by the people, whereas measures like those adopted in Bombay are calculated to create feelings of discontent not only among the ignorant, but among the educated classes as well.

Examination of passengers at Railway Stations.

9. The *Akhbár-i-'Am* (Lahore), of the 2nd April 1898, publishes a communication from Hakím Muhammad Ali, who remarks that it is not easy to see what good can possibly result from the examination of passengers at all Railway Stations. The object of this examination is to prevent persons suffering from the plague going from one place to another and spreading the contagion. Now a person who has got the plague suffers from high fever, restlessness, &c., and cannot possibly think of travelling. It is, however, desirable that a person residing in an infected locality who may have caught the contagion in a slight degree, should be subjected to a thorough medical examination by competent Doctors and Hakíms, who should not allow him to leave the place until they are satisfied that he has not caught the contagion and is not likely to develope symptoms of plague. The present mode of making hundreds of passengers stand in a line and examining them in three or four minutes is worse than useless, as it enables those placed on plague duty to subject poor people to much tyranny and annoyance owing to their *purdah* being disregarded. In support of this assertion the Hakím states that the Plague officials at Poona robbed a woman of Rs. 3,000, but fortunately the matter reached the ears of the authorities, and the guilt of the officials having been proved, the culprits were severely punished. It is not, however, always easy to prove such charges against Government officials, as poor people cannot obtain easy access to the authorities and produce sufficient proof in support of their complaints. It is these tyrannies that sometimes goad them to desperation and lead to blood-

shed. The Hakim then refers to the recent riots at Bombay, and asks Government to give its serious attention to the matter.

The Rate-payers Association, Lahore.

10. The *Paisa Akhbár* (Lahore), of the 5th April 1898, publishes the] Proceedings of a meeting of the Lahore Rate-payers Association held on the evening of the 2nd idem in the house of Munshi Muharram Ali, Chishti, and remarks that the meeting was a representative one in the true sense of the term. Leading members of every community and profession took part in its proceedings, and Hindu and Muhammadan gentlemen displayed equal interest in promoting its object. Indeed, the meeting was a true reflection of the views of the Lahoris on the subject of the plague regulations, which it criticised in a respectful and moderate language. This has resulted in allaying the fears of the people, for which the meeting deserves great credit. The Editor then goes on to say that it is a matter for regret that although the wildest rumours were afloat in the town, and the female inmates of several mohallas were so much frightened that they did not taste any food for several meals, no one came forward to reassure the people and lay their grievances before Government. Nay, in more than one instance the policy of *sat bachan* was followed, and attempts were made to conceal the feelings of the people from the authorities. Under these circumstances, the action of the Rate-payers Association is deserving of great praise, and the Association is entitled to the thanks of both the Government and the people. In conclusion, the Editor expresses a hope that Government will be pleased to give a favourable consideration to the resolutions passed at the meeting. The resolutions urging the desirability of employing native Hakims for the treatment of the plague patients and issuing a notice with a view to allaying the fears of the people should receive special and prompt attention.

The inefficiency of the Police.

11. The *Umballa Gazette* (Umballa), of the 28th March 1898, remarks that complaints against the Police are rife in every province, and that several highly placed officials have accused the members of the force of getting up false cases and extorting confessions. The Editor observes that the evil cannot be remedied so long as even the Sergeants of Police are not recruited from among Europeans. The authorities should, moreover, see that neither the Hindu nor the Muhammadan element preponderates in the Police in any district. In addition to this, a portion of the appointments hitherto reserved for the natives should be given to the Christians, and pensioned Civil or Military officers should be appointed to supervise the working of the Police. After referring to Damodar Hari Chapekar's statement that the Bombay Police had resorted to force and deception in order to induce him to confess, and to the acquittal by the Allahabad High Court of two innocent persons whom the Police had well nigh sent to the gallows, the Editor remarks that cases of this nature are of frequent occurrence in the Punjab. Only recently it was brought to light in the course of a case instituted against certain Kanjars that the Police had not recorded reports of several occurrences which had actually taken place. Again, it is no great thing for the members of the force to involve in trouble a person or a class whom they wish to bring into ruin. In conclusion, the Editor observes that thorough *Nádirsháhi* prevails in Districts in which European Police officers trust their native subordinates.

12. The *Sáfir-Taftírat* (Delhi), of the 30th March 1898, remarks that the salaries paid to Police Constables are very small compared with the amount of work they are required to perform and not sufficient even for their own maintenance. A city allowance was sanctioned for them at Delhi last year, but has not yet been paid. The Constables are consequently very much dissatisfied, and but for the prospects of promotion held out to them by their superiors they would not care to remain in the force. Let the authorities take the case of these poor people into consideration.

The pay of Police Constables.

13. The *Akhbár-i-'Am* (Lahore), of the 1st April 1898, is glad to learn that a measure is to be shortly introduced into the Italian Parliament with a view to impose a special tax on title-holders. The Editor hopes that a time will come when the good example set by the Italian Government will be imitated in India. The imposition of such a tax, besides bringing in a large revenue to the State and affording some relief to the poorer classes of tax-payers, will prevent men of limited means and low position accepting titles of honor. Aspirants after those titles spend a good deal of money and resort to various expedients with a view to ingratiate themselves with the powers that be. If these people were required to pay a fixed sum of money on receipt of a title, besides an annual tax, the poorer classes would be saved the necessity of spending money on all sorts of objects, while the income of Government would increase with the increase in the number of title-holders. The Editor, however, does not mean to suggest that the ability to pay a certain sum of money should be the only qualification possessed by candidates for such honors, as in that case, many "badmashes" and men of bad character, who have a superfluity of wealth, would be enabled to obtain titles, which would then cease to be held in public esteem. The adoption of this suggestion will, however, enable the people to form an idea of the wealth of a title-holder. Money, now-a-days, covers a multitude of sins, and it would not be a matter of surprise if black sheep were found even amongst the present title-holders. The tax suggested would, if imposed, fall on the wealthier classes alone, and its proceeds might, with advantage, be utilized towards the support of orphanages and poor-houses or (in the event of the revenue from this source increasing in course of time) towards raising the minimum of incomes liable to Income Tax from Rs. 500 to Rs. 1,000. The Editor calls upon Government to seriously consider the suggestion put forward.

A tax on title-holders.

14. The *Akhbár-i-'Am* (Lahore), of the 2nd April 1898, publishes a communication in which the writer, in continuation of his previous remarks (*vide* paragraph 23 of the Selections No. 12 for the week ending 26th March 1898), states that a girl Devi visited Rámnagar on the 17th March last. She was accompanied by a few Police officials, although it is difficult to say whether the latter were on special duty or were, as was generally believed, merely the accomplices of the Launkara's of the Devi. After stating that the Devi realized between eight and nine hundred rupees in Kálárabad and about one hundred in Mauza Jokáliyán, the writer gives a lengthy account of the reception accorded to the "goddess" at Rámnagar, as also of the tricks played by her companions in order to collect money. He himself paid a visit to the Devi, and what he saw of her led him

The girl Devi.

to suspect that she was no girl, but a boy of 13 or 14, clad in the dress of a female. The writer then refers to several stories current among the people regarding the powers of the so-called girl goddesses, and states that the Deputy Commissioner of Gujránwála has issued a notice informing the Hindús of the irreligious character of the recent tongue-cutting cases, and calling upon influential members of the Hindu community to prevent their co-religionists from cutting their tongues. In conclusion, the writer remarks that he is not alone in the belief that this mode of earning money is the invention of some cunning badmáshes, who have succeeded in gulling even sensible people.

Complaint against the Tahsíldár of Swábi.

15. A correspondent writing to the *Kaisari Akhbár* (Jullundur), of the 2nd April 1898, observes that the complaints made against Lála Paras Rám, Tahsíldár of Swábi (*vide* paragraph 9 of the Selections for the week ending 26th March), are absolutely without foundation. The Lála is an able, honest and zealous official of Government and treats the zamíndárs of his iláka in a considerate manner. The writer is neither a subordinate of the Tahsíldár nor has he any other connection with that officer and has taken up his pen merely to contradict a false statement.

The late Sir Sayad Ahmad Khán.

16. The *Victoria Paper* (Siálkot), of the 1st April 1898, expresses deep regret at the death of Sir Syad Ahmad Khán, and remarks that in him the country has lost a great patriot and the Government a loyal counsellor. The Editor then gives a summary of the Sayad's services, and expresses a hope that the Hon'ble Mr. Mahmúd will continue the good work commenced by his illustrious father.

The same.

17. The *Wafadár* (Lahore), of the 1st April 1898; the *Táj-ul-Akhbár* (Ráwalpindi), of the 2nd idem; the *Gham Khwár-i-Hind* (Lahore), of the 2nd; and the *Chaudhwin Sadi*, of the 1st April 1898, also publish similar obituary notices.

NATIVE STATES.

Hyderabad Affairs.

18. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 5th April 1898, remarks that one of the chief causes of the mismanagement prevailing in the Hyderabad State is that the majority of the State officials are selfish, avaricious and incompetent, and care more for their own welfare than that of the State. Should any independent and able man happen to secure employment in the Nizám's dominions, these officials put their heads together and intrigue to bring about his overthrow. The end of Maulvi Mushták Hussain, who did so much for the State and inaugurated reforms in more than one Department, is an instance in point. Maulvi Zamán Khán, another devoted servant of the Nizâm, met with the same fate. It is no exaggeration to say that every official is intriguing to encompass the ruin of another, and does not pay the least regard to the interests of the State. Nawáb Sir Vikar-ul Umra may be trusted to improve the administration of Hyderabad, but his powers are only limited. Were he, however, given a free hand, and authorized to select officials of his own liking, he would put an end to the mismanagement prevailing in the State.

MISCELLANEOUS.

Electric light at the Golden Temple, Amritsar.

19. The *Aftáb-i-Punjab* (Lahore), of the 4th April 1898, publishes a communication in which the writer remarks that the Golden Temple at Amritsar is held in great reverence by the Sikhs, who have spent lakhs of rupees on its decorations. His Highness the Rája of Faridkot recently made arrangements for lighting the temple with electricity, which has already been introduced in the Akál Takht, the Bába Attal and the Parkarmán. But strangely enough the authorities have not permitted the introduction of electric light inside the Har Mandar. This action is unjustifiable and calculated to wound the feelings of the Khálsa community. It is, moreover, against the policy of the British Government to interfere in the religious affairs of the people. Besides, the opinions of the three Garanthís, who are said to be opposed to the proposed arrangement, should not outweigh the wishes of the whole Khálsa Panth. The writer further remarks that the Golden Temple is the place of worship of those brave men who are shedding their blood in fighting against the enemies of Government, and calls upon the authorities to win the gratitude of the Sikhs by permitting the lighting of the Har Mandar with electricity.

Commenting on the above, the Editor says that he understands that a petition to the same effect has been submitted to Government, and expresses a hope that it will meet with a favourable consideration.

The same.

20. A correspondent writing to the *Akhbár-i-Am* (Lahore), of the 6th April 1898, on the same subject, remarks that the Pujárís and Bhái Jowáhir Singh, Secretary to the Khálsa College Committee, are opposed to the introduction of electric lights in the Har Mandar merely because they are not on good terms with the Manager of the Temple and the Rája of Faridkot.

The antiquity of the Vedás.

21. The *Núr Afshán* (Ludhiána), of the 1st April 1898, publishes a communication from Kidár Náth, Licentiate Preacher, Fatehgarh, who remarks that the strongest reason for doubting that the Vedás are eternal is their silence about such births as those of Christ, Adam and Eve. Pandit Dayanand does not believe in the miraculous birth of Jesus, and refers to it in extremely disrespectful terms. He says that "Mary might have become *enceinte* by having sexual intercourse with some man," and that "she or somebody else might have given out that the conception was from God." The writer argues that if the Vedás were really eternal, the Pandit would not have felt surprised at this miraculous birth. There is no mention in them of any other method of transmitting the species except the one generally obtaining in the world. This shows that the Vedás were composed in comparatively recent times when the method of propagating the human race by means of sexual intercourse had become thoroughly established. Otherwise the older methods, such as the birth of Adam without a father or mother, that of Eve without a mother, that of Christ without a father would certainly have been referred to. In conclusion, the writer remarks that if any member of the Arya Samáj attempts a refutation of this theory he will publish a rejoinder to it.

Punjab Government Press, Lahore—15-4-89—70.

[Confidential.]

[Vol. XI.] [No. 16.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 16th April 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	8th, 9th and 11th April.	11th, 11th and 13th April.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	9th and 13th April...	11th and 13th April	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	9th April ...	11th April ...	900 "

[Confidential]

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly.					
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	13th March; and 3rd April.	14th, 13th April ...	copies.
5	Arya Gazette ...	Ferozepore ...	Shiv Sahái ...	31st March ...	9th April ...	190 "
6	Dost-i-Hind ...	Bhera, Shahpur District.	Rám Labháya ...	8th April ...	11th April ...	500 "
7	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	5th April ...	7th April ...	200 "
8	Lahore Punch ...	Do. ...	Abdal Rahmán ...	6th April ...	11th April ...	200 "
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	8th April ...	11th April ...	496 "
10	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	4th April ...	9th April ...	700 "
11	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th April ...	Ditto ...	547 "
	Monthly.					
12	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For March 1898 ...	9th April ...	500 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	12th April ...	13th April ...	2,600 copies
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	11th April ...	11th April ...	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 4th, 5th, 6th, 7th and 8th April.	11th April ...	900 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	11th April ...	13th April ...	246 copies.
5	Arya Gazette ...	Do. ...	Atma Rám ...	7th April ...	11th April ...	190 "
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	11th April ...	14th April ...	550 "
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	13th April ...	Ditto ...	950 "
8	Gham Khwár-i Hind ...	Lahore ...	Pandit Maháráj Kishen.	9th April ...	13th April ...	500 "
9	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	11th April ...	950 "
10	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	13th April ...	1,875 "
11	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	14th April ...	100 "
12	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Narán ...	Ditto ...	13th April ...	125 "
13	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th April ...	11th April ...	200 "
14	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	11th April ...	14th April ...	450 "
15	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	9th April ...	14th April ...	11,000 "
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	25th March; 1st and 8th April.	13th, 13th and 16th April.	304 "
17	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	9th April ...	14th April ...	2,500 "
18	Sadá-i-Hind ...	Do. ...	Dín Muhammad ...	11th April ...	13th April ...	300 "
19	Sádiq ul-Akhbár ...	Bahawalpur ...	Maulvi Abdal Quddús	14th April ...	16th April ...	600 "
20	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	11th April ...	13th April ...	475 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly—concluded.					
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	9th April ...	14th April ...	300 copies.
23	Wafadár ...	Lahore ...	Fazal-ud-dín ...	8th April ...	13th April ...	1,200 „
24	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th April ...	14th April ...	547 „
25	Wazír-i-Hind ...	Sialkot ...	Mirza Mawáhid ...	13th April ...	Ditto ...	300 „
	Tri-monthly.					
26	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	12th April ...	13th April ...	180 copies.
	Monthly.					
27	Khabar-i-Hind ...	Lahore ...	Nádir Ali ...	For January 1898 ...	16th March ...	150 copies.
	HINDI.					
	Monthly.					
27	Jain Patrika ...	Lahore ...	Lál Man ...	1st April ...	11th April ...	150 copies.
28	Punjab Theosophist ...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
	GURMUKHI.					
	Weekly.					
29	Khálsa Parkásh ...	Lahore ...	Díwán Búta Singh ...	7th April ...	11th April ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 16.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to 16th April 1898.

POLITICAL

Government prestige among the Afridis.

1. The *Victoria Paper* (Siálkot), of the 9th April 1898, states that all the Afridi jirgas were present at the Railway Station when General Sir William Lockhart left Pesháwar for England, and assured the General that they would not only never again raise any disturbance on the frontier, but would fight against the enemies of Government side by side with British soldiers. Again, it is an open secret that all the frontier jirgas have paid in the fines—both in money and rifles—imposed upon them. It is, therefore, clear that British prestige has been thoroughly re-established in the tribal country, and that the insurgents are sincerely sorry for their past conduct. These facts will serve to remove from the minds of certain foolish Editors the false impression that British arms had not achieved complete success on the frontier.

The Cretan Muhammadans.

2. The *Wakîl* (Amritsar), of the 4th April 1898, acknowledges the receipt of Rs 7 for the Cretan Muhammadans in addition to the amounts already noted. The Fund has been closed from the 1st April 1898. The total amount received in the *Wakîl* office was Rs. 938-9-0, of which Rs. 805 were remitted to Constantinople in October last and Rs. 50 in January 1898, through the Hon'ble Hasain Kamibak, the Turkish Consul at Karáchi. The registration fee cost annas 15, and the balance Rs. 82-10-0 will be remitted this week to Constantinople, either direct to the Finance Minister, or through some other trustworthy person.

Letter from the Glasgow correspondent of the *Paisa Akhbár*.

3. The *Paisa Akhbár* (Lahore), of the 9th April 1898, publishes a communication from a Glasgow correspondent, who remarks that although Sir Thomas J. Lipton was a poor resident of Glasgow when he began business, he is now about to start a Company with a capital of two million pounds to be divided into one

million shares. The Banias and Mahájans of India should follow this example. There are several millionaires in Glasgow who, like Sir Thomas, were in straitened circumstances in their younger days. Sir. Thomas Lipton is neither a graduate of any college, nor did he hunt for Government service like a dog.

The same correspondent observes that the European Powers are plundering China and resemble so many vultures devouring a carcass. The greater part of the commerce of the Celestial Empire is in the hands of Great Britain. Her rivals are the United States, Germany and Russia. The last named has now secured the lion's share. It may truly be said that the fruit of the Japanese victories in Corea, Manchuria and China is being reaped by the Muscovite Government. Japan is in the sorry plight of a lover, bereft of his sweetheart by a rival, and can do nothing except wring her hands. She does not, moreover, believe in the friendship of any European Power, though apparently she is seeking an alliance with Great Britain. Russia is firmly established in Port Arthur and is strengthening her forts.

The writer then refers to the different treatment accorded to the Indian and Japanese immigrants in Canada by the colonists (*lit.* English Christians), and remarks that this is due to the fact that, while the poor Natives are under the protection of the Indian, nay, the British Government, the Emperor of Japan himself looks after the welfare of the Japanese immigrants. It should at the same time be mentioned that the people of India are the source from which Government derives its wealth and strength.

The writer then passes on to the treatment accorded to the Jews in Christendom. After remarking that they are treated in a considerate manner in Great Britain and America, he states that the troubles of Zola have directed the attention of the whole civilized world to the oppression practised on the Jews in France. As usual, Great Britain is sympathising with the oppressed. Yet this is the very country which raised an outcry in connection with the Armenian affairs, and which knows that 12,000,000 of its Indian subjects suffered severely from famine during the past year, and that Native immigrants are being oppressed by English settlers in Natal.

GENERAL ADMINISTRATION.

4. The *Koh-i-Nûr* (Lahore), of the 5th April 1898, states that a European officer and two Native Constables were recently tried on a charge of stealing a watch belonging to a plague patient at Bombay. The officer was discharged for want of proof, but the Constables were convicted and sentenced to two months' imprisonment each. This sentence is quite inadequate, having regard to the enormity of the offence. The Constables ought to have been sentenced to a long term of imprisonment so as to produce a deterrent effect on other Government officials placed on plague duty. It is owing to incidents like this that the people are bitterly complaining against the Police and the Doctors who, they say, take healthy persons to the segregation camp, where the so-called patients die, and their property is plundered by the Police and the Doctors. These rumours have thoroughly alarmed the people and goaded them to desperation. The responsibility for the riotous deeds of the people rests entirely

The plague officials and the people.

with these unscrupulous officials, who plunder their property and subject them to unnecessary trouble. In these circumstances, Government should, first of all, take steps with a view to prevent the Doctors and the Police from practising such oppression on the people and driving them to desperation. The natives have always remained loyal and obedient to the Government, and it behoves the authorities to inquire into the causes that have led them to disobey the Government in certain instances. The Editor is of opinion that the intolerable oppression practised by those entrusted with the suppression of the plague is at the bottom of the mischief, and calls upon Government to institute an inquiry into the matter and put an end to the cause of the recent disturbances.

The Native Hakíms and the plague.

5. The *Paisa Akhbár* (Lahore), of the 13th April 1898, publishes the proceedings of a meeting of the Native physicians of Lahore, held in the house of Munshi Muharram Ali, Chishti, on the evening of the 10th idem, and remarks that the Hakíms are of opinion that the segregation of the plague-infected from the healthy can serve no good purpose, beyond putting the patients and their relations to unnecessary hardship and trouble. They also declare that *they* are better able to combat the plague than European Doctors. The Editor observes that Government should not ignore this meeting, and suggests the holding of a mixed meeting of Unáni Hakíms and European Doctors under the presidency of the Lieutenant-Governor to thresh out the question of segregation.

The Rate-payers' Association.

6. The *Lahore Punch* (Lahore), of the 6th April 1898, republishes an account of the meeting recently held by the Rate-payers' Association, Lahore, and remarks that Maulvi Muharram Ali, Chishti, had much to do with this meeting. As a matter of fact, no one else had the moral courage to call a meeting with a view to reassure the people and remove the panic caused through a misapprehension of the plague rules. The Maulvi, who is equally popular among Hindús and Muhammadans, and has invariably endeavoured to promote friendly relations between the two communities, deserves great credit for calling the meeting in question.

The *Ummahat ul-Mominin*.

7. The *Alhakm* (Kádián), of the 13th March 1898, calls the attention of the Punjab Government to the *Ummahat-ul-Mominin* which some Missionary (Pádri) has published and circulated 1,000 copies of the same gratis among the Muhammadans. The author abuses the Prophet in the filthiest language, and his object in circulating this work among the Muhammadans, without their applying for it, is evidently to wound their religious feelings. The Editor advises the Punjab Government to prohibit the circulation of the offending work, just as it did in the case of "Taríkh-i-Muhammad-ka-ijmál," written by Revd. T. Williams of Rewári.

The same.

8. The *Núr Afshán* (Ludhiána), of the 8th April 1898, publishes an advertisement over the signature of Pádri Hamíd-ud-dín, Sálik, of Ráwalpindi, who informs the Muhammadans that so many orders for the *Ummahat-ul-Mominin* were

received from them during the past month that not a single copy of the pamphlet is now left in stock. The Pádri, therefore, regrets that he will not be able to fulfil his promise of supplying copies of the publication to intending purchasers up to the end of April.

The loyalty of Mirza Ghulám Ahmad and his followers.

9. The *Alhakm* (Kádián), of the 13th March 1898, remarks that Mirza Ghulám Ahmad has repeatedly pointed out in his petitions to the Government that his followers are bound on oath to abstain from entertaining all notions of rebellion, and that they do not believe in the advent of an Imám Mahdi or Christ, who will kindle the flames of war or wage a *jehád* with the sword. Government is also aware that the Mirza is the leading member of a family distinguished for its devotion and loyalty to the Government. It is, however, to be feared lest the enemies of the Mirza (who secretly expect the advent of a Mahdi or Messiah, who will wage war for the sake of obtaining a crown) should poison the mind of the authorities against him and his disciples. As a matter of fact, the Mirza inculcates on his followers the desirability of remaining loyal to the Government, and has declared that no one who entertains any notions of rebellion can become a disciple of his. The enemies of the Mirza, however, do not believe this and have no faith in his claim, because he does not expect the sort of Mahdi that they do. With a view to prevent Government being misled by these people, the Mirza has addressed a petition to the Punjab Government in which he claims that he and his disciples are the most loyal subjects of the Government, and in support of his assertion adduces the following arguments:—

(1) That he is the member of a family that has always remained loyal and friendly to the British Government.

(2) That he professes a religion that teaches peace and inculcates loyalty and devotion to Government.

(3) That God has exalted him to a position that precludes (*lit.* obliterates) the possibility of his resorting to a *jehád* with the sword.

(4) That he has in his literary works condemned the waging of *jehád* and spent several thousand rupees in circulating those works in Muhammadan countries.

An idea of the loyalty of the Mirza's followers can be easily formed from the doings of their leader. Moreover, these followers contain among them, merchants, educated men and others, who have held, or are still holding, positions of trust under the Government. The Editor therefore hopes that Government will not fail to protect the rights of such a community.

Death of Mirza Ghulám Ahmad of Kádián a hoax.

10. The *Alhakm* (Kádián), of the 3rd April 1898, calls the attention of Government to a notice issued by Mullah Muhammad Bakhsh (Proprietor of the *Jafar Zatalli*), in which the latter stated that Mirza Ghulám Ahmad of Kádián had been taken ill with the plague and had died without repeating the Kalima; that he was buried in the jungle, permission for burial in the Muhammadan

graveyard, which is close to the village, being prohibited on sanitary grounds; and that a portion of the corpse having been devoured by some wild animal, the followers of the Mirza buried his remains a second time. This false notice, which was published on the 1st April, has given great offence to the followers of the Mirza, who form a large community consisting of respectable officials, loyal *ráises* and merchants. As a matter of fact, the Mirza is alive and in good health. The Editor is of opinion that the notice in question is a seditious one, and calls upon Government to prosecute its author under the new law of sedition.

Anniversary of Lekh Rám's assassination.

11. The *Alhakm* (Kádián), of the 13th March 1898, states that the anniversary of the assassination of Lekh Rám was celebrated on the 6th idem. This shows that the Aryas hold the Pandit in greater esteem than Swámi Dyanand, to whom no such honor is paid. The Editor would like to know whether the gosht-khor (meat-eaters) section of the Samáj took part in the celebration, or whether they still adhere to their resolution that the subscriptions paid towards the Lekh Rám Memorial Fund should be refunded. In any case, the celebration in question is the first of its kind in the Punjab.

Prevention of famine by means of canals, &c.

12. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 8th April 1898, urges that Government should employ crores of Indian labourers on digging wells and canals so as to double the area of culturable land. Famine and scarcity are due to railways, which are doing great harm to the country. This is one side of the question which the Amír of Kabul may be asked to explain *sic*. The writer then endeavours to show that the railway plant imported from Britain enables the iron manufacturers to make large profits, and that the construction of railway lines in India means the spending of Indian money in England. As regards the digging of canals and wells, the writer is of opinion that Government should raise no loans for the purpose in England. On the contrary, the authorities should compel Indian Chiefs to lend money to Government on interest. In addition to this a tax should also be imposed on the Banias, who have fattened during the famine, while the Mahájans should also be forced to lend money to the Government. There is no lack of capital in India, but the capitalists are an idle and ignorant class. But for the British rule, their wealth—ill-gotten and otherwise—would have been plundered. These idle capitalists should be compelled to become more energetic. India has been ruled for ages by fatalist doctrines; she is now ruled by Britain. It behoves the people to act wisely and become good merchants and Mahájans. The people of Great Britain are unable to understand why this country should be devastated by famine, seeing that it can be made to produce enormous quantities of grain by means of canals, wells, &c. This view is doubtless correct; but what is wanted is that the officials should be wise men well acquainted with the condition of the people.

Charges against the Karnál Police by a Deputy Inspector of Police.

13. The *Akhbár-i-'Am* (Lahore), of the 9th April 1898, publishes a communication from Harcharan Singh, Deputy Inspector of Police, Karnál, who says that the case in which seventy Kanjars were sentenced to transportation for life on the

[illegible] March last was brought to light by him alone. He has now instituted a case against Inspector Mír Bahádur Alí and certain other Police officials, who have plundered Government by resorting to illegal practices. The history of the latter case is as follows :—In June 1896 a theft was committed in the palace of the Nawáb of Loháru, and property worth a considerable sum of money was carried away. A portion of the stolen property was recovered by the writer. After this, however, Bahádur Alí and others began to throw obstacles in his way with the object of preventing him from bringing their misdeeds to light. Nay, they grew so much afraid of the writer that they began to devise plans to injure him. Their first move was to poison the Nawáb's mind against him, and they experienced no difficulty in gaining this object, as the Nawáb had borne the writer a grudge since 1893. The result was that in September last the Nawáb wrote to the Inspector-General of Police, Punjab, to say that Harcharan Singh was reported to have received from one of the thieves, stolen property worth Rs. 4,000, and requested that officer to appoint Mr. Kennedy, with whom Bahádur Alí and others had already come to an understanding on the subject, to make inquiries into the matter. The Inspector-General acceded to this request ; and the orders issued by him from time to time in this connection are illegal. The writer further remarks that when he saw that Mr. Kennedy was acting against the law and wished to injure him, he instituted a case against Bahádur Alí and others under Section 319. He is of opinion that the case should be tried by the Chief Court on the original side or by some other court at Lahore. Anyhow, it is a strong case ; and, God willing, the accused are certain to receive heavy punishments, for it is no light offence to beat an under-trial prisoner to death and then to forge papers with a view to show that death had resulted from suicide. The writer then goes on to say that the public should await the further developments in this case, which he will communicate to the *Akhbár-i-'Am* for publication. If he wins the case he will institute a civil suit for damages (including compensation for danger to his own life and the lives of his two wives) against the Nawáb of Loháru. He has informed the Nawáb of this by letter, in which he also accuses the latter and Sheikh Murád Bakhsh, Inspector of Police—a subordinate of the Nawáb—of harbouring an intention of inflicting some bodily injury upon him. Harcharan Singh further remarks that gross oppression was practised on the residents of Máler Kotla in connection with the theft case under reference, and that the *rdises* of that place were subjected to great insults. The house of the sister of the heir-apparent was about to be searched, and it was only through the writer's efforts that this disgrace was averted. In conclusion, the writer calls upon the *rdises* of Máler Kotla to help him with money in the prosecution of the case in question.

The same.

14. The same correspondent, writing to the same paper of the 11th April 1898, remarks that three murders, attended with circumstances of great cruelty, were committed in the Karnál District in 1897. In two of these cases the accused were acquitted by the Sessions Judge, and in the third they were sentenced to very short terms of imprisonment. The cases were spoilt by certain Police and Judicial officials, who got up false witnesses and concealed the true facts from the Judge. This has greatly emboldened badmáshes in the Karnál District, and they are openly saying that any one possessed of money can murder his enemies in broad

daylight with impunity. The writer submitted two reports to the Deputy Commissioner disclosing the real facts, but no notice has been taken of them. He has, therefore, decided to publish this letter in the hope of attracting the attention of Government to the cases under reference. Before doing so, however, he would suggest that in every criminal case, in which the accused are discharged or acquitted by a District Magistrate, further enquiry should be made by an Inspector of Police ; while in every case, in which the Police fail to obtain a conviction in the Court of a Sessions Judge, further investigation should be made by a District Superintendent of Police. This is the only way to keep the Thánadárs from acting dishonestly and producing false witnesses, as the fear of subsequent detection would prevent them from doing anything illegal. The writer then goes on to say that he is compiling a pamphlet to be entitled the *Nasára-i-Hind*, in which he will make suggestions for putting down bribery and corruption. Is it not a matter for shame that a highly-placed official like Sardár Gurdiál Singh should receive bribes and thereby bring discredit on the country? Will the Sardár condescend to say what illegality he committed in the case of Khairo, dacoit, in the Ferozepore District? Sardár Gurdiál Singh has now begun to wear *Kachaira* and attend the Singh Sabha. The Sikhs should not, however, sympathise with him, but look upon him as an enemy of their nation. The writer is acquainted with many a misdeed committed by the Sardár ; but he will refer to them at some future time. It will not be out of place to mention in this connection that the only able and honest Native—the word "Native" also includes Uncovenanted European officials—Magistrate in the Punjab known to the writer, is Rái Thákur Dás, Officiating Extra Assistant Commissioner. The writer further remarks that it is not generally known that the amount of bribes and fees annually paid to Government officials and lawyers respectively, by the poverty-stricken people of India, is ten times the amount of the revenues realized from them by Government, and calls upon the authorities to come to the rescue of the people. He then reverts to the cases referred to in the beginning of his letter, and states that the Phewa murder case was spoilt by Chhaju Rám, Deputy Inspector of Police, and Lambardár Nának Chand, who were bribed by the culprits. An innocent person, named Tota, a sweeper, was chaláned along with the two real murderers, with the result that they were all acquitted. The real murderer was one Áso, a butcher of Mauza Paundari, whose *chádar* was found at the place of occurrence. The writer also understands that in this case rape was committed on a girl aged 16, who was arrested on a suspicion of having a hand in the murder.

In the second case, which occurred in Mauza Thondi, bribes were freely taken, and all the *nine* accused persons were acquitted. It is rumoured that a certain Government servant received bribes amounting to about Rs. 800 from both the complainant and the accused. It will not be uninteresting to mention here that the real culprits in this case were only five, two of whom were not arrested at all. Again, the one who turned Queen's evidence had no hand in the murder. The real culprit was his brother, who was left alone. It is, however, only just to mention that in this case no blame attaches to any of the Police officials, with the exception of a constable, who compelled an innocent person to confess his guilt, and held out a promise of pardon to him. Further inquiries into the case will bring to light startling things.

The Tawi murder case is the most serious of the three. About fifty or sixty persons entered the house of the deceased with intent to murder him, and on his contriving to leave the house, eleven of them pursued and killed him. The facts of this case were so grossly distorted by the Police that the accused were charged with rioting instead of with murder, and sentenced only to one year's imprisonment each. This case was spoilt by Kalián Singh, Deputy Inspector of Police, Sergeant Hashmat Ali, and Constables Mír Báz Khán and Lál Singh.

In conclusion, the writer remarks that if the District Superintendent of Police, Karnál, and Rái Thákur Dás, Officiating Extra Assistant Commissioner, Gurgaon, were deputed to make further inquiries into the cases under reference, the murderers, as also the officials who were bribed by them, would certainly be brought to book.

Commenting on the above, the Editor observes that the allegations contained in Harcharan Singh's communication deserve the serious attention of Government. The writer's reference to Sardár Gurdiál Singh shows that Government possesses strong proofs of the guilt of the Sardár and has suspended him after due consideration.

The Bhera Police.

15. The *Dost-i-Hind* (Bhera), of the 8th April 1898, in its supplement entitled the *Gulzár-i-Bhera*, remarks that it appears that, on the occasion of his last visit to Bhera, the Commissioner of the Ráwalpindi Division was told by Thánadár Ináyat-ullah that the *Dost-i-Hind* was inimical to the Police. The Thánadár has given out that the Commissioner has recorded in the minute book kept at the thána that the *Dost-i-Hind* would do well to discontinue using strong language towards the Police. The Editor observes that the Commissioner was misinformed by Ináyat ullah, and that the *Dost-i-Hind* has never said anything about the Bhera Police beyond criticising certain acts in which they were guilty of negligence and inefficiency. Nay, it has taken absolutely no notice of several acts of *zulam* committed by the local Police, although they are certain to come to light sooner or later. The Editor further remarks that the *Tribune*, the *Hindu Advocate*, the *Akhbár-i-'Am*, &c., have also commenced giving publicity to the misdoings of Ináyat-ullah, and promises to reproduce in the columns of the *Dost-i-Hind* the criticisms of these papers, as also certain judgments containing reflections against the present Thánadár of Bhera. These will show that the Editor has always criticised the doings of the Bhera Police in moderate language, notwithstanding the fact that several false cases were got up against him by Ináyat-ullah.

Complaint against the Lahore Police.

16. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 9th April 1898, states that on the evening of the 5th idem the driver of a *tumtum* was mercilessly beaten by certain Policemen at the Police Chowki, Bháti Gate, in the presence of several persons. After this the poor man was taken to the Kotwáli, where, it is not known, what became of him. The writer calls upon the authorities and Mián Muhammad Husain, Kotwál, to take severe notice of the conduct of the Policemen in question, and impress upon them the desirability of abstaining from resorting to unnecessary violence.

17. The *Victoria Paper* (Siálkot), of the 9th April 1898, observes that no newspaper should publish any remarks on a case which the authorities have decided to hand over to a court of law. Government does not delight in punishing any body, and it is extremely wrong to ascribe improper motives to it for taking legal proceedings against any person, such as accusing it of having done so in order to wound the feelings of any particular community. Government does not prosecute any one merely to give offence to a particular class of people, nor can it abstain from making inquiries into an individual's conduct, simply because such individual happens to be the leader of a community.

Prosecution of Sardár Gurdiál Singh.

18. The *Victoria Paper* (Siálkot), of the 9th April 1898, remarks that the highest courts in every province should frame definite rules regarding the appointment of commissioners in civil suits, and fix the rates at which fees should be paid to commissioners of different stations in life. In addition to this, the subordinate courts should be instructed to appoint only able and respectable persons to act as commissioners in civil suits, so as to minimise the chances of a failure of justice. No difficulty will be experienced in finding such persons, as the number of educated gentlemen in every district is by no means small. Care should, moreover, be taken that the same person or persons are not appointed commissioners in every case. The Editor concludes by remarking that pensioned judicial officers should be given preference over shopkeepers and the like.

Commissioners in civil cases.

19. The *Victoria Paper* (Siálkot), of the 9th April 1898, remarks that the residents of the Siálkot Cantonment have been leading a very happy life during the time of Captain Christie, Cantonment Magistrate, and that the news of his approaching transfer to Umballa has plunged them into great grief. Captain Christie is a just and impartial Magistrate, and accords the same treatment to Natives and Europeans. He did his utmost to alleviate the sufferings of the people during the prevalence of famine, and has always paid great attention to the sanitation of his iláka. In addition to this, the Hindús and Muhammadans have been living peacefully during his time, and performing their religious ceremonies without let or hindrance. The Editor further remarks that it is unwise to transfer popular officers like Captain Christie from one place to another, except on promotion, and feels confident that if the Captain were given the post of Deputy Commissioner he would prove an acquisition to the administration.

Transfer of Captain Christie from Siálkot.

20. The *Akhbár-i-'Am* (Lahore), of the 8th April 1898, publishes a communication in which the writer complains that Mr. Lewis, District Judge, Umballa, holds court up to 7 and sometimes 8 P. M., with the result that the litigants and their pleaders are put to a great deal of inconvenience, especially during the hot weather. The writer therefore asks Mr. Lewis to close his court at 4 P.M. during the hot weather in the interests of his own health and that of the litigants who have to resort to his court.

Mr. Lewis, District Judge, Umballa.

21. The *Akhbár-i'Am* (Lahore), of the 9th April 1898, publishes a lengthy article making certain suggestions for improving the management of the Golden Temple at Amritsar. The Editor is of opinion that the duties, powers and rights of the Manager, the Pujárís and the Granthís should be clearly defined, and it should be settled once and for all how the offerings made at the Temple should be disposed of. Rules should also be framed to ensure efficient management of the "*Jalan* Fund," as also of the land released by Government for the maintenance of the Temple. The Editor understands that the Manager is a sympathiser of the Shudhi Sabha, the principles of which are disliked by the Pujárís, and that not infrequently he does things calculated to wound the feelings of the latter as well as those of the public. As an instance in point, the *Akhbár* remarks that he has caused several trees growing on the *Purkarmán* to be felled, and that this proceeding on the part of the Manager has given great offence to the public. Steps should be taken to put an end to complaints of this nature. It will also be well to define how far the Pujárís and the Granthís can interfere in the affairs of the Golden Temple, as at present they are apt to oppose any and every measure favoured by the Manager. Their unreasoning opposition to the introduction of electric light in the Harmandar is an instance in point. In conclusion, the Editor observes that the Punjab Legislative Council should frame regulations for the good management of the affairs of the Temple, and calls upon the Sikh Chiefs and Sardárs to request the Punjab Government to take the work in hand as soon as practicable.

The Golden Temple at Amritsar.

22. The *Arya Gazette* (Lahore), of the 31st March 1898, expresses regret at the death of Sir Syad Ahmad Khán, and praises the services rendered by him to his own co-religionists and to the cause of education. Sir Syad was a truly great man, seeing that he did more than any other Muhammadan during the present century to rouse his co-religionists from the state of lethargy into which they had sunk. The Muhammadan community is not likely to produce a man fit to replace the illustrious deceased, who was not only a learned man, but also a true well-wisher of his nation. He was one of the very few Indians whose number can be counted on the fingers of one hand.

The late Sir Syad Ahmad Khán.

23. The *Wakil* (Amritsar), of the 4th April 1898, and the *Wakil-i-Hind* (Delhi), of the same date, also publish long obituary notices giving an account of the career of Sir Syad Ahmad Khán and expressing sorrow at his death.

The same.

NATIVE SOCIETIES.

24. The *Sanatan Dharm Gazette* (Lahore), for March 1898, observes that although the Aryas can deliver eloquent lectures and sermons and are very quick to perceive the faults of others, they seem powerless to heal the differences among their own ranks. Under these circumstances it was to be expected that they would abstain from making attacks on the followers of other religions, and would not come before the public until they had put their own house in order. But no, the dissensions existing in the Arya Samáj have failed to

The split in the Arya Samáj.

prevent its members from finding fault with others. The Editor then goes on to say that the Aryas are using abusive language towards each other, and in support of this assertion reproduces certain notices issued by Bakhshi Jaishi Rám, Lála Atma Rám and Shazáda Nand.

The same paper says that, outwardly at least, the Aryas seem desirous of uniting, and remarks that this end can be obtained only if they act up to the advice given them in the *Akhbár-i-'Am* of the 11th March last (*vide* paragraph 39 of the Selections for the week ending 19th March).

MISCELLANEOUS.

Playing of music at Lahore.

25. The *Koh-i-Núr* (Lahore), of the 5th April 1898, states that it has been proclaimed by beat of drum that no music should be played at Lahore after 10 P. M. It is the first time that such an order has been promulgated in the capital of the Punjab, and it is not easy to see what has led the authorities to take such a step. It is true that native music sounds harsh in European ears, but the playing of such music in the city need not cause any inconvenience to Europeans, who live in the Civil Station. Such orders have occasionally been issued in Cantonments, but never before in a city. In any case the order in question will prove a source of great inconvenience at Lahore where marriage processions start during the last quarter of the night and are invariably accompanied by a band of music. Moreover, the absence of a band is regarded as a bad omen. The Editor therefore hopes that the Deputy Commissioner of Lahore will be good enough to reconsider the order in question and save the people the inconvenience that will result from its enforcement.

Branch Post Office at Kádián.

26. The *Alhakm* (Kádián), of the 13th March 1898, states that there are three schools, two presses and one newspaper at Kádián, but that in spite of all this, the Postal authorities are reluctant to convert the Branch Post Office into a Head Office. The *Alhakm* newspaper cannot take advantage of the favourable rates of postage for newspapers (weighing up to three tolas) merely because there is no Head Office at Kádián. The Editor further states that the income of the Branch Office in question is larger than that of any other Branch Office in the iláka, and trusts that the Postal authorities will see their way to making it a Head Office.

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[Confidential.]

[Vol. XI.] [No. 17.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 23rd April 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	14th, 15th and 16th April.	14th, 16th and 19th April.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	6th, 7th and 14th April.	7th, 9th and 14th April.	600 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	18th April ...	21st April ...	246 copies.
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	20th and 27th March	14th April ...	300 „
5	Arya Gazette ...	Lahore ...	Atma Rám ...	14th April ...	16th April ...	190 „
6	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	12th April ...	14th April ...	200 „
7	Násim-pl-Hind ...	Do. ...	Násim Hussain ...	9th April ...	Ditto ...	300 „
8	Núr Afshán ...	Ludhiána ...	M. Wylie ...	15th April ...	19th April ...	496 „
9	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	18th April ...	20th April ...	475 „
10	Umballa Gazette ...	Umballa ...	Harbans Rái ...	5th April ...	14th April ...	1,111 „
11	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	11th April ...	16th April ...	700 „
	Gurmukhi.					
	Weekly.					
12	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th April ...	19th April ...	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	15th, 18th. 19th, 20th and 22nd April.	19th, 19th, 20th, 21st and 22nd April.	600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th. 11th, 12th, 13th 15th, 16th and 17th April.	21st April ...	900 „
	Weekly.					
3	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	18th April ...	22nd April ...	550 copies.
4	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th April ...	19th April ...	700 „
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	20th April ...	22nd April ...	950 „
6	Dost-i-Hind ...	Bhera, Shahpur District.	Rám Labháya ...	15th April ...	19th April ...	500 „
7	Double Punch ...	Delhi ...	Shafayat Begum, Zéba	12th April ...	21st April ...	...
8	Gham Khwár-i Hind ...	Lahore ...	Pandit Mahárái Kishen.	16th April ...	19th April ...	500 „
9	Haftawár ...	Do. ...	K. B Thápur ...	Ditto ...	Ditto ...	950 „
10	Hamdard-i-Hind	Do. ...	Kishen Chand & Co.	Ditto ...	22nd April ...	1,875 „
11	Kapúrthala Akhbár ...	Kapúrthala ...	Prág Naráin ...	Ditto ...	19th April ...	125 „
12	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	Ditto ...	200 „
13	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	19th April ...	21st April ...	200 „
14	Lahore Punch ...	Do. ...	Abdul Rahmán ...	13th April ...	19th April ...	200 „
15	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	16th April ...	20th April ...	11,000 „
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	15th April ...	Ditto ...	304 „
17	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	16th April ...	Ditto ...	2,500 „
18	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	18th April ...	19th April ...	300 „
19	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	12th and 19th April	19th and 20th April	500 „
20	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	16th April ...	22nd April ...	300 „
21	Wafadár ...	Lahore ...	Fazal-ud-dín ...	15th April ...	19th April ...	1,200 „
22	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th April ...	22nd April ...	547 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Fortnightly.					
23	Punjab Theosophist ...	Lahore ...	Lál Mun ...	15th April ...	20th April ...	300 copies.
24	Safir-i-Tijárat ...	Delhi ...	Buláqi Dás ...	Ditto ...	19th April ...	...
	Monthly.					
25	Háfiz i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi	For January, February and March.	22nd April ...	400 copies.
	GURMUKHI.					
	Weekly.					
26	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh ...	16th April ...	19th April ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 17.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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POLITICAL.

Government and the pilgrimage.

1. The *Paisa Akhbár* (Lahore), of the 7th April 1898, publishes a communication from Maulvi Muhammad Saíd, who remarks that the steamer "Kashmir" left Karáchi for Jeddah on the evening of the 17th March last with 433 pilgrims for the Hedjaz on board. The only other pilgrim ship from India this year sailed from Chittagong. It is not easy to describe the troubles and hardships to which the Hájís have been subjected this year. The writter himself was under quarantine at Lodhrán, Reti and Maler for more than a month, and will never forget what he underwent there. He would have published an account of these quarantine camps and laid before the public the doings of the police officials and the doctors placed in charge of them, but that he is afraid lest, under the new law of sedition, this may be construed into an attempt to excite feelings of disaffection against Government. He will, therefore, content himself by citing one or two instances, which will enable his readers to form an idea of the troubles of the pilgrims. About seven or eight months back a Muhammadan gentleman from the east, whose name need not be mentioned in this letter, went to Bombay with the intention of proceeding to the Hedjaz. He was accompanied by his wife, &c., and had Rs. 1,200 in his possession. At Bombay he was placed under quarantine (which, by the way, is synonymous with simple imprisonment), and remained there for some time in the hope of obtaining permission to sail for Mecca. Being, however, disappointed in his expectations, he decided to go back to his home. But he was not permitted to do so, evidently because he had absorbed plague bacilli in his system! On his complaining of this treatment he was sent to Karáchi in the custody of the police, on the ground that the port specified for the embarkation of the Hájís was Karáchi. Here also he fell into the hands of doctors, and was taken to the quarantine camp outside the city. In short, the story of this unfortunate gentleman is so touching and incredible, that the writer dare not repeat it for fear of rendering himself liable to be prosecuted under Mr. Chalmers' law of sedition. Is it not a matter for regret that occurrences of this nature, which serve to bring the administration of law and justice into contempt, should take place under the very eyes of Government? It is incomprehensible why the

medical officials on plague duty have been invested with unlimited powers and allowed to do whatever they like. The writer then goes on to say that the Muhammadan gentleman in question, who at one time possessed Rs. 1,200 and could pay the passage of three or four poor pilgrims, was at length reduced to such straits that, during his stay in the quarantine camp at Maler, his only means of support was a sum of annas seven allowed daily to every person in the camp by a charitable Mahájan of Karáchi, named Bishen Dás; while his passage has been paid by the Government of the Nizám.

The name of another Muhammadan gentleman, whose sufferings were equally great, is Ján Ali. He went from Rangoon to Calcutta and thence to Chittagong in the hope of being able to sail for Mecca from that place. But he reached there only two days before the departure of the vessel; and as, under the plague regulations, every Háji must undergo ten days' quarantine before he can be permitted to sail in a pilgrim ship, Ján Ali had to go back to Calcutta disappointed. He left Calcutta for Karáchi by train, travelling in the 2nd class with a view to avoid being stopped by some doctor on the way. But although he travelled 2nd class and was armed with medical certificates, he could not change his colour, and had to leave the train at Reti, where he passed seven days in the quarantine camp. After this he went to Maler and had undergone nine days' quarantine when the steamer "Kashmir" left for Jeddah. Ján Ali could not be allowed to sail in the vessel, as he had not completed ten days' quarantine!

The writer further remarks that it is scarcely likely that the complaints of the Hájís will reach the ears of Lord Elgin. Passengers were interrogated at every railway station, and intending pilgrims taken out of the train like so many felons. The fact that in the quarantine camps they had to purchase flour at the rate of 2½ seers per rupee will enable the public to form some idea of the hardships to which they have been subjected this year. It may be mentioned in this connection that the Muhammadans have endured these hardships in the belief that they were unavoidable in the interests of the public health. Several things are, however, now being brought to light which have engendered in the minds of many, a suspicion that the Government of India considers it politic to prevent its Muhammadan subjects from going on a pilgrimage to the Hedjáz. Nay, it was openly stated by Mr. Framroz (?), Deputy Collector of Karáchi, that the quarantine rules framed for the Hájís were not only to be enforced during the present year, but that it was the intention of Government to make similar arrangements for pilgrims to Mecca every year. It cannot, however, be believed that the British Government, whose love of justice and fair play is being sung so loudly by the Talukdárs of Oudh and the North-West Provinces, will throw obstacles of this kind (which the Muhammadans have not the patience to put up with) in the way of their performing the rites enjoined on them in their religious books. In conclusion, the writer regrets that, while Her Majesty's loyal Muhammadan subjects were treated in this inconsiderate manner, the Pathán pilgrims, whose friends and relations are giving Government no end of trouble on the frontier, were not interfered with in the quarantine camps, and were permitted to have everything their own way. In support of this assertion the writer refers to several acts of defiance of authority committed by the Pathán companions and servants of Sardár Ghulám

Hyder in the camp at Maler. He then praises the generosity of the Nizám in paying the passage of 280 out of 433 pilgrims on board the steamer "Kashmir," as also of the Turkish Consul at Karáchi in supplying passports to travel in Turkey to several pilgrims, including Sardár Ghulám Hyder and his companions, &c., without any payment.

Disabilities of Indian labourers in Australia.

2. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 16th April 1898, writes under the head "Gross oppression on us":—

"What man will be cowardly enough to stand the undermentioned piece of tyranny? Whoever does so, deserves to remain a slave all his life and to be cursed by women. The Christians of Australia who are under obligations to us have recently passed a diabolical law to the effect that the names of all labourers visiting Australia from foreign countries, including India, shall be entered in a register, and that none of them shall be allowed to land or work on Australian soil except on payment of a heavy fee. A copy of this law has been sent to the other Australian Colonies, as well as to the Governments of Bengal, Bombay, Madras, Singapore, Hong Kong, Batavia, Colombo and Mauritius. A Circular was also issued on the 10th January last, investing the Police posted at the various ports with the necessary powers for enforcing the new law. The oppression to which the poor Indians will thus be subjected, along with other Asiatics, is apparent. Are not they the subjects of the same sovereign as the Australians? And if so, why are they not treated with more considaration? It is the Indians who are always ready to uphold the honor of England with the money they earn by the sweat of their brow, and to sacrifice their lives on all occasions of emergency. It is they who were promised equal treatment regardless of color and nationality."

The writer then goes on to say that the Indians are hard-working, temperate and frugal in their habits, and that there is no reason why they should not be allowed to earn a livelihood in Australia along with other British subjects. Similar oppression is being practised on the Indians in all British Colonies, but if they take to patronising newspapers, the disabilities under which they are at present labouring will soon be removed.

The three *Jehads*.

3. The *Akhbár-i-'Am* (Lahore), of the 15th April 1898, publishes a letter from its Glasgow correspondent, who writes:—

The victory which the Turks recently gained over the wine and pleasure-loving Greeks in Thessaly is called a *Jehad* by the Muhammadans. The Afrídis of the Khaibar having rebelled against the Government of India, the Hadda Mullah declared the rebellion to be a second *Jehad* and denounced the English as Káfirs and Mushriks. The Afrídis now boast that they have with 45,000 fighting men defeated an English army of 80,000 men. As a matter of fact, the withdrawal of British forces from Tirah owing to the winter has led these wild Afgháns to imagine that the English were afraid of them. Let the Afrídis have a little patience. When Government makes over Chitrá' and the frontier iláka to the Amír of Kabul, the latter will teach these fierce lions a lesson that they will be slow to forget. The third *Jehad* is being waged between Sardar Kitchener and the British forces, &c., on one

side and the brave Osman Digma and General Nur Muhammad on the other. The Dervishes spend a great deal of their time in prayers, fasting and reading the Korán, and the defeat they have suffered at the hands of the Egyptian army aided by British troops will bring them to their senses and convince them that there is a great difference between religious and secular (*sic*) affairs, and that religious enthusiasm is of no avail in the field unless it is supplemented by war material, experience and ability.

The Sultan and the European Powers.

4. The same correspondent remarks that the Europeans are giving a great deal of annoyance to the Sultan. Now that the Turks have gained a victory over the Greeks, the Europeans are anxious that the Turks should evacuate Thessaly, make over Crete to them and allow a Bedouin freebooter to succeed to the office of Caliph. The sixty thousand Muhammadans of Crete have asked the Sultan with tears in their eyes not to appoint Prince George of Greece to the Governorship of Crete, but to engage the services of Prince Dalip Singh.

Indian troops for Mauritius.

5. The *Akhbár-i-'Am* (Lahore), of the 15th April 1898, remarks that one regiment is to be sent from India to the Mauritius for garrison duty. This is an additional demand on the army in India. The number of troops in India does not exceed its requirements, and the despatching of a detachment to Africa is considered impolitic. Now that a regiment is proposed to be sent to the Mauritius, the Indian authorities will have still greater cause to complain. If the number of troops in India is excessive and Government can afford to send troops to far distant countries, then the question arises, why should not the strength of the army be reduced in view of the present unsatisfactory state of the finances of the country. It will perhaps be urged that the army is more than sufficient for ordinary requirements, but not so for cases of emergency. The fact of a regiment being sent out to Mauritius, however, shows that Government feels assured that peace is likely to be preserved on the frontier, and it is to be sincerely hoped that the authorities are justified in taking such a hopeful view. All that is wanted is that Britain should assist India with troops in the same way as the latter helps her from time to time. It is true that India helps Britain because Britain is her master, but at the same time, if one looks at the question from another point of view, it must be conceded that Britain helps India. In other words, India is for Britain and *vice versâ*, just as the Government is for the people and the people are for the Government. If, therefore, India prospers it ought to be a matter of pride to Britain. It is for this reason that Government is asked to do justice to the claims of India. Indeed, the fact that people are allowed to agitate for their just rights reflects the greatest credit and honor on the Government.

Native Christians and volunteering in the Punjab.

6. A Delhi correspondent writing to the *Núr Afshán* (Ludhiána), of the 15th April 1898, regrets that, while the Native Christians in the North-Western Provinces, Bengal, &c., are allowed to enrol as Volunteers, this privilege is withheld from their brethern in the Punjab. It is, therefore, the duty of the latter to request Government to do away with this disability. The authorities should remember that non-Christian communities in India seem inclined to unite against the

Christians, and will not hesitate to lay violent hands upon them, as the recent Bombay riots have clearly proved. The writer concludes by calling upon Kanwar Harnám Singh to address the Lieutenant-Governor on the subject, and request His Honor to confer the privilege of volunteering on the Native Christians in the Punjab.

GENERAL ADMINISTRATION.

The *Ummahát-i-Mominín.*

7. The *Núr Afshán* (Ludhiána), of the 15th April 1898, publishes a communication from Ahmad Shah, Sháíq, member of the Oxford University, 24 Corn-Market Street, Oxford, who says that since the publication of his *Ummahát-i-Mominín* he has received several letters from a number of Maulvís, in which they use abusive language towards him and demand replies by return of post. He also understands that the Maulvís are threatening his agent in India and putting him to great trouble. The writer does not mean to complain of the conduct of the Maulvís, as he knows that he has been the means of tearing the veil which shrouded their prophet and of exposing Muhammad in his true colors. He is also averse to entering into any correspondence with them; but they may rest assured that if they attempt a refutation of his pamphlet, he will publish a rejoinder to it without loss of time. The writer further remarks that he has received a letter full of curses from a disciple of Mirza Ghulám Ahmad of Kádián on behalf of the Mirza, and observes that this letter is a good specimen of the devil's gifts. In addition to this, a threatening letter has reached him from Maulvi Muhammad Dídár Ali of the Quwat-ul-Islám School, Masjid Daira, Alwar State, who, moreover, accuses him of fleeing to London to escape punishment for bringing out a publication of the character of the *Ummahát-i-Mominín*. This accusation has been brought against the writer by several other correspondents. They should, however, remember that London is not outside British territory, and that the writer is neither a traitor nor a breaker of the law. Moreover, he was in India when his pamphlet was in the press, and the Muhammadans were fully aware of the nature of the publication. Again, the people of India enjoy perfect religious freedom under British rule, and are at liberty to give expression to their thoughts. It will be as well to remind the Maulvís that the Mirza of Kádián, who is a subject of a Christian Government, claims to be the promised Messiah! This should open their eyes and make them realize the difference between the laws of Umar and those of the British Government. They should, moreover, remember that the *Ummahát-i-Mominín* is only a reply to their attacks on Christianity, and that they had challenged the Christians to reply to these attacks, offering to give a reward of Rs. 1,000 to any one undertaking to do so. The writer then goes on to say that if the Muhammadans cannot publish a refutation of the pamphlet in question, Maulvi Muhammad Hosain of Batála should credit the promised reward of Rs. 1,000 in the writer's name in the Punjab Bank. In conclusion, the writer observes that in the event of no satisfactory reply to the *Ummahát-i-Mominín* being forthcoming, he will issue another pamphlet embodying Muhamamd's views on the question of *jehád*.

b) The same paper publishes a communication over the signature of Abu Yúsaf, who observes that the *Ummahát-i-Mominín* is as interesting as it is truthful. The writer has read the pamphlet twice and can confidently say that the

author has drawn Muhammad with a master hand, and seems acquainted with all the incidents of the life of the Arabian Prophet.

The girl Devis

8. A correspondent writing to the *Arya Gazette* (Lahore), of the 14th April 1898, remarks that the word "Devi," which was originally used to signify "the source of all light and knowledge," came, at the time of the decline of the Aryan civilization, to be applied to the female deities in the Hindu pantheon. English education and the establishment of the Brahmo and the Arya Samájes have, however, knocked idol worship on the head, and the recent appearance of certain girl goddesses in the Punjab may appropriately be likened to the final flare-up of a lamp before dying out. It is an open secret that several persons who cut off their tongues and offered them to the "Devís" have lost their power of speech, and that the tongue of not a single person has been made whole. The rumour that about one hundred tongues have been made whole in Gakhar is absolutely without foundation. The writer understands that the Siálkot Arya Samáj has issued a pamphlet entitled "Ajkal ki Devion ka Pol," exposing the tricks played by the "goddesses" in Siálkot. After citing a few instances in which the predictions of the "Devís" have turned out to be incorrect, the writer states that a quarrel took place between two girl goddesses at Gujránwála, in which they applied such epithets as witch, black-faced, &c., to each other, and enquires if these girls can really be the incarnations of Durga.

Commenting on the above, the Editor says that the Arya Samáj, Lahore, will shortly publish a pamphlet exposing the so-called miracles alleged to have been wrought by the Devís in question.

The same.

9. The *Saráj-ul-Akhbár* (Jhelum), of the 18th April 1898, also publishes a communication on the same subject over the signature of "S. D.," who cites instances to show that the Devís now touring in the Punjab are so many impostoresses and possess no supernatural powers. If they are really the incarnations of Durga, why do they stop short at making tongues whole? Cannot they give sight to the blind, &c.? The writer further remarks that no sensible person ought to have any sympathy with the badmáshes who have got up this show, and are thereby bringing the Hindu religion into contempt.

The same.

10. The *Núr Afshán* (Ludhiána), of the 15th April 1898, publishes a communication in which the writer gives an account of the reception accorded to a girl goddess at Ráwalpindi on the 30th March last, and says that the crowd was so great that a Brahmin was overrun by the Devi's carriage while she was being driven to the city. The writer then gives a brief account of two tongue-cutting cases at Ráwalpindi, and remarks that these were ascertained by certain Sikh gentlemen and a doctor to be merely frauds committed to swell the number of the votaries of the Devi.

Petition from Ghulám Ahmad's followers in Hyderabad (Deccan).

11. The *Al-Hakam* (Kadián), of the 20th March 1898, reproduces a petition, received by Mirza Ghulám Ahmad from his desciples in Hyderabad (Deccan), who, referring to the Mirza's notice regarding the approaching visit of the

plague to the Punjab, remarks that famines, earthquakes and plague have overtaken India, inasmuch as the people of this country have paid no heed to the teachings of the Mirza, whom they have tried to injure and insult. The petitioners further state that as plague threatens to spread to Hyderabad, and as no one knows what is going to happen next, they take this opportunity of expressing their firm belief in the doctrines of Islám as propounded in the Izálat-ul-Auhám and 'Aina-i-Kamalát. They also state that they are convinced that the Mehdi and Messiah predicted by the Prophet is no other than the Mirza, and call upon the latter to bear witness to this confession of theirs and to testify to the fact of their having made it on the day of judgment before the Almighty. The petition concludes by asking the Mirza to pray for the salvation of the writers.

The canard regarding the death of Ghulám Ahmad of Kádián.

12. The *Alhakm* (Kádián), of the 6th April 1898, remarks that the publication of a hoax regarding the death of Mirza Ghulám Ahmad of Kádián has given great offence to the followers of the Mirza, a considerable number of whom are residents of Lahore. It behoves the authorities to take effectual steps to prevent the dissemination of similar canards in future. Mullah Muhammad Bakhsh is an illiterate person of no social standing, and has given publicity to the canard at the instance of mischief-makers. The authorities should trace these persons.

The late Sir Syad Ahmad Khán.

13. The *Alhakm* (Kádián), of the 6th April 1898, after expressing regret at the death of Sir Syad Ahmad Khán, remarks that the deceased was an enthusiastic admirer of European civilization, and considered that the spread of Western education would alone raise the Muhammadans from their present degraded condition. He not only wanted the Muhammadans to adopt European manners, dress and modes of thought, but to make their theology subservient to European philosophy. In this he was quite wrong inasmuch as history has proved that the worldly prosperity of the Muhammadans is closely connected with their religious welfare. The Editor is therefore of opinion that the followers and admirers of the deceased should rectify this mistake. The late Sir Syad turned a deaf ear to the heavenly preacher (Mirza Ghulám), but it behoves his followers to turn to this spiritual teacher. The deceased advocated the cause of education, but he was wrong in holding that, an education from which religious teaching was vigorously excluded, could confer any lasting benefit on the community. In short, the condition of the Muhammadans cannot improve, unless they listen to the teacher in question. The Editor therefore trusts that the Muhammadan community in general and the lovers of European philosophy and civilization in particular will attentively listen to the coming (*sic**) heavenly teacher instead of deciding the fate of their co-religionists by the death of Sir Syad.

* Sic.

The same.

14. The *Wakil* (Amritsar), of the 11th April 1898, expresses deep regret at the death of Sir Syad Ahmad Khán, and gives a brief account of his career and the services rendered by him to the people in general and his own co-religionists in particular.

15. The *Akhbár-i-'Am* (Lahore), of the 16th April 1898, publishes a communication from Harcharn Singh, Deputy Inspector (Karnál District), in which the writer states that he has rendered valuable services to the Patiála, Nábha, Jínd, Faridkot and Máler Kotla States. He therefore asks the rulers of the first-named four States to permit him to call on them and to reward him after hearing from him an account of what he has done for them. As regards Máler Kotla, he will ask for no remuneration until the Chief of that State has attained his majority. Hitherto the writer has never asked for any reward for his services, but thanks to the Nawáb of Loháru he will now be compelled to send round the hat (*lit.* break silence). He has resolved to compile an account of his services and to ask for a reward as soon as the dacoity case against the Police is decided. He would not have troubled the Native States were it not for the fact that he requires Rs. 15,000 to file a civil suit for recovering one lakh of rupees from the Nawáb of Loháru as damages for putting him and his family in danger of life and for libelling him. He also requires money for the dacoity case which he has instituted against the Police in the interests of the public. He asks the States concerned to fix his reward at the rate of so much per dacoit arrested by him. In order to enable the public to form some idea of the services he has rendered, Harcharn Singh states that when he was posted to the Gohla Thána in January 1895 he found that Sardár Rúr Singh, Kotwál of Patiála, in collusion with a Judicial officer, was in the habit of getting horses stolen from the Mahárájá's stables and of taking credit for recovering the animals. The Sardár and the Judicial officer being in collusion with the thieves allowed the latter to escape scot free. The writer put a stop to this practice, and if he were adequately rewarded for this service, all his wants would be amply supplied. As regards the Rája of Faridkot, the writer alleges that the State officials have been complaining against him to His Highness, but now that he has carried out the Rája's instructions, they have no reason to be dissatisfied with him. He therefore prays His Highness to give him a handsome reward.

Harcharn Singh's appeal for aid to the Cis-Sutlej States.

16. The *Paisa Akhbár* (Lahore), of the 14th April 1898, observes that European Doctors and Native Hakíms are divided in regard to the methods which should be adopted to stamp out the bubonic plague. The latter say that the measures adopted by Government on the advice of the former have proved ineffectual in suppressing the epidemic, and that they were bound to prove so. As the Hakíms cite old medical authorities in support of their contention, Government should not treat their opinions with indifference, and should at least give a trial to the remedies suggested by them. Indeed, if the authorities were to take into consideration the fact that the plague is still raging in the country in spite of the strenuous efforts made, and the large sums of money spent, the contention of the Hakíms would seem to be reasonable. The Editor then quotes extracts from the speeches made by Lord Sandhurst immediately after the occurrence of the Madanpura riots, and remarks that the changes made in the plague regulations in Bombay afford a further proof that the methods adopted at the recommendation of European Doctors have proved a failure. He further remarks that, as the recent outbreaks in Karáchi have falsified the

Doctors and Hakíms on the plague.

theory that the germs of the epidemic remain quiescent in summer, and the spread of the disease in the Punjab in spite of the hot weather is not an impossibility, the Lieutenant-Governor should modify the plague regulations on the lines adopted in Bombay.

The Lahore Rate-payers' Association.

17. The *Koh-i-Núr* (Lahore), of the 12th April 1898, praises the action of the Lahore Rate-payers' Association in calling a representative meeting with a view to removing the misapprehension prevailing among the people regarding the plague regulations. The Editor promises to reproduce the Resolutions passed by the meeting in a future issue, and in the meantime expresses the hope that the Deputy Commissioner of Lahore will issue a notice similar to the one promulgated at Delhi for the purpose of removing all misapprehension on the subject and re-assuring the public.

How to put down sedition.

18. A Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 14th April 1898, quotes an extract from the *Wazír-i-Hind*, in which that paper endeavours to show that the abolition of the Panchâyat system and the establishment of law courts in India have impoverished the natives of the country. The writer then makes the following suggestions for putting down sedition in India :—

(1) That all the Anglo-Indian newspapers should be stopped at once, as they set a bad example to the Native Press by their impertinent behaviour, and that no incompetent person should be taken on in the service of Government, so as to afford no opportunity to the native newspapers of criticising the conduct of Government officials.

(2) That every Indian subject of Her Majesty should be enrolled as a Volunteer, so that there may be no dearth of soldiers in the country.

(3) That a fleet of one thousand ships should be formed in India without delay. This would enable soldiers to catch fish for their food or dive for pearls to earn their livelihood, in addition to rendering a service to the trade of the country.

(4) That all Government courts should be abolished, and Panchâyats consisting of Pádrís, Maulvís, Pandits, &c., established in every mohalla and village.

(5) That every man and woman should be compelled to marry, those unable to pay a bachelor tax being expelled out of the country. The poor should be employed on digging wells and excavating tanks and canals.

The Punjab University Examinations.

19. The *Koh-i-Núr* (Lahore), of the 12th April 1898, states that a candidate for the Intermediate Examination was refused admission to the Examination Hall merely because he happened to be one minute late. This is the first time that the Editor has heard of such oppression on the part of the Superintendent. The result will be that the candidate will be plucked even if he passes in all other papers. It is not easy to see why the

candidates should be treated with so much severity and why all sorts of obstacles should be thrown in their way. The examiners cannot be unaware that candidates who are plucked through undue strictness on the part of the examiners sometimes commit suicide rather than survive the disgrace attaching to an undeserved failure. But in spite of all this the examiners remain unmoved. The Editor hears that another candidate, having made a similar complaint, the Registrar refused to listen to him, on the ground that if one such complaint was entertained, the University must be prepared to hear numerous other complaints of a similar nature. The Editor therefore calls upon the Senate to take the hard case of such students into consideration and do them justice.

Union of Hindús and Muhammadans.

20. The *Núr Afshán* (Ludhiána), of the 15th April 1898, is pleased to learn that the utmost cordiality prevailed between the Hindús and Muhammadans on the occasions of the celebration of the 'Id and the Holi festivals. The inclination of the two communities to forget their past differences is nothing short of a miracle. It is not, however, easy to say whether this union is only superficial and free from political considerations, or whether it is real and will prove lasting. At any rate the change is significant, and shows that the people of India are thoroughly sick of the religious differences existing among them, and seem desirous of becoming one. May God be their guide, and lead them to the path of true union!

LEGISLATION.

Section 30 of the Criminal Procedure Code.

21. The *Umballa Gazette* (Umballa), of the 12th April 1898, says that previous to the compilation of the Criminal Procedure Code, Deputy Commissioners exercised only limited powers, and could not sentence accused persons to long terms of imprisonment, all cases involving serious offences being tried by Sessions Judges with the help of jurors or assessors. This procedure was liked by the people, and did not frustrate the ends of justice. Under Section 30 of the existing Criminal Code, however, Heads of Districts can sentence accused persons to any term of imprisonment. A Deputy Commissioner can now exercise the powers of a Sessions Judge, and is not bound to consult jurors or assessors. All that he need do is to send up the files of the cases decided by him to the Sessions Judge of the Division for confirmation of orders. As regards Sessions Judges, they do not take the trouble of even examining the files, and never interfere with the decisions arrived at by Deputy Commissioners. The Editor then goes on to say that the people of the Punjab being law-abiding and thoroughly loyal to their rulers, there was no necessity for subverting the old order of things and conferring unlimited powers on every Deputy Commissioner, irrespective of the length of his service. The change has rendered an equitable administration of justice impossible. As a rule, the Police succeed in prejudicing Magistrates against persons arrested by them; and this not infrequently leads to gross failures of justice, for which the Chief Court alone can make amends, Sessions Judges being merely ornamental figure-heads so far as such cases are concerned. To remedy this state of things, only hard-working and impartial officials should be appointed Sessions Judges, and Deputy

Commissioners should be divested of the powers conferred on them by Section 30 of the Criminal Procedure Code. At any rate, these powers should be exercised only in cases in which accused persons are habitual offenders or belong to tribes addicted to dacoity, &c. The Editor then praises the impartiality of the Judges of the Chief Court, especially that of Sir Charles Roe and Justices Stogdon and Frizelle, and observes that it will not be an easy task to find worthy successors of these gentlemen.

NATIVE STATES.

Bahâwalpur affairs.

22. The *Názim-ul-Hind* (Lahore), of the 9th April 1898, ironically remarks that Maulvi Rahím Bakhsh, who recently prosecuted him for libel, and the party which supported him have at length left the State with every mark of honor. The Editor does not feel any pleasure at the dismissal of these officials, but he cannot help expressing his approval of the selections made by His Highness the Nawáb to fill the posts thus vacated. The office of Private Secretary has been conferred on Sardár Gurdit Singh who formerly held that post, while Mirza Jindwade Khán has been promoted to the office of Prime Minister, for which he is fully qualified. Jamadár Muhammad Bakhsh Khán has also been re-instated in his former post of Mashír-i-Mutafarrakát. The Nawáb has by making these appointments proved himself to be an enlightened ruler, capable of appreciating the services of old servants of the State. These changes in the *personnel* of the State officials prove that the mission of the *Názim-ul-Hind* has been crowned with signal success. The Editor, therefore, congratulates His Highness on the appointments he has made, assures His Highness that he is a true well-wisher of the State, and that the financial and physical troubles to which he was subjected in consequence of his prosecution by Maulvi Rahím Bakhsh are as nothing compared with the marked success that has at length attended his efforts. It is to be hoped that the new Private Secretary will bring the more important articles appearing in the *Názim* to the notice of His Highness, so that the newspaper in question may be looked upon as a disinterested friend and not as an enemy.

NATIVE SOCIETIES.

Sedition and the National Congress.

23. The *Paisa Akhbár* (Lahore), of the 6th April 1898, remarks that the Congress Report for 1896, which has been recently issued, deserves to be carefully read by those who rule this country, and especially by Lord George Hamilton and the British public. A few months after the Congress Meeting of 1896 it was generally believed that sedition was rampant in the country, and all the efforts of the Courts and the Legislature were directed towards the suppression of this imaginary evil. The Conservative Press was foaming and frothing at the disloyalty of the natives, while the Anglo-Indian papers, with a very few exceptions, went into ecstasies over the prosecution and disgrace of their native contemporaries. The report in question which contains the speeches of Messrs. Tilak, Gokhale and other natives gives a much better idea of the views held by the educated natives than any chance remark made by Mr. Tilak's friends in the Deccan at a time when the country was passing through a series of terrible calamities. The enlightened public of England must not regard Damodar Hari Chapekre as a typical Indian; on the contrary,

they must judge of them from their representative men who meet in Congress from all parts of the country. The speeches contained in the report were made before the appearance of plague or famine and before Government had launched any Press prosecutions, and it cannot therefore be said that the speakers had been put on their guard and had prepared their addresses with studied moderation. The views expressed by the several speakers in such circumstances are of great importance, inasmuch as they enable the reader to form a true estimate of the loyalty of the people of India. The Editor is of opinion that all unprejudiced and fair-minded persons who attach more importance to facts than conjectures will appreciate this report at its true worth, and he finishes by quoting the concluding passage of the preface to the report, on the causes of agitation.

MISCELLANEOUS.

Electric light at the Golden Temple.

24. An Amritsar correspondent, writing to the *Khálsa Gazette* (Lahore), of the 8th April 1898, remarks that it is an open secret that certain Sikh gentlemen of Lahore had been opposing the introduction of electric light in the Golden Temple at Amritsar by publishing long letters in the columns of the *Khálsa Akhbár*. Finding, however, that their efforts had borne no fruit, they have shifted their ground and raised an alarm that electricity will damage the building of the Temple. They have also given out that the entire Sikh community is opposed to the lighting of the Golden Temple by electricity. The writer warns the Sikhs against being taken in by what these gentlemen may say. No person with a grain of sense will believe that electric lamps can damage any building. As to the opposition of the Khálsa nation, it will suffice to say that on the occasion of the 11th Anniversary of the Ferozepore Singh Sabha more than a thousand Sikhs adopted a resolution in favour of the introduction of electric light in the Golden Temple.

The same paper publishes another communication in which the writer observes that the opposition of the Garanthís to the proposed arrangements is unreasonable, and regrets that dissensions should exist in a sacred place like the Golden Temple.

The same.

25. The *Aftáb-i-Punjab* (Lahore), of the 18th April 1898, publishes a history of the movements set on foot at Amritsar some time back with the object of raising funds to light the Golden Temple with electricity, and remarks that all the great Gurdawáras of the Sikhs are in favour of the movement. It is, however, to be regretted that certain misguided and ignorant persons are still opposing the introduction of electric light in the Temple. These persons should remember that a scheme which is favoured by the Rája of Faridkot, who is an orthodox Sikh and whose Darbár is always crowded with Garanthís and Giánís, cannot be injurious to the interests of the Khálsa religion.

The same paper publishes a communication in which the writer states that a meeting of the *Udási Sants* of Amritsar was held on the 12th April in the Akhára of Mahant Brahm Bútá, and adopted a resolution urging the desirability of lighting the Harmandar, &c., with electricity.

Punjab Government Press, Lahore—28-4-98—70.

[Confidential.]

[Vol. XI.] [No. 18.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 30th April 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	18th, 19th 20th, 21st, 22nd and 23rd April.	19th, 20th, 21st, 22nd, 22nd and 27th April.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	16th and 21st April	19th and 22nd April	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	14th April ...	21st April ...	900 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	21st April ...	27th April ...	190 copies.
5	Núr Afshán ...	Ludhiána ...	M. Wylie ...	22nd April ...	27th April ...	496 "
6	Umballa Gazette ...	Umballa ...	Harbans Rái ...	19th April ...	19th April ...	1,111 "
7	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	18th April ...	22nd April ...	700 "

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	26th April ...	28th April ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	23rd and 26th April	27th and 29th April	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 19th, 20th, 21st, 22nd and 23rd April.	29th April ...	900 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	25th April ...	28th April ...	246 copies.
5	Chaudhwín Sadi ...	Ráwalpindí ...	Saráj-ud-dín Ahmad	23rd April ...	29th April ...	700 "
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	27th April ...	Ditto ...	950 "
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	23rd April ...	28th April ...	500 "
8	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	Ditto ...	950 "
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 "
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th April ...	29th April ...	200 "
11	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	23rd April ...	28th April ...	11,000 "
12	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	22nd April ...	29th April ...	304 "
13	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	25th April ...	Ditto ...	300 "
14	Sádiq-ul-Akhbár ...	Bahawalpur ...	Maulvi Abdul Quddús	21st April ...	27th April ...	600 "
15	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	25th April ...	29th April ...	475 "
16	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd April ...	27th April ...	1,200 "
	Tri-monthly.					
17	Ashraf ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st April ...	27th April ...	180 copies.
	Monthly.					
18	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	For March 1898 ...	29th April ...	500 copies.
	GURMUKHI.					
	Weekly.					
19	Khálsa Parkásh ...	Lahore ...	Díwán Búta Singh ...	24th April ...	28th April ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 18.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 30th April 1898.

POLITICAL.

The frontier policy of the Government.

1. The *Wakíl* (Amritsar), of the 18th April 1898, remarks that the results of the recent Military operations can scarcely be considered commensurate with the great sacrifices that they have entailed, inasmuch as the tribal country has neither been occupied, nor has British control been established over it. The policy adopted by the Government appears to be quite futile in view of the rapid strides with which Russia is advancing, not only in the Far East, but also towards the Indian frontier. The *Wakíl* then reproduces an article from the *Morning Post* on the importance of the retention of Chitrál.

GENERAL ADMINISTRATION.

The *Ummahát i-Mominín.*

2. The *Paisa Akhbár* (Lahore), of the 21st April 1898, publishes a communication in which the writer remarks that the author of the *Ummahát-i-Mominín* has calumniated the Prophet in the most indecent way. He has resorted to scurrilous language and false and absurd arguments with a view to vilify the founder of Islám; but those who attempt to throw dust at the sun merely blacken their own faces. The Jews and the Hindús alone can attempt a reply to this work in the strain adopted by its author, inasmuch as it is an article of faith with the Muhammadans that Mary, the Mother of Jesus, was immaculate. In addition to this, the telling of lies and the use of undignified and scurrilous language is opposed to the teachings of the Korán. It is probably the knowledge of these facts that has emboldened the writer to resort to such impertinence. The Korán has placed the Christians under great obligations by refuting the charges brought against Christ and his mother, but unfortunately some Christians are very ungrateful. The doctrines of Christianity are opposed to the laws of nature, and it is unfair that Christians should find fault with the founder of Islám, whose teachings and doings are in accord with the laws of nature and the dictates of morality, &c. Bigotry degrades a man from the position of a human being to the status of a brute. The Muhammadans of India pray to their just Government to cause all the copies of this dirty book

to be destroyed and to award severe punishment to its author so as to produce a deterrent effect on others. India is a country the people of which profess different religions, and the adoption of the suggestion made by the writer is very necessary for the preservation of peace among the various classes of the population. The charges preferred against the Prophet by the author of this filthy work are utterly false and absurd and have given great offence to the Muhammadans, who, therefore, hope that Government will not fail to grant their prayer, inasmuch as they are quite helpless and cannot do anything beyond complaining to the authorities.

The same

3. The *Núr Afshán* (Ludhiána), of the 22nd April 1898, publishes a communication from Badr-ud-dín, School Master of the United Presbyterian Mission, Ráwalpindi, who says that in the course of its remarks on the *Ummahat-i-Mominín* (*vide* paragraph 8 of the Selections for the week ending 2nd April), the *Chaudhwin Sadi* has left no stone unturned to inflame the Muhammadans and to prejudice the Government. It has also referred to a memorial submitted to the Punjab Government by Mirza Ghulám Ahmad of Kádián (who seems to have taken upon himself the task of securing the destruction of every work containing reflections against Muhammad), and requested Government to punish Dr. Ahmad Shah. The Editor of the *Chaudhwin Sadi* has done well in defending his religion; but is the language of the pamphlet under reference really so offensive that the Muhammadans cannot have the patience to put up with it? How can they then endure the *Hadises*, on which Muhammadan authors have spent so much labour, and which the Doctor has quoted *literatum*? As regards the question that the publication has given offence to the followers of Islám, the authorities should try to find out if the *Fazl-ul-Khitáb* (Parts I and II) published by Maulvi Núr-ud-dín, a disciple of the "prophet" of Kádián, and several other works by Muhammadan authors (a list of which can be supplied to Government) have not wounded the feelings of 25 lakhs of the Christians of India. Again, is the *Ummahat-i-Mominín* a more offensive publication than the "Aryá Musáfir's" *Taksib-i-Buráhin-i-Ahmadia*? Is not it then an act of presumption on the part of the *Chaudhwin Sadi* to try to intimidate Government? The authorities, however, are not ignorant of what is going on among the Muhammadans every day, and will rate the Mirza's memorial at its proper worth and preserve the prestige of Government. After referring to the *Chaudhwin Sadi's* remark that the Muhammadans cannot publish a refutation of Dr. Ahmad Shah's pamphlet, and stating that the *Manshúr-i-Muhammadi* is already doing so, the writer asks the *Sadi* to abstain from publishing inflammatory articles so long as the Editor of the *Manshúr* and other Muhammadan writers are willing to refute the Doctor.

The execution of Chapekar and the Natu brothers.

4. The *Akhbár-i-Am* (Lahore), of the 23rd April 1898, remarks that Damodar Hari Chapekar has been executed, and now that it has been proved that no body instigated the murder of Mr. Rand and Lieutenant Ayerst, the action of Government in arresting and incarcerating the Natu brothers is inexplicable. The declaration made by the Secretary of State and the Government of Bombay that the arrest of the Natus was connected with these murders has not been justified. It is not a matter for congratulation that Government has made a

mistake. On the contrary, the Editor is sorry that the Bombay Government should have been deceived, and that as a result of that deception the relations between the rulers and the ruled should have become so strained. Now that Damodar has been executed and no evidence is forthcoming in support of the declaration made by Lord George Hamilton, it behoves the Government of Bombay to reconsider its decision with regard to the Natus.

The plague regulations.

5. The *Akhbár-i-'Am* (Lahore), of the 20th April 1898, remarks that the local Anglo-Indian daily is angry with the authorities for respecting the prejudices of the people in connection with the working of the plague regulations. It is wrong to say that this will be construed into a sign of weakness on the part of Government, and will make the task of governing India a difficult one. The Editor observes that the navy of England is so strong that she can hold her own against all the powers of the world combined. Similarly, the Government of India is so strong and powerful that even if it were to practise on the people such gross oppression as marred the reign of Aurangzeb, and the natives were to unite and make common cause against it, they would be powerless to injure it in any way. In spite of all this, however, it will be impolitic on the part of the authorities to pay no heed to the prejudices of the people. Nay, at the present moment it is the bounden duty of Government to conciliate the people of India and not to add to their uneasiness. The Editor then goes on to say that the religious prejudices of a people may be absurd in the extreme, but it does not behove the followers of other religions to scoff at them. Besides, have not the Christians their own prejudices? Suppose the plague were to break out in London, and Government were to issue an order requiring the Londoners not to bury their dead, but to dispose of them by the more scientific method of cremation, would they put up with this order in silence? Again, would it argue any want of strength on the part of Government to respect the prejudices of the residents of London? The *Civil and Military Gazette* should remember that Government cannot follow the advise of Doctors in each and every case, and that it has to take into consideration a thousand and one other things.

Plague precautions at Lahore.

6. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 23rd April 1898, remarks that every measure adopted to prevent the plague making its appearance in Lahore should be welcomed. At the same time he wishes to bring to notice several complaints he has heard against the local conservancy staff. One of these is that the *jullás* and *razáis* of several poor people have been burnt, and that no compensation has been paid to them to enable them to procure new articles. It is very hard on the poor, who can scarcely provide food for themselves, to be compelled to find money to purchase *razáis*, &c., to keep off the cold. The other complaint is that several people have been disgraced and their *purdah* violated. The conservancy staff should not accord the same treatment to all persons and enter every house without hesitation. This proceeding is not calculated to produce any good result in a country like India, but may on the contrary lead to undesirable consequences. The staff should therefore behave with care in this matter.

7. The *Victoria Paper* (Siálkot), of the 14th April 1898, is glad to learn that plague is abating in the Jullundur and Hoshiárpur Districts and that the plague regulations are being enforced by Major Inglis and his subordinates with such tact and ability that the people, so far from complaining against the rules, regard them as very useful for the preservation of the public health. It is to be hoped that the plague will before long disappear from the Punjab, and that the time is not far distant when Major Inglis will receive the congratulations of the public for his success in putting down the epidemic.

Major Inglis and the plague rules.

8. The *Akhbár-i-'Am* (Lahore), of the 23rd April 1898, publishes a communication in which the writer states that great interest was taken in the sanitation of the Hoshiárpur District when the plague was confined to Khatkar Kalán, but that no importance is attached to the matter now that this fell disease has established itself in several villages of the Hoshiárpur and the Jullundur Districts. In short, there is great need of cleanliness at the present moment, and the Government should order a thorough cleansing of the villages just as it did in the winter. The writer learns from a private communication that the plague is raging with great fury at Garhshankar.

Sanitation in the Hoshiárpur District.

9. The *Akhbár-i-'Am* (Lahore), of the 20th April 1898, publishes a lengthy communication from "P. S., servant, Mahárája, Patiála," who says that the pilgrims to Hardwár are not ill-treated by Inspecting Medical Officers on plague duty at the different Railway Stations, and that if any pilgrims are detained on the way, on suspicion of having the plague bacilli in their system, it is merely to check the progress of the malady and save human life. The authorities are not unmindful of the comfort of the pilgrims, seeing that all the Police officials on duty at Hardwár are Hindús. The writer then calls upon the Hindús, especially the Sikhs, to revert to their old faith, renounce English dress, and give up the use of meat and wine. He further remarks that the only way to keep off the plague is to keep one's bowels open, and prevent the blood from becoming impure.

Plague and the pilgrims to Hardwár.

10. The *Akhbár-i-'Am* (Lahore), of the 23rd April 1898, publishes a communication in which the writer remarks that the newspapers have written a good deal on the reconciliation of Hindús and Muhammadans. The question, however, is, what has led to this reconciliation, and what were the causes of the strained relations previously existing? The plague is probably the cause of the recent reconciliation. The writer is glad that friendly feelings have been restored between the two communities, but he would like to see the real cause of ill-feeling, *i.e.* the slaughter of kine, removed. The Hindús regard the cow with the same feelings of reverence as the Muhammadans entertain towards a prophet, and if the Muhammadans gave up the practice of kine-killing, disunion would disappear altogether, and friendly relations would be permanently established. Let the Muhammadans forego the sacrifice of cows at the approaching Bakra 'Id festival and then see what the Hindús will do for them in return for that concession.

Reconciliation of Hindús and Muhammadans.

Hindús and Muhammadans.

11. A Glasgow correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 18th April 1898, remarks that the *Pioneer* speaks of Sir John Malcolm as a great man, and says that he told his subordinate officials that the want of union among the Natives was the strongest guarantee of the permanence of British rule in India. The writer is glad to learn that the Hindús and Muhammadans of Delhi and Bareilly have become one. The utmost cordiality prevails between Hindús and Muhammadans residing in England, and the exiles of both communities love India very dearly. The Natives, who are being oppressed in Australia, Africa and America pray for the welfare of their fellow-countrymen night and day, and those whose patriotism is deep-rooted subscribe to Native newspapers. The writer further remarks that loyal newspapers are endeavouring to create a spirit of unanimity among the people of India, to banish all evils from the country, to secure equal rights for the natives in their own land, to deprive their (Anglo-Indian) rivals of the special privileges enjoyed by them, to raise India from the state of the poorest to that of the richest country in the world, and to make her children more prosperous than any other nation. This is possible, and newspapers are likely to be benefited by the national success. If the natives have not yet benefited by the peace established in the country by the British Government, when will they do so?

The writer then goes on to say that the introduction of Railways in India has decreased her wealth and impoverished the people. Immense quantities of grain are being shipped daily to foreign countries from Bombay, Karáchi, Calcutta, Madras, &c. The natives should take to trade and industry and conquer islands and countries and become a great nation. God has given them beauty, strength and intelligence in a measure which has not fallen to the lot of any other country. But they are careless, idle and miserly. They should repent and win the field.

Mr. Macauliffe and the Sikhs.

12. The *Akhbár-i-'Am* (Lahore), of the 19th April 1898, states that the Khálsa Diwán gave an address to Mr. Macauliffe, in which they thanked him for preparing a translation of the Granth, and remarked that the Akál Purkh had induced Mr. Macauliffe to undertake the work in question. The idea should have originated with the Sikhs themselves, but it had pleased the Almighty that the honor of performing such a task should fall to the lot of Mr. Macauliffe, who has fulfilled the prophecy of Guru Tegh Bahádur, that people from beyond the seas would come to the aid of the Sikhs. The Khálsa Diwán also expressed the hope that "the Lives of the Sikh Gurús," which was in course of preparation, would contain nothing calculated to wound the susceptibilities of the Sikhs, and that Mr. Macauliffe would base his work on *Guru Bilás Parkas* and other ancient books in which the Kabír Panthís have had no hand.

Complaint against the Mombassa Uganda Railway authorities.

13. The *Akhbár-i-'Am* (Lahore), of the 23rd April 1898, publishes a communication in which the writer complains that the authorities of the Mombassa Uganda Railway practise great oppression on their servants. The Signallers are made to work throughout the day and night, although, according to agreement, they should not work for more than 9 hours a day. Whenever they fall ill and apply

for relief they are told that no relief is available, and that they must carry on the work somehow or other. In addition to this the Signallers are not paid at a uniform rate. Their salaries vary from Rs. 45 to Rs. 80 per mensem, and no reply is vouchsafed to applications for increase of pay, made by low-paid Signallers. The Station Masters employed by the Company do not know telegraph work at all, and the Signallers are held responsible if anything is lost. The writer urges that the salaries of the Signallers should be either increased, or that they should all be paid on a uniform scale. Whenever an employé is dismissed the Company not only give him no passage money, but also refuse to pay the arrears due to him, with the result that subscriptions have to be raised to enable the unfortunate man to pay his passage home. In short, the authorities practise great oppression on the Panjábís and break their engagements with them. Full rations are supplied on board the ship, but the moment the emigrants land at Mombassa, they get only *ata*, *dál*, *ghi* and salt. Moreover if the *ghi* supplied is good, the *ata* is old, and if the *ata* is good, the *dál* is of an inferior quality. Those who remain at Mombassa can buy everything they require, but those employed on the line are put to great inconvenience. If a man gets fever for a single day he cannot recover his strength for a month, as no medicine can be had in the jungle. The Traffic Manager does not supply the Station staff with bazár (*sic*) passes. Such passes are supplied on all lines to those who have to work at places where there is no town or large village close at hand. In conclusion, the writer states that 132 miles of the line have already been completed, but that the fare charged, *viz.*, Rs. 3-3-0 per 100 miles, is excessive, and that passengers are subjected to a great deal of inconvenience owing to scarcity of water. It is to be hoped that the Government of India will take due notice of the above-mentioned grievances and take steps for ameliorating the condition of the Punjábís employed on the line.

Natives and European soldiers.

14. The *Akhbár-i-'Am* (Lahore), of the 18th April 1898, says that several reports of outrages committed on natives by British soldiers have been received from the Bombay Presidency within the last few days. It is high time that Government adopted some measures to vindicate the impartial character of its laws. Theoretically, of course, there is no difference between Natives and Europeans in the eyes of the law. In practice, however, a distinction *is* made between them; and the removal of this distinction will place British rule in India on stronger and more solid foundations. It should be the sacred duty of every Judicial officer to administer impartial justice to the subjects of Her Majesty.

Hindi versus Urdu.

15. The *Paisa Akhbár* (Lahore), of the 16th April 1898, publishes a communication in which the writer takes the Editor to task for ridiculing the efforts made by the Hindús of Oudh for the introduction of Hindi into the Law Courts. The Hindús regard Hindi as their national language just as the Muhammadans regard Urdu as *their* national language. Government is anxious to avoid giving offence to either of the parties, otherwise Hindi would have become the Court language in other parts of the country than Behar, as it is an easy language and possesses certain advantages over Urdu. The Editor of the

Paisa Akhbár has no right to laugh at the Hindús because they have espoused the cause of Hindi. Commenting on the above, the Editor remarks that all the Hindús do not regard Hindi or Deva-Nágri as their national character. The Kayesths form a large and an educated section of the Hindu community, but they do not at all like either the Hindi language or the Deva-Nágri character, and have addressed letters to the *Pioneer* against their introduction. In the Punjab the great majority of the Hindús are, like their Muhammadan fellow-subjects, ignorant of Deva-Nágri ; while as regards the North-Western Provinces and Oudh, the only language that deserves to be called national is Urdu. Sir Antony Macdonald in his reply to the memorial submitted in favour of the introduction of Hindi remarked that the majority of those who could read and write were Muhammadans whose language was Urdu. Moreover, the great majority of literary works and newspapers published in the United Provinces are Urdu. This would not be the case if Hindi were the national language of the Hindús who form the majority of the population. Similarly, the great majority of the letters posted are written in Urdu and not in Hindi. In view of these facts, the Editor hopes that his correspondent will be convinced that Hindi is not the national language of the Hindús of the United Provinces, just as Urdu *is* the national language of the Muhammadans of all parts of India.

The Aryas and their religion.

16. The *Arya Gazette* (Lahore), of the 21st April 1898, remarks that the Aryan religion afforded protection to its followers so long as they were ready to defend it. Their fall dates back from the time when they began to neglect their religion. But although their misdeeds are sufficient to appal the stoutest heart, and although irreligious practices prevail among them to a fearful extent, the Editor is not prepared to admit that it is impossible to remedy the present state of affairs. If the Aryas fell because they neglected religion, they can also rise by the help of religion. If, therefore, they wish that the great Aryan nation, which at one time was respected throughout the world, should not be swept off the surface of the earth, if they feel any pain after having been beaten with shoes for thousands of years and wish to regain the high position from which they fell, and if they have any sense of shame left, and wish to live in this world and shed lustre on their own names and those of their forefathers once more, they should be up and doing. This end can be gained in one way alone, *viz.*, by believing in the true religion and worshipping God, by becoming religious and good and by inducing others to do likewise. The banners of the Arya religion shall then wave from above the peaks of distant mountains. They should gird up their loins, and may God bless their efforts !

Tongue-cutting cases.

17. The *Akhbár-i-'Am* (Lahore), of the 18th April 1898, publishes a lengthy communication from Lála Jíwan Mal, who gives an account of the reception accorded to a girl-goddess at Pesháwar on the 9th idem, as also of the two tongue-cutting cases which occurred in that city during the Devi's stay there. One tongue was made whole, and the other left for the Kálka Devi to cure, as it had been presented to the last-named goddess. The Devi who went to Pesháwar is reported to have made 25 tongues whole during the last three months.

18. The *Akhbár-i-Am* (Lahore), of the 21st April 1898, remarks that the number of murder cases in the Karnál District has been on the increase since the beginning of 1897, and makes the following suggestions for suppressing crime in the Punjab :—

The suppression of crime.

(1). That in every district the post of District Superintendent of Police should be held by a European Assistant Commissioner, who should not, however, exercise any criminal powers. If this cannot be done, all Gazetted Police Officers under the age of 45 should be required to undergo the examination prescribed for Extra Assistant Commissioners, and those coming out successful should be empowered to try petty civil suits. Under the present arrangements these officers have very little work to do, and do not possess the legal knowledge requisite to criticise the reports submitted by their subordinates. The adoption of the Editor's suggestion will remedy the evil noted above.

(2). That Gazetted Police officials should be required to study law, as owing to their want of legal knowledge, the cases, in which the accused are discharged or acquitted, are not taken to appellate courts, which leads to an increase of crime in the Province.

(3). That no Police official should be dismissed on the strength of enquiries made into his conduct by his departmental superiors. At present the position of subordinate Police officials is particularly insecure, and they are liable to dismissal for very trivial offences, *e.g.*, making water without permission, winding their turban in the wrong form, &c., &c.

(4). That no person should be appointed to the post of Deputy Inspector of Police unless he passes the examination prescribed for Tahsíldárs. It may be mentioned in this connection that Deputy Inspectors have not more than two hours' work to do daily, and that they pass the rest of their time in hunting and sleeping. To remedy the evil, every Deputy Inspector should, like a Náib-Tahsíldár, be required to do a certain amount of Magisteral work.

(5). That persons of low castes should not be enlisted in the Police Department.

(6). That the name of every person of bad character should be entered in the register of badmáshes.

(7). That no Magistrate should receive promotion unless he passes an examination in law seven years after his first appointment. Every Magistrate failing to pass this examination should be deprived of promotion; and if the appellate courts report that he does not know law, or that litigants are put to trouble in his

court, the necessary orders should be passed regarding him. At the present moment there are several Magistrates in the Punjab who do not know law and in whose courts litigants are subjected to inconvenience. Mr. Warburton, Khán Bahádur Sayad Iltáf Husain, and Háfiz Maulvi Ausáf Ali in the Karnál District are Magistrates of this stamp.

Government officials and newspapers.

19. The *Akhbár-i-'Am* (Lahore), of the 23rd April 1898, publishes a communication from Harcharan Singh, Deputy Inspector of Police, Karnál, who says that he is aware of the orders of the Inspector General of Police, Punjab, prohibiting Police officials from becoming paid (*lit.* authorized) correspondents of newspapers. He cannot, however, be charged with disobeying the Inspector-General's orders, as he is a subscriber to the *Akhbár-i-'Am*, and pays the postage on his communications from his own pocket. Besides, he writes only on subjects calculated to prove beneficial to both the public and Government, and does not supply any news to the *Akhbár*. If, in spite of this, it is intended to prefer an accusation against him for some particular reason, he would prefer to be chaláned to a Court of Law under Section 29 of the Police Act of 1861. If, however, it is decided to deal with him departmentally, he will apply to the impartial and popular Lieutenant-Governor of the Punjab for justice, and pray His Honor to hand over the case to Mr. R. Clarke, Commissioner of the Delhi Division. The writer then goes on to say that it is impossible to give in this letter any idea of the ruin which the Police Department has brought on the people, or of the loss which it is inflicting on the British Government. Is not it a matter for shame that respectable people should pass their days in misery and poverty, and that thieves and badmáshes should live in comfort and eat on the same table with Thánadárs? The writer further remarks that no Police official should be promoted to a higher grade on the mere recommendation of a District Superintendent of Police.

NATIVE STATES.

Government and the Kashmír State.

20. The *Umballa Gazette* (Umballa), of the 19th April 1898, agrees with the *Civil and Military Gazette* that, as a result of the efforts of Wazír Lachman, perfect harmony prevails in the Kashmír State Council, and remarks that the curtailing of the powers of a Chief invariably leads to the ruin of the State. As soon as it is proved that the Mahárája is not a tyrant, all necessity for interfering in the State affairs ceases to exist. The people of Asia like a despotic Government and do not like any interference with the powers of a ruler. The Kashmír State has sufferred greviously at the hands of Colonel Nisbett seeing that it has neither a Postal Department nor a currency of its own. A State that is not allowed to have its own currency is reduced to the position of a jágír, and its ruler a pensioner of the Government. The Editor then goes on to say that if Government were to respect the integrity and independence of a powerful State like Kashmír, the latter would suppress all tribal risings and perform such deeds as the regular British army itself is incapable of accomplishing. The recent frontier expeditions cost four crores of rupees in addition to considerable loss of life, but they failed to accomplish the object aimed at.

If the Government had directed the Mahárája to to invade Tirah and Swat he would probably have rendered signal service to the Government. The policy which Government is said to be now pursuing towards Native States is opposed to the one adopted by Sir Henry Lawrence and Lord Lawrence. The fundamental principle of British policy is to have independent Chiefs as its feudatories, but there are certain officials who hold that there should be no Chiefs, and that Government should exercise direct control over those States which are now ruled by Indian Rájas, &c. If Government had invited the co-operation of Native Chiefs in carrying out the forward policy, and allotted a portion of the conquered territory to each Chief, it would have been spared a good deal of trouble and expense, as in that case the Chiefs would have soon pacified the territory assigned to them.

Kashmír affairs.

21. The *Akhbár-i-'Am* (Lahore), of the 18th April 1898, regrets that while the native newspapers are always ready to expose the misdeeds of Government officials, they take no notice of the gross oppression practised in Native States. By an irony of fate, however, the very States, the cause of which these newspapers espouse with such warmth, renounce them and ignore their existence. The *Marhatta*, the *India* and the *Champion*, which had always been fighting for Baroda, have been put under the ban in the Baroda College. It is rumoured that the Nepál Government has also prohibited the entry of certain Bengal newspapers in its dominions. Now if Government were obliged to take steps to humble Nepál like Kashmír, it is certain that these papers would oppose it and accuse it of hungering after territorial acquisition, extending its responsibilities, and adding to the burden of the tax-payer, &c. The Editor then goes on to say that although the *Akhbár-i-'Am* is a well-wisher of the Native States, it considers it a duty to expose their mal-practices. It is an open secret that the position of a State official is by no means secure. Even the most highly-paid officials may be dismissed and imprisoned at a moment's notice, and their property confiscated. The Editor has heard of an occurrence in Kashmír, in comparison with which the treatment accorded to the Nátu brothers is mercy itself.

The same.

22. The same paper, of the 22nd April 1898, says that the last sentence in the foregoing article refers to the case instituted against Bakhshi Devi Ditta, an old and faithful servant of the Kashmír State. This case has arisen out of a contract given by Wazír Lachhman to certain Sáhukárs to take wood from the Marmati Galiáni forest, the ownership of which was in dispute at the time. Some held that it was the private property of the Mahárája, while others were of opinion that it was a State forest. After the contract money, as also a *nazar*, had been paid to the Wazír and the wood converted into sleepers, the forest was declared to be State property. This decision greatly disconcerted Lachhman, who lost no time in asking Bakhshi Devi Ditta to pacify the contractors, and prevent them from taking legal proceedings against him. Soon after this, the Wazír came to know that the Bakhshi possessed several proofs against him, *e. g.*, certain documents pertaining to the contract in question, the numbers of the currency notes paid to him by the contractors, &c. He, therefore, caused Devi Ditta to be sent to the *hawalát* and had his house placed under lock and key.

Three days after this, he sent one of his men to the Bakhshi's house, and had all the papers and money in it removed. The Wazír's next move was to institute a case against Devi Ditta on a charge of insulting the Mahárája. The accused's brother, who went to Siálkot to lay the real facts before the Resident, was also arrested on his return to Jummoo and placed in the *havalát*. The Editor concludes by calling upon Rája Sir Amar Singh and Rái Bhág Rám to look into the matter, and put an end to the recurrence of such scandals.

Punjab Government Press, Lahore—5-5-98—70.

[Confidential.]

[Vol. XI.] [No. 19.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th May 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	25th, 28th, 29th and 30th April.	28th and 29th April; 3rd and 4th May.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	25th, 27th and 28th April.	28th, 28th and 29th April.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	25th and 27th April; 2nd May.	29th April; 3rd and 4th May.	900 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	28th April ...	4th May ...	190 copies.
5	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	25th April; 2nd May	28th April; 3rd May	450 "
6	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	26th April ...	4th May ...	200 "
7	Lahore Punch ...	Do. ...	Abdul Rahmán ...	20th April ...	28th April ...	200 "
8	Názim-ul-Hind ...	Do. ...	Názim Hussain ...	16th and 23rd April	Ditto ...	300 "
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	29th April ...	4th May ...	496 "
10	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	23rd April ...	Ditto ...	2,500 "
11	Umballa Gazette ...	Umballa ...	Harbans Rái ...	26th April ...	28th April ...	1,111 "
	Tri-monthly.					
12	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st May ...	3rd May ...	180 copies.
	Monthly.					
13	Singh Sahái ...	Amritsar ...	Arjan Singh ...	25th April ...	28th April ...	200 copies.
	Gurmukhi.					
	Weekly.					
14	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th and 22nd April	28th April; 3rd May	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	2nd and 4th May ...	3rd and 5th May ...	2,600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 28th, 29th and 30th April.	3rd and 4th May ...	900 "
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	2nd May ...	3rd May ...	246 copies.
4	Bhárat Sewak ...	Jullundur ...	Gújar Mal ...	25th April ...	4th May ...	550 "
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st May ...	3rd May ...	700 "
6	Dost-i-Hind ...	Bhera, Shahpur District.	Rám Labháya ...	22nd and 29th April	3rd and 4th May ...	500 "
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	30th April ...	3rd May ...	500 "
8	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	Ditto ...	950 "
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 "
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	1st May ...	5th May ...	200 "
11	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	27th April ...	3rd May ...	200 "
12	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	30th April ...	Ditto ...	11,000 "
13	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	29th April ...	6th May ...	304 "
14	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	30th April ...	3rd May ...	2,500 "
15	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	2nd May ...	Ditto ...	300 "
16	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	28th April ...	4th May ...	600 "
17	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	2nd May ...	5th May ...	475 "
18	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	22nd and 29th April	3rd and 4th May ...	500 "
19	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	23rd and 30th April	4th and 5th May ...	300 "
20	Wafadár ...	Lahore ...	Fazal-ud-dín ...	1st May ...	5th May ...	1,200 "
21	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	27th April ...	4th May ...	547 "
22	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	28th April ...	Ditto ...	300 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Fortnightly.					
23	Sadr-i-Tijárat ...	Lahore ...	Bakhi Dás ...	30th April ...	3rd May ...	
	Monthly.					
24	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	For April 1898 ...	3rd May ...	500 copies.
25	Rikh-i-Am ...	Siálkot ...	Diwán Chand ...	Ditto ...	Ditto ...	500 „
	Hindi.					
	Monthly.					
26	Jain Patrika ...	Lahore ...	Lál Man ...	1st May ...	3rd May ...	100 copies.
27	Punjab Theosophist ...	Do. ...	Do. ...	Ditto ...	Ditto ...	300 „
	Gurmukhi.					
	Weekly.					
28	Khalsa Parkásh ...	Lahore ...	Diwán Búta Singh ...	1st May ...	3rd May ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 19.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th May 1898.

POLITICAL.

Scarcity of money in India.

1. The *Paisa Akhbár* (Lahore), of the 27th April 1898, says that the failure of several firms in Delhi and other cities within the last few days has taken the Indian traders by surprise. They now realize that a money famine is prevailing in the country, and that it has become difficult for them to borrow for their requirements. The little that they can get is lent at prohibitive rates of interest. People have, therefore, been compelled to curtail their business so long as there is a dearth of coin in India. But those who were carrying on their business with borrowed money are being dunned for repayment, and their lives have been made extremely miserable. The Editor then goes on to say that the prevalence of the plague in Bombay has crippled the trade of India, and that the slackness in business has compelled the merchants of that city, who have dealings with traders in all parts of the country, to call for their dues from their customers. This has created a money famine throughout India. The general poverty of the people is also one of the causes of this famine. Notwithstanding all this, however, Sir James Westland has declared that there is an abundance of money in India, while Mr. Beck of Aligarh is endeavouring to prove that the wealth of the country has been increasing by leaps and bounds under the present regimé. The Editor then endeavours to prove that India is one of the poorest countries in the world, and that the labouring classes are sunk in abject poverty. He considers it the first duty of every well-wisher of the country to direct Government's attention to this poverty and suggest means for improving the condition of its indigent population.

GENERAL ADMINISTRATION.

The *Ummahat-i-Mominin*.

2. The *Núr Afshán* (Ludhiána), of the 29th April 1898, publishes a communication over the signature of Pádri Imám Masih, Baptist Mission, Calcutta, who says that in his *Ummahat-i-Mominin* Dr. Ahmad Shah has quoted authorities in support of his assertions, and that truth is stamped on every page of the pamphlet. Although several works by Muhammadan authors speak of Muhammad's polygamy, none of them enters into the details to be found in the

publication under review. It may be mentioned here that had not Maulvi Sayad Abul Hussan published an Urdu translation of Mr. Amír Ali's "Teachings of Islám," the public would not have had the pleasure of reading Dr. Ahmad Shah's interesting pamphlet in denunciation of polygamy. Can it be possible that Mr. Amír Ali brought out his book merely to provoke discussion on the question of polygamy? The writer further remarks that the *Ummahat-i-Mominín* makes it abundantly clear that Muhammad's days were passed in pleasure,—a pleasure which has never fallen and will never fall to the lot even of kings. He then advises the author to publish an English edition of the *Ummahat-i-Mominín*, so as to allow the readers of the "Teachings of Islám" an opportunity of studying the other side of the question. In conclusion, the writer regrets that the get-up of the pamphlet is not all that could be desired, and observes that the public would not have grudged paying one or two annas more, if it had been printed on good paper, &c.

3. The *Násim-ul-Hind* (Lahore), of the 23rd April 1898, remarks that the action of Government in amending the Indian law of sedition might lead outsiders and foreigners to infer that sedition was rampant in India, or at any rate, that Government considered the people to be seditious. Such an inference would, however, be utterly unjustifiable, inasmuch as the people are thoroughly loyal to the Government, which has considered it expedient for some reason or other to make the already existing law of sedition a little more severe. The new law need, however, cause no anxiety to any body, excepting those who harbour seditious thoughts against the Government. As a matter of fact the Government does not wish to gag the Press because it criticises its actions and brings to its notice the highhandedness practised by its officials. The authorities are as ready as ever to listen to the grievances of the people, but have been compelled to amend the law owing to the objectionable tone adopted by certain organs of public opinion. These are, so far as the Editor can make out, the real facts of the case; otherwise the people have neither the power nor the will to rebel against the Government. In passing the new law the Government have not forgotten the true interests of the people, seeing that the setting of class against class has been made penal and included within the definition of sedition. As a result of this, the Hindús and Muhammadans of several important places have become reconciled to one another and agreed to forget their past differences. The new law, if it does no other good to the country, will certainly serve to preserve peace between Hindús and Muhammadans.

The new law of sedition.

4. The *Khálsa Bahádur* (Lahore), of the 2nd May 1898, states that nine charges of bribery have been brought against Sardár Gurdiál Singh and that a Commission, consisting of Messrs. Tweedie and Jhonston, has been appointed by the Government of India to inquire into these charges. It is strange that a respectable paper like the *Civil and Military Gazette* should call this inquiry a trial. A trial is a judicial investigation and not a departmental inquiry. It is to be hoped that the Akál Purkh will enable Gurdiál Singh to emerge unscathed from the ordeal, as the eyes of the entire Sikh nation are turned towards him. It is a matter for surprise that the fact of the Sardár being charged

The case of Sardár Gurdiál Singh.

with taking bribes has evoked universal sympathy for him, whereas it ought to have roused a feeling of utter disgust. All classes of Hindús and Sikhs, whether educated or illiterate, are praying for Gurdiál Singh. Recitations are being held and prayers offered at the Sikh temples, while some people have made vows to the effect that they would feed the poor on *Karah Parshád* in the event of the Sardár being acquitted.

Plague regulations at Lahore.

5. The *Násim-ul-Hind* (Lahore), of the 16th April 1898, remarks that the opposition evoked by the plague regulations is due to the ignorance of the people and the prevalence of the *pardah* system in the country. Granting that the measures adopted by Government for the suppression of the plague are as bad and harsh as they are rightly or wrongly supposed to be, the people must not forget that the Government does not wish either to disturb the peace of the country or to subject the people to disgrace by disregarding the *pardah* system. What the authorities aim at, is the complete suppression of the plague, which is playing such terrible havoc in the country, and it is to attain this laudable object that they are devoting so much time and money. The Editor then goes on to say that a good deal of excitement has been caused at Lahore, where no plague exists. The local newspapers should, therefore, endeavour to reassure the public. As a matter of fact, the various rumours afloat in the city are entirely without foundation. The authorities are as anxious for the *pardah* and *izzat* of the people as the latter themselves, and it is idle to suppose that a Government, which is ready to spend lakhs of rupees for the sake of preserving the public health, is unable to make the necessary alterations in the rules for the sake of preserving the *izzat* of the people. The Rate-payers Association has done well in calling the attention of the local authorities to the matter, and it is to be hoped that the latter will carefully consider the suggestions put forward and thereby allay the excitement prevailing in the city.

The plague rules.

6. The *Ashraf-ul-Akhbár* (Delhi), of the 1st May 1898, remarks that a good deal has been written about the plague, but that no one has brought to the notice of the authorities the loss and misery which the plague regulations are calculated to entail on the people. Government is in no way to blame in the matter, as it has framed the rules with due regard to the nature of the disease. If all the grievances in connection with the plague regulations had been brought to the notice of the authorities before the Dangerous Diseases Act was passed, the people would not have been thrown into such a state of excitement. Cholera is a most dangerous disease, but no such Act has ever been passed for suppressing it. The History of India contains no precedent for enacting such severe laws, and it is to be hoped that Government will see its way to mitigating the severity of the plague regulations, which are calculated to create discontent among the people. The Editor then goes on to say that Government may have some reason for resorting to such drastic measures, but that in the Native States still greater severity is being practised by Doctors, who are subjecting the people to all sorts of annoyances from avaricious motives, even where there is no plague. It is highly desirable that these harsh proceedings in Native States should be put a stop to.

7. The *Nûr Afshán* (Ludhiána), of the 29th April 1898, remarks that the importance of the plague regulations is patent to everybody. It is, however, a matter for regret that the officials entrusted with the working thereof practise oppression, extort bribes, resort to threats and intimidation, and violate the *pardah* of the people. The Hindu and Muhammadan residents of several towns have, in consequence, united, with the object of offering opposition to such proceedings. It should not, however, be understood that they have united against Government. Their sole object in doing so is to defend their honor against the native officials on plague duty. If Government cannot find better men to enforce its plague regulations, it should prevent the present staff from treating the people in a harsh manner.

The same.

8. The *Akhbár-i-'Am* (Lahore), of the 29th April 1898, writing on the same subject, remarks that the *Anglo-Indian Daily* of Lahore says that the cause of the discontent prevailing in the plague-stricken areas is not the European Medical Officers, but the Native Doctors, Compounders, Police officials, Chaprásís, &c., who extort bribes from the people on occasions of inspection, and disgrace those unable to grease their palms. The Editor has also received several complaints of this nature, from which it appears that the plague has proved a source of income to petty medical, police and civil officials. The people are saying that they can endure the plague, but that the conduct of the officials in question is calculated to severely tax their patience. Indeed, such conduct is said to be at the bottom of the Jamálapur riots. The matter deserves the serious attention of the authorities.

The same.

9. The *Umballa Gazette* (Umballa), of the 26th April 1898, observes that every praise is due to the authorities for their strenuous efforts in stamping out the plague and saving human life. It is, however, to be regretted that when framing the plague regulations Government did not think fit to consult native *hakims* and *raises*, or to make arrangements to ensure non-interference with the *pardah* of the people. After remarking that segregation of the infected, has failed to check the progress of the disease or to lead to the recovery of the patients, the Editor suggests the adoption of the measures recommended in the *Umballa Gazette* of the 28th March last (*vide* paragraph 8 of the Selections for the week ending 9th April 1898). He further remarks that it is rumoured that the native doctors on plague duty put the people to unnecessary trouble with a view to extorting money from them. A respectable resident of the Umballa Cantonment was released on payment of Rs. 15, and another on the presentation of a box. The doctors give the patients to understand that if they are removed to hospitals they are certain to die This frightens the patients, and induces them to give bribes to the doctors to be let alone. The Editor warns the people to report such occurrences to European officers, and reminds them that they are at liberty to use Unáni medicines. The *Gazette* concludes by remarking that a vapour bath is very efficacious in killing the plague bacilli.

10. The *Paisa Akhbár* (Lahore), of the 28th April 1898, remarks that plague having broken out at Jeddah, the Turkish Government has prohibited the entry of intending pilgrims into the Hedjáz. The poor pilgrims are now returning to Bombay, where they are kept in segregation camps. The Editor sympathises with the Hájís, but thinks that the action of the Government in not allowing people from infected areas to visit places free from contagion, is in perfect accord with the teachings of Islám. It is true that the restrictions imposed are very troublesome, but it is a mistake to attribute this inconvenience to highhandedness on the part of the authorities, because it is well that a few people should be inconvenienced, in order that the whole society should not run the risk of catching the disease. The doctrines of Islám are based on this principle, and accordingly the measures adopted by the Government of India are politic and expedient.

The Mecca pilgrims and the plague.

11. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 28th April 1898, states that Mirza Ghulám Ahmad of Kádián has issued another notice on the subject of the plague, in which he declares that the epidemic will not be stamped out in the present hot weather, but that it will continue to rage in the Punjab for two more winters. The Mirza also remarks that the opposition offered by the people to the plague rules issued by Government is due to their ignorance alone, and implores Government not to discontinue its efforts to save life. The plague regulations should, however, be worked in a considerate manner and with due regard to the custom of *pardah* Commenting on the above, the Editor observes that Mirza Ghulám Ahmad has displayed a stroke of diplomacy in the notice under reference. On the one hand, he has deprecated the ignorance of the people, and on the other, requested Government to respect their *pardah*. The Mirza is also about to hold a meeting at Kádián in connection with the plague measures.

Mirza Ghulám Ahmad and the plague.

12. The *Paisa Akhbár* (Lahore), of the 25th April 1898, states that a private of the East Surrey Regiment, who was recently tried on a charge of having shot a native at Fatehpur, has been discharged by the Allahabad High Court for want of sufficient proof. Similarly, another European soldier who had killed a native in the Bombay Presidency was discharged for want of proof. The discharge of the accused must doubtless depend on the merits of the case or the insufficiency of the evidence. But the question is why are such cases occurring with such frequency, and why are European soldiers allowed to have an opportunity of shooting natives instead of animals? Are not such incidents calculated to create disaffection and make people despair of justice? The *Pioneer* says that the soldiers in both the cases referred to above went out shooting without a pass. A few days ago the Secretary of State in reply to a question stated that shooting passes were issued under certain restrictions, but unfortunately these restrictions are not observed.

Shooting cases.

13. The *Arya Gazette* (Lahore), of the 28th April 1898, publishes a communication from one Diwán Chand, who remarks as follows :—

Missionary Girls' Schools.

"Christian Mission Schools for girls are far more injurious to us than those for boys. Our girls know nothing of their religion, and the readers can form an idea of the effect which the preaching of real or spurious ladies, coupled with presents of dolls, pictures and little books, can produce on their minds. All of us raise an outcry whenever a married girl is abducted from her home through the instrumentality of these very kind and devout ladies. We are blind, and create trouble for ourselves by giving our children into the hands of our enemies for the sake of dolls, pictures, books and tamáshás. I am nor against female education. On the contrary, I hold that an educated and religious wife can prove an invaluable help to her husband. But I consider it foolish to give our girls poisoned breads to eat."

After referring to what Christian Missionaries have done and are doing for their religion, the writer says that the preachers and the members of Arya Samáj have accomplished no hing in comparison with the achievements of the Missionaries While the latter are ever ready to penetrate to the most difficult places, the Arya Samájists wait for Government to construct roads for them. The writer then ridicules the Sikandrabad Samáj for demanding a payment of Re. 1-8-0 per diem for the loan of its Bhajan Mandli, and observes that the utmost contempt should be excited for that Samáj, so as to prevent other Samájes from converting their Bhajan Mandlís into so many sources of profit. The late Sowámi Daya Nand Saraswati never dreamed that his followers would fall so low as to ask payment for singing hymns in the presence of their fellow-countrymen. In conclusion, the writer remarks that the practices of the Arya Samájists hardly harmonise with their pretentious claims.

14. The *Paisa Akhbár* (Lahore), of the 27th April 1898, after giving an account of the arrest of Maulvi Muhammad Yúsaf of Agra, observes that it will be easier to prove the madness of the Maulvi than to convict him, for the conduct attributed to the accused is certainly the work of a mad man. At any rate, if the lecture of the Maulvi was not intended to inflame the people against Government, and he had merely advised his hearers to request Government in a respectful and constitutional manner to relax the rigour of the plague regulations, his case is not so hopeless. It is, however, to be hoped that the public of Agra will not leave the accused in the lurch, as the people of Lucknow did in the case of Maulvi Hidáyat Rasúl.

Arrest of a Maulvi at Agra on a charge of sedition.

15. The *Akhbár-i-'Am* (Lahore), of the 25th April 1898, remarks that Harcharn Singh, Deputy Inspector, recently called attention to the incompetency of the Police. An apt illustration of this assertion has been afforded by the fact that the authors of the recent Mail Train dacoity at Kathiawár were none other than Policemen. The Heads of the Police Department themselves admit that the force is inefficient, but they are powerless in the matter. It is not the case that low-caste men are purposely selected for employment. On the contrary, the pay offered is not sufficient for the maintenance of a youth, to say nothing

Inefficiency of the Police.

of a respectable man with a family. The emoluments were sufficient when the scale of salaries was fixed, but now-a-days the cost of living has doubled, while the finances of the country are not in so flourishing a condition as to admit of an increase of pay being sanctioned. The Heads of the Police Department have repeatedly recommended an increased rate of pay, but as Government is unable to find the necessary funds, they are compelled to work with inferior material.

Union of Hindús and Muhammadans.

16. The *Nûr Afshán* (Ludhiána), of the 29th April 1898, writing regarding the union of Hindús and Muhammadans, observes that the former are endeavouring to put a stop to the practice of kine slaughter, and that it is for this reason alone that they are anxious for the reconciliation of the two communities. It remains, however, to be seen how far the Muhammadans are prepared to meet the wishes of the Hindús in this respect. It is not improbable that they may also make some stipulations. At any rate, it should be remembered that, without religious unity, social or political union is an impossibility, at least it cannot be thorough or permanent.

The advantages of union.

17. The *Lahore Punch* (Lahore), of the 20th April 1898, publishes a communication in which the writer dwells on the advantages of union, and calls upon the Muhammadans to be united among themselves.

Another girl goddess at Pesháwar.

18. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 28th April 1898, states that a few days back another goddess, Chanda Devi, paid a visit to Pesháwar, and was accorded a splendid reception by the Hindu population of the city. On this occasion one Surjan Mal, a goldsmith, cut off his tongue in the presence of thousands of persons and was made whole by the Devi on the morning of the following day. The Arya Samájists do not believe in this miracle, but their disbelief is not shared by anybody else.

Mr. Robert Clarke, Commissioner of Delhi.

19. The *Victoria Paper* (Siálkot), of the 25th April 1898, eulogises Mr. Robert Clarke for the marked ability with which he has carried on the administration of his Division, and remarks that the union now prevailing between the Hindús and Muhammadans, and the great industrial progress that Delhi has recently made are due to him.

Lieutenant Elliott, Deputy Commissioner of Siálkot.

20. The *Victoria Paper* (Siálkot), of the 2nd May 1898, remarks that although Lieutenant Elliott was appointed Deputy Commissioner of Siálkot only a short time back, he has already taken in hand several schemes to better the condition of the residents of his *iláka*. He has set apart two days in the week for seeing the people and hearing their grievances, and talks to them in a very polite manner on these occasions. He has, moreover, contrived to inspect every tahsíl in his district, and has acquired a considerable knowledge of the habits of the people committed to his charge. He has been paying special attention to the conservancy requirements of villages, and has issued instructions to Lambardárs and Zaildárs to look after the cleanliness of the villages in their charge. In addition to this, Lieutenant Elliott has improved roads, and given

valuable advice to District Boards for the extension of irrigation works, which will greatly benefit the zamíndárs of the district. He does not, moreover, permit the strong to lord it over the weak, and takes special care to see that his subordinates do not put the people to any unnecessary trouble.

Ghulám Ahmad Khán, Revenue Extra Assistant Commissioner, Siálkot.

21. The *Victoria Paper* (Siálkot), of the 27th April 1898, remarks that no district should be without an officer who has worked in it in the capacity of Settlement Superintendent. In this respect the district of Siálkot is very fortunate, as Khán Bahádur Munshi Ghulám Ahmad Khán, who worked in that district as Officiating Settlement Superintendent for three months and as Assistant Settlement Superintendent for a long time, is still serving in it as Revenue Extra Assistant Commissioner. It may be mentioned here that his transfer to another place will be against the wishes of the zamíndárs and agriculturists of his iláka. The Khán Bahádur is so well acquainted with them that no one feels the least hesitation in laying his grievances before him. Another reason why Munshi Ghulám Ahmad Khán is liked by the residents of the Siálkot District is that he is free from all religious prejudice, and treats everybody in a gentlemanly way. In addition to this, he is averse to leaving any work pending for long, and is not influenced by the opinions of his subordinates. The Editor further remarks that Government should also make over to the Khán Bahádur the work of excavating canals and digging wells, and that it will be to its advantage to make taccávi advances to zamíndárs for digging wells in the báráni parts of the Siálkot District. At any rate, Munshi Ghulám Ahmad Khán should not be removed from Siálkot before the expiry of the term of the current settlement.

NATIVE STATES.

Age of majority for Native Chiefs.

22. The *Victoria Paper* (Siálkot), of the 25th April 1898, remarks that as soon as a minor Chief attains the age of 18 he is invested with ruling powers. As these youths lack experience, they dismiss old officials and replace them by young men, with the result that the treasury becomes empty and the administrative machinery is thrown out of order. The Editor is therefore of opinion that the age of majority in the case of such Chiefs should be fixed at 20, and that they should be required to carry on the administration of the State with the aid of a Council for a period of 10 years. If this suggestion were adopted, the evils now resulting from investing youthful Chiefs with unlimited powers would soon become a thing of the past. The Editor feels certain that the suggestion put forward by him will be conducive to the welfare of the subjects of Native States, and that it will commend itself to all far-seeing raíses and their officials. Government will therefore confer a great favour on Native States by giving effect to the proposal in question.

The Native States and the people of India.

23. The *Akhbár-i-'Am* (Lahore), of the 30th April 1898, publishes some verses in which the poet complains that Native States do not care a brass farthing for the welfare of India. The very existence of the native community is in danger, and yet the Indian raíses seem loth to shake off their lethargy. They are slow of understanding, timid and unable to appreciate worth. Were they, however, to encourage the study of arts and letters, the country would advance by leaps and bounds, and the sufferings of the natives would come to an end in almost no time.

MISCELLANEOUS.

The Guardianship of the Golden Temple at Amritsar.

24. The *Khálsa Bahádur* (Lahore), of the 25th April 1898, publishes a communication in which the writer states that Sardár Arjan Singh, Raís of Cháhal, is again desirous of being appointed Guardian of the Golden Temple at Amritsar. It is true that the Sardár owes his title of Sardár Bahádur and the powers of a Magistrate of the 1st class to the fact of his having held the Guardianship of the Temple, but it seems scarcely likely that he should again care to be appointed to that office. The writer holds this view because in the first place the Sardár, while residing at Cháhal, cannot discharge the duties of the Guardian, and in the next, the Deputy Commissioner is not at all likely to allow Sant Rám to carry on the work. In addition to this, the present Guardian has discharged his duties in a satisfactory manner, and if any defect is to be found in the management it is due to the rules of procedure (Dastúr-ul-aml). Probably the rumour has been started by the Granthís, who are sighing for the old order of things, when they were allowed to do whatever they liked. But even if Sardár Arjan Singh entertains any such idea, he ought to give it up, as times have changed, and the authorities and the public are anxious that the affairs of the Temple should be managed in a satisfactory manner. It will not do for the Sardár to come to Amritsar once a fortnight and sign the papers. The writer concludes by remarking that if there is any foundation for the rumour, Government should act with prudence in the matter, as the office of Guardian is not the monoply of any particular person. The Sikhs are prepared to submit memorials, based on good argument, on this subject.

The same.

25. The *Khálsa Gazette* (Lahore), of the 15th April 1898, also publishes the same communication.

The same.

26. The *Khálsa Gazette* (Lahore), of the 22nd April 1898, says that certain officials of the Golden Temple have given out that the present Manager is about to be replaced, most probably by his predecessor, Sardár Arjan Singh of Cháhal. Colonel Jawála Singh has always displayed great zeal in the performance of his duties, and never spared his subordinates whenever they have been in fault. It is no exaggeration to say that no other Manager has ever worked half so satisfactorily as the Colonel, of which fact the authorities are not ignorant. The Editor feels confident that the rumour in question is absolutely without foundation, and has been set in circulation by some selfish and mischief-making person. He further remarks that Sardár Arjan Singh will be committing a great mistake in undertaking the management of the Golden Temple a second time. It is certain that he will not be able to comply with the conditions under which the post of Manager is held, and much less will he be able to perform its arduous duties with any satisfaction.

The Granthís at the Golden Temple.

27. The *Singh Sahai* (Amritsar), of the 25th April 1898, says that Báwa Sarmukh Singh of the Malvai Bunga, Amritsar, has issued a notice deprecating the conduct of the Granthís in sitting on *gaddís* before the Granth Sáhib is opened, and appropriating to themselves the *Karáh parshád* and the *rúmáls* offered at the Golden Temple. The Báwa adds that the Sikh community is enraged at such conduct on the part of the Granthís, and calls upon the

followers of Guru Nának to take immediate steps to remedy the evil. The Editor is of opinion that the Granthís are endeavouring to usurp the position of the Gurús, which the Khálsa nation should not tolerate for a moment. A committee should be formed at once, and the rules regarding the management of the Golden Temple revised, in consultation with Government.

Electric light at the Golden Temple.

28. The *Khálsa Gazette* (Lahore), of the 22nd April 1898, remarks that, with the exception of a very few persons, whose number can be counted on one's fingers, the entire Khálsa nation is in favour of the introduction of electric light in the Golden Temple at Amritsar. These persons have been representing to Government that the majority of the Sikhs are opposed to the proposed change. To prevent the authorities being imposed upon in this manner, the Sikhs have commenced holding public meetings in favour of lighting the Temple with electricity. The Editor then publishes the proceedings of three meetings held at Amritsar a few days back for this purpose.

Railway complaints.

29 The *Punjab Samachár* (Lahore), of the 23rd April 1898, complains that the authorities of the North-Western Railway seem loth to bestir themselves to make the lot of third class passengers a little less hard. Persons travelling third class experience great difficulty in purchasing their tickets and are not infrequently left behind for want of accommodation. Nor is this all. Those who can manage to get into the train can scarcely find sitting room, every compartment being occupied by about twenty instead of ten passengers. Cannot the authorities arrange to attach a larger number of third class carriages to every train, or run more trains? If the native travelling public behaves with patience under these trying circumstances, that is no reason why the Railway Department should be indifferent to the requirements of its customers. The Agent, East Indian Railway, has issued instructions to his subordinates to pay greater attention to the comfort of native passengers, who contribute the major portion of the Railway revenues. Will not the North-Western Railway do likewise and earn the thanks of the public?

The same.

30. The *Koh-i-Núr* (Lahore), of the 26th April 1898, writing on the same subject remarks that the lot of Intermediate class passengers is still harder, and requests the Railway authorities to increase the accommodation at present available for native gentlemen travelling in this class.

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[Vol. XI.] [No. 20.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 14th May 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	5th, 6th and 10th May 1898.	6th, 6th and 11th May 1898.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	29th, 30th April; 2nd 4th, 5th and 6th May.	4th May; 5th, 5th, 6th and 11th May.	600 "
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	9th May ...	11th May ...	246 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	Weekly—concluded.					
4	Bhirat Sewak ...	Jullundur ...	Gujar Mal ...	2nd and 9th May ...	6th and 11th May ...	550 copies
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	4th May ...	6th May ...	950 „
6	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárájkishen.	7th May ...	10th May ...	500 „
7	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	3rd May ...	5th May ...	200 „
8	Umballa Gazette ...	Umballa ...	Harbans Rái ...	3rd May ...	11th and 12th May ...	1,111 „
9	Wakil ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	25th April and 20th May.	4th and 16th May ...	700 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	7th May ...	10th May ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	Ditto ...	11th May ...	600 „
	Weekly.					
3	Arya Gazette ...	Lahore ...	Atma Rám ...	8th May ...	11th May ...	190 copies.
4	Haftawár ...	Do. ...	K. B. Thápur ...	7th May ...	10th May ...	950 „
5	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
6	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	9th May ...	11th May ...	450 „
7	Sádiq-ul-Akhbár ...	Bahawalpur ...	Maulvi Abdul Quddús	5th May ...	Ditto ...	600 „
8	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	4th May ...	Ditto ...	500 „
	Monthly.					
9	Sarín Sabha Journal ...	Hoshiárpur ...	Mutasaddi Mal ...	30th April ...	11th May ...	250 copies.
	GURMUKHI.					
	Weekly.					
10	Khálsa Parkásh ...	Lahore ...	Díwán Búta Singh...	8th May ...	11th May ...	300 copies.

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[Vol. XI.] [No. 20.]

SELECTIONS

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VERNACULAR NEWSPAPERS

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POLITICAL.

Muscovite invasion of India.

1. The *Paisa Akhbár* (Lahore), of the 4th May 1898, says that Major-General Hanna has published several pamphlets, in which he endeavours to prove that Russian Generals will never countenance the policy of invading India. A Major in the Bombay Command has joined issues with him, and is of opinion that a Muscovite invasion of this country is to be apprehended every moment, and that the Government of India should advance beyond the frontier in order to frustrate the designs of Russia. The Editor then gives a summary of the views held by the supporters of the "Forward" and the "Steadfast" policies respectively, as also the substance of Sir Richard Temple's recent interview with a representative of the *Morning Post* on the question of the retention of Chitrál and Russia's attitude towards India, and remarks that a Muscovite invasion of this country is out of the question, so long as the Czar does not construct a double railway line to the frontier and make friends with the Ruler of Afghánistán. Scores of years must elapse before the former project can be carried out, while it will be almost impossible for Russia to win over the Amír to her side. The Czar must, moreover, strengthen his position on the European seas and collect supplies for lakhs of soldiers and pack animals before thinking of invading India.

England and Russia in the Far East.

2. The *Paisa Akhbár* (Lahore), of the 6th May 1898, quotes extracts from an article published in the *Times of London* of the 12th April last, under the heading of "Indian Affairs," in which the writer remarks that previous to the Muscovite occupation of Port Arthur it was believed that the collision of England and Russia would take place in the Amír's dominions, but that Russia's movements in the Far East have shifted the scene of action from Afghánistán to Chinese waters, though it is not improbable that the Czar may still adhere to his former plan of campaign. The writer further remarks that

the situation in the Far East has clearly proved that the rivalry existing between England and Russia in Asia concerns questions of Imperial interest; and that the expenditure which it may necessitate must be borne, not by India, but by the British Exchequer.

Commenting on the above, the Editor observes that it is unlikely that the struggle between the Russian bear and the British lion for the mastery of India will take place in Chinese waters, seeing that the Czar does not possess a strong navy.

An Anglo-Indian official on the Government of India.

3. The *Paisa Akhbár* (Lahore), of the 2nd May 1898, states that "a Government official" has contributed an article to the current number of the *Imperial and Asiatic Quarterly Review* in which he remarks that he is very much distressed at the wrong doings of the Government of India, not only in the matter of the law of sedition, but also in connection with various administrative matters. The privileges, continues the writer, which were generously conferred on the natives are being taken away one after the other. They are being deprived of the high posts hitherto held by them in the Education Department. In the Municipal administration, in which they have done good work, their powers are being curtailed, and in all Departments, Government is becoming more exacting and less sympathetic. The writer has made some further remarks which, if published in a native paper, would be sure to involve it in serious trouble; but the question is whether the allegations quoted above are true.

GENERAL ADMINISTRATION.

The currency question.

4. The *Paisa Akhbár* (Lahore), of the 30th April and 2nd May 1898, gives an account of the circumstances under which the Indian mints were closed to the free coinage of silver, and endeavours to show that, although the exchange value of the rupee has risen, the trade of the country has suffered through want of money. The Editor quotes Mr. Grenfell's letter, published in the *Daily Mail*, and tries to prove that the price of silver in the possession of the people has been reduced by one-half.

The same.

5. The *Paisa Akhbár* (Lahore), of the 29th April 1898, remarks that the advantages which the authorities expected to derive from the closing of the mints in this country are as far from realization as ever, whilst the disadvantages, which it was feared the closure would bring about, are being actually experienced. It is an open secret now, that the step has proved injurious to every section of the native community, especially the poorer classes. The closing of the mints has, moreover, created a money famine in India, which has resulted in the failure of several firms and has crippled the trade of the country. The Editor then quotes an extract from the *Bombay Gazette* in support of his contention, and observes that the only way to remedy this state of things is to reopen the mints.

6. The *Akhbár-i-'Am* (Lahore), of the 5th May 1898, after referring to the outbreak of the bubonic plague in Calcutta, says that European as well as Native firms in that city have employed large numbers of coolís to clean their godowns and kill rats. The Municipality is also doing its best to check the spread of the disease, and has formed a number of Vigilance Committees to look after the cleanliness of Calcutta and report all suspicious cases to the proper authorities. In Karáchi the plague is increasing in virulence, and orders have been issued prohibiting the importation of second-hand clothes, rags, &c., from that city to all parts of British India. After referring to the progress of the epidemic in the Punjab and giving an account of the recent riots at Bhangal and Garhshankar, the Editor says that it is rumoured that in the latter town the Police opened fire on the rioters without orders.

The plague in India

7. The same paper of the 6th May 1898, remarks that the appearance of the plague has created a panic in Calcutta, and that the people are leaving the city in large numbers every day. The Editor then refers to the plague regulations issued in Calcutta, and quotes extracts from the speeches made by Sir John Woodburn and Mr. Risley on the subject in the Bengal Legislative Council.

The same.

8. The *Bhárat Sewak* (Jullundur), of the 2nd May 1898, says that on the 29th April last an Aráín of the Ali Mohalla in Jullundur, who was suffering from fever, went to the Civil Hospital for medicine. Unfortunately he was also in pain from some glandular swellings, the result of some injuries received. This led to his being sent to the quarantine camp without delay, while the furniture, &c., in his house was taken outside the city. It is rumoured that the members of his family were also placed under quarantine. The Civil Surgeon on duty telegraphed to Dr. James, who sent Dr. Davidson from Phagwára to examine the patient. The last-named gentleman pronounced the case to be one of plague. This created a panic in the city, and the people began to think of fleeing from it. But the next day the fever left the patient, while the abatement in the pain caused the glandular swellings to vanish almost simultaneously. The incident has led the people to say that perhaps the plague is created in other places in some such manner.

The so-called case of plague at Jullundur.

9. The *Akhbár-i-'Am* (Lahore), of the 10th May 1898, after giving the substance of a petition submitted by Pandit Sheo Chandar Jaini regarding the employment of Béds for the treatment of plague and the purport of the Punjab Government's reply, remarks that if Government had agreed to employ Béds and Hakíms for the treatment of those who have faith in such practitioners, the concession would have been duly appreciated. Now, according to the rules, all persons suffering from plague are to be segregated, but since Hakíms and Béds are not to be employed by Government, it is idle to expect that a Hakím will visit every patient who requires his services in a segregation camp without any remuneration. Government has agreed to afford facilities in this connection, but what is the meaning of these facilities? Do they include the payment of the Hakím's carriage hire to the segregation camp and back, or do they simply

Treatment of plague by Béds and Hakíms.

mean that the native practitioners will be allowed to visit these camps, or that they will be supplied with a chair? Government has on the whole done well in declaring its policy in regard to the employment of native medical practitioners, and has placed the Hakims and Béds under an obligation by refusing to accept their offer.

Plague and the Native Ráises.

10. The *Ghamkhwár-i-Hind* (Lahore), of the 7th May 1898, remarks that it is only natural that the plague regulations and the exaggerated stories circulated in connection therewith should create a panic among the people. The rules authorise the Police and Medical underlings to enter private houses and to segregate the sick from their relations. But neither the Government nor the Legislature are in any way to blame for this, as the measures that have been adopted have for their object the saving of human life. It is a pity that respectable people no longer enjoy any influence. Now-a-days none but wealthy people, legal practitioners, Municipal Commissioners, or Honorary Magistrates are held to be the leaders of the people. The old Ráises, who enjoy considerable influence among the general public, are entirely ignored by the authorities, especially in large towns. The place of these gentry has been taken by men of the classes named above, with the result that the aims and objects of Government are not explained to the people, and a panic is created owing to the circulation of unfounded rumours. Many persons who utterly lack the qualities that a Ráies ought to possess become leading men through being elected members of Municipal Committees. Government should not rely solely on such men, but should, on such occasions, invoke the aid of old Ráieses, so that the latter may explain the objects aimed at by the authorities to their neighbours, &c., and prevent the spread of discontent through a misapprehension of the motives of Government.

Commendation of plague officials.

11. A correspondent, writing to the *Bhárat Sewak* (Jullundur), of the 9th May 1898, remarks that great credit is due to the European officers for the arrangements they have made for the suppression of the plague at Nawashahr and Garhshankar, but that the work of the Native Doctors is deserving of still greater praise. A great outcry has been raised that the Police and the Doctors are plundering the people, and that the latter poison patients suspected of being ill with the plague. Whether these rumours are well founded or otherwise, it is highly undesirable that they should gain currency among the people.

The plague rules.

12. The *Aftáb-i-Punjab* (Lahore), of the 9th May 1898, observes that, although Government was actuated by the purest of motives in issuing the plague regulations, the unfounded suspicions entertained by the people in regard to its intentions are not easy to eradicate. It is true that the rules first issued in Bombay and other places were unduly severe, but Government has relaxed their rigour and made several concessions to the people. It cannot, however, prevent the credulous and the ignorant from believing in *canards*. As an instance in point, the Editor remarks that, although the plague rules proclaimed in Calcutta are very considerate in their character, they have failed to prevent the people from believing in the most absurd rumours, *e. g.*, that inoculation is followed by instantaneous death. When this is the case in an enlightened city like Calcutta,

the state of things in other places can better be imagined than described. In conclusion, the Editor remarks that the only way for the authorities to regain the confidence of the people is to protect them from the oppression of the Police, Doctors, Hospital Chaprásís, ward coolís, &c.

The same.

13. The *Umballa Gazette* (Umballa), of the 3rd May 1898, after referring to the resolutions adopted at a meeting of the Unáni Hakíms of Lahore held in the house of Munshi Muharram Ali, Chishti, in April last, observes that the plague regulations issued by Government are calculated to give great offence to the general public, and that all classes of people are openly complaining that the *purdah* of their females is not respected by Doctors, &c. Rumours are also afloat that not infrequently the plague rules are set at naught from motives of avarice. Healthy persons are, moreover, sent to hospitals as plague patients, and given to understand that, if they wish to escape with their lives, they should grease the palms of certain officials on plague duty. Nor is this all. It is also rumoured that poison is administered to the patients removed to hospitals. The authorities should look into the matter and take immediate steps to re-assure the people. Segregation of the sick in the compounds or specified rooms of their own houses will be of great help in the attainment of this end.

The Garhshankar riots.

14. The *Paisa Akhbár* (Lahore), of the 2nd May 1898, writing on the Garhshankar riot, remarks that the Police are said to have fired without waiting for orders. The *Civil and Military Gazette* is of opinion that this step must have been rendered necessary by the Police being exposed to imminent danger, but it is impossible to express any opinion on the subject until full details of the deplorable affair are received. The Officer Commanding the Police Guard—whether European or Native—should be called upon to explain, and if he fails to prove that it was essentially necessary to fire on the mob, he should be punished so as to act as a warning to others. The firing of a single round and the taking of human life is the work of a few seconds, but the mischief thus done cannot be undone during a lifetime. The question as to whether the taking of human life was necessary should be carefully considered. It is a pity that in the first place, the people are troubled by a fell disease like the plague and that in the next, the regulations framed for suppressing it are such as to provoke ignorant persons to resist them and thus create disturbances. To add to all this, the failure of the European system to cure the plague has roused the suspicions of the people. May the Almighty take pity on the people of India!

The same.

15. The *Paisa Akhbár* (Lahore), of the 6th May 1898, writing regarding the Garhshankar riots, states that it has received a communication from that town containing facts of which no mention whatever has been made in the Anglo-Indian Press. It is but proper that Government should order judicial inquiries in connection with the riots, and afford the residents of Garhshankar an opportunity of obtaining justice. It is, however, very important that during the course of these inquiries the Police should have no means of exerting their influence

on the residents, as the whole blame rests with those who opened fire on the rioters, according to the *Civil and Military Gazette*, "without orders," and according to the correspondent of the *Paisa Akhbár*, "without any cause." It is, moreover, said that the people had not collected to oppose or intimidate the plague officials, but to see a fakír and offer up prayers to God. The drum was beaten merely to inform the townspeople of the fact.

The same.

16. The *Bhárat Sewak* (Jullundur), of the 2nd May 1898, remarks that it is difficult to say when the misfortunes of the Punjábís will end. God alone knows what evil days are in store for the Punjab, as the oppression practised by several Police and Medical officials on plague duty, coupled with the ignorance of the common people, bode no good to the Province. The people, who were already frightened at the outbreak of the plague, are being upset by the news of riots from all sides. The Editor then gives a brief account of the Bhangal and Garhshankar riots. He further remarks that a few days back a Pathán plague patient at Karáchi refused to go to the segregation camp and was in consequence segregated in a house inside the city. No sensible man will deny that the authorities did well in complying with the wishes of the patient. This is not the time for Government to show its strength to the people, who, moreover, are aware of its vast resources. Besides, it is hardly wise to punish a patient for his unwillingness to swallow a bitter medicine. It is no exaggeration to say that such newspapers as are counselling the authorities to enforce plague rules without paying any regard to the feelings of the people are the enemies of both Government and Her Majesty's Indian subjects. It is, however, a matter for congratulation that Government seems inclined to work the rules in a lenient and sympathetic manner. The Editor concludes by observing that segregation having proved ineffectual in suppressing the plague, the authorities should make the necessary changes in the segregation rules.

The Hindús and Muhammadans of Ludhiána.

17. The *Paisa Akhbár* (Lahore), of the 30th April 1898, states that strained relations had existed between the Muhammadans and Hindús of Ludhiána since 1896, but that on the 24th April last a joint meeting attended by ten to fifteen thousand Hindús and Muhammadans was held, when Hakim Sayad Murtza Hosain made a speech on the advantages of union. This speech produced a great effect on all present, and after several speeches had been delivered in a similar strain, food, pán, &c., were distributed in honor of the reconciliation. The Editor commends the holding of such meetings for bringing about a better state of feeling between the two parties, and remarks that Ludhiána has been the first to follow the good example set by Delhi.

The same.

18. The *Civil and Military News* (Ludhiána), of the 4th May 1898, states that the Id-ul-zuha was celebrated at Ludhiána in a manner that left nothing to be desired. The Hindús held *sabils*, where sherbet, &c., was supplied, while the Muhammadan Rájses succeeded in preventing the slaughter of kine. In short, the Hindús and the Muhammadans celebrated the 'Id as if it were a common festival. It is a matter for congratulation that the members of the two communities have begun to realise that it is better to live in peace and concord than to be at constant enmity with each other.

19. The *Akhbár-i-'Am* (Lahore), of the 6th May 1898, says that the union of the Hindús and Muhammadans of Delhi has been so real that for several days previous to the 'Id-ul-zuha the latter made strenuous efforts to impress upon the minds of their co-religionists that the sacrifice of cows was not incumbent upon them; that the cow was a very useful animal; and that they should abstain from killing it, as the act was displeasing to their Hindu fellow-countrymen. A certain Maulvi prepared a notice deprecating such efforts, but he was prevailed upon not to publish it. The Editor concludes by thanking the Muhammadan gentlemen of Delhi who have tried to put a stop to kine slaughter in their city.

The 'Id at Delhi.

20. The Glasgow correspondent of the *Wakil* (Amritsar), of the 25th April 1898, praises the action of the North-Western Provinces Government in releasing Mr. Abdulmajid, and urges that it should likewise release Mr. Amba Pershád and Maulvi Hidáyat Rasúl. The authorities should bear in mind that if Maulvi Hidáyat Rasúl had well-to-do friends like Pandit Tilak, he would not have been sent to jail at all. It is therefore to be hoped that Government will release the Maulvi and act on the teachings of Christ. The Missionaries ought to take part in this matter in the interests of humanity. The Editor of the *Núr Afshán* should also apologise to the Maulvi for the heartless attack which he made on him while he was in trouble. The Missionaries have no right to meddle with the private, national and political affairs of the people. They are not paid out of the charity of the people of Europe in order that they may disgust the people of India by inflicting on them their absurd views and by indulging in useless, nay mischievous, flattery of the Government.

Mau'vi Hidáyat Rasúl and the North-Western Provinces Government.

21. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 10th May 1898, remarks that there was a time when Muhammadan and Hindu Generals used to conquer countries, but that through the vicissitudes of fortune there is at the present moment not a single Indian holding the office of Lieutenant in Her Majesty's Army, although the Indian subjects of Her Majesty number no less than 250 millions.

Natives and the Commissioned ranks of the Army.

22. The *Akhbár-i-'Am* (Lahore), of the 10th May 1898, publishes a communication in which the writer (Harcharn Singh, Deputy Inspector of Police, Karnál) states that when natives are appointed members of the Legislative Council they assume grand airs and bring pressure to bear on Native States with a view to extort money from them. The inexperienced officials of Native States are ignorant of the fact that the States are under the Foreign Office, with which the members of the Legislative Councils have nothing to do. As an instance of such ignorance, the writer states that when Khalífa Syad Muhammad Hosein was nominated to the Punjab Legislative Council, an outcry was raised to the effect that the Syad, who was then under suspension, had been appointed to a post carrying a salary of Rs. 3,000 a month. It was for this reason that the Patiála State appointed him a member of the State Council, and the intrigues hatched against him by certain favourites of the Mahárája proved abortive. The writer remarks that no salary is paid to any

Native members of Legislative Councils.

native member of the Legislative Council. They, however, get a travelling allowance of Rs. 1,000 a month when they attend the Council. The members of the Provincial Legislative Council get only 1st class travelling allowances, which is quite inadequate.

'Heavy sentence for assault on a Missionary lady at Umballa.'

23. The *Akhbár-i'Am* (Lahore), of the 10th May 1898, remarks that a Syad has been sentenced to transportation for 20 years for assaulting a Missionary lady. Is not this an act of partiality towards the Missionaries? Those who hold such a view ought to read the remarks of the *Civil and Military Gazette*, which regards such a sentence as just and politic. If assaults made by Europeans on native ladies were similarly dealt with, the Editor would be the last man to protest against the sentence passed by the Sessions Judge of Umballa. The question now is whether a sentence of five years' imprisonment would not have been sufficiently deterrent? The fact, however, is that those who arrested and gave evidence against the Syad were his own countrymen and caste-fellows, and if a European were placed in similar circumstances he would also be adequately punished.

Ill-treatment of prisoners in the Umballa Jail.

24. The *Umballa Gazette* (Umballa), of the 3rd May 1898, says that the oppression practised on the inmates of the Umballa Jail in these days is the result of the indifference or inexperience of the Jail authorities. Dr. Kishan Chand has made the lives of the prisoners unbearable. He visits the Jail at 11 A. M., and no prisoner can so much as make water before that hour. Again, the Police constables attached to the Jail subject its inmates to unnecessary hardships for the sake of money. Dr. Kishan Chand should take pity on the poor prisoners. Although the month of May has commenced, they are still given *makki* bread to eat. The Doctor should do to others as he would be done by. The Editor concludes by promising to pay handsome remuneration to any one giving him information about the doings in the Umballa Jail.

The Sagar Missionaries and the orphans at the Allahabad Orphanage.

25. The *Paisa Akhbár* (Lahore), of the 29th April 1898, says that a Bareilly contemporary deprecates the action of the Government of the North-Western Provinces in handing over the children in the Allahabad Government Orphanage to the Sagar Mission. The Bareilly paper adds that "several boys objected to the transfer, but that they (the authorities of the Orphanage or the boys?) could not help it." It is to be regretted that the North-Western Provinces Government should have adopted such an objectionable course. It is, however, possible that, owing to relief works having been stopped, Government may have been anxious to get rid of the orphans, and that no one except the Sagar Missionaries may have come forward to take charge of them. If this is the case, the blame rests, not with the authorities, but with the people themselves, who declined to support the orphans. But if, on the other hand, the inmates of the Allahabad Orphanage have been made over to the Sagar Mission without the knowledge or consent of native Anjumans, the action of the North-Western Provinces Government is regrettable in the extreme and should be strongly protested against. If the

authorities had become tired of the orphans, they should have set them free instead of giving them in charge of Christian Missionaries and making them abjure the religion of their forefathers. At any rate, those boys who objected to the transfer should not have been sent to Sagar, as presumably they were able to earn their bread by labour.

The *Ummahat-i-Mominin*.

26. The *Paisa Akhbár* (Lahore), of the 5th May 1898, remarks that the people of India are enjoying perfect religious freedom under the present regimé, and that the authorities accord the same treatment to the followers of all religions. Indeed, the chief cause of the stability and prosperity of British rule in India is Government's strict neutrality in matters of religion. After observing that man loves religion more than anything else in this world and even holds life worthless in comparison with it, the Editor says that in common with their other fellow subjects the Indian Muhammadans enjoy perfect religious liberty under the present Government. This liberty should not, however, be utilized in wounding the feelings of others; and the followers of one religion should not, in their zeal to prove the superiority of their faith, make mean and shameful attacks on other religions, or give offence to their followers by using obscene language towards their founders, &c. Those who abuse Government's boon in this way create discontent in the country, which is tantamount to showing enmity towards the British Government. The author of the *Ummahat-i-Mominin* has committed this offence, as he has, by speaking in abusive language of everything which the Muhammadans consider sacred, given such deep offence to them as they have not the patience to put up with. The Editor then quotes the following extract from a religious journal (of which the name is not given in the article) regarding this pamphlet :—

> "There is no doubt that the Muhammadans possess religious enthusiasm. Their eyes become blood-shot at the sight of such unholy books, and they prefer death to a disgraceful life which obliges them to put up with insult and indignity of this nature. . . . . They do not, however, wish to snap asunder, even under religious provocation, the bond of obedience with which their holy faith has bound them as subjects to kings. . . . . It is mean in the extreme to resort to such unhallowed methods to inflame the ignorant and the common people. . . . . If Government does not bring into requisition the law of sedition in the present case, writers like Doctor Ahmad Shah will be encouraged to indulge in still more unbecoming language, which may possibly create a kind of excitement among the ignorant. . . . . The apprehension that offending works of this nature may lead uneducated Muhammadans, who are utterly ignorant of the ordinances of their faith, to sacrifice their lives, is not an imaginary one."

Commenting on the above, the Editor remarks that the Muhammadans have not given vent to their indignation, and are silently waiting for a reply to the memorial submitted to the Lieutenant-Governor by the Anjuman-i-Himayat-i-Islám, Lahore, praying His Honor to order the suppression of the

Ummahat-i-Mominin. He then gives an account of how Sir Dennis Fitzpatrick was moved to prohibit the circulation of the "Tárikh-i-Muhamadká-ijmál" published by Reverend T. Williams of Rewári, and expresses a hope that Sir Mackworth Young will not only order the suppression of Doctor Ahmad Shah's pamphlet, but will resort to law in order to make it impossible for imprudent writers like the Doctor to wound the feelings of any section of Her Majesty's subjects in future.

The inefficiency of the Police.

27. The *Koh-i-Núr* (Lahore), of the 3rd May 1898, praises the action of Harcharn Singh, Deputy Inspector of Police in exposing the misdeeds of the Police and urges that the Punjab Government should comply with the request of Harcharn Singh and appoint a commission under the presidency of Mr. Clarke to inquire into the doings of the police.

Candidates for Deputy Inspectorships of Police.

28. The *Gham Khwár-i-Hind* (Lahore), of the 7th May 1898, urges that mere youths should not be appointed to the post of Deputy Inspector of Police. The Editor has received several complaints to the effect that youthful Deputy Inspectors sometimes give a great deal of trouble and annoyance to the people owing to their want of experience. Honest men of good character should be selected for these posts in preference to smart young men who can drill well and carry a rifle, but possess no other qualification.

Sir Charles Roe.

29. The *Umballa Gazette* (Umballa), of the 3rd May 1898, publishes a lengthy article on the retirement of Sir Charles Roe from the Chief Court of the Punjab, in the course of which the Editor remarks that Sir Charles was respected throughout the province, and that the people believed him to be an able, impartial and industrious Judge. Every case coming before him was decided after thorough consideration, while the victims of the Police were certain to get justice at his hands. It will be long before the Chief Court gets another Chief Judge of the calibre of Sir Charles Roe,

NATIVE STATES.

Hyderabad affairs.

30. The *Wakil* (Amritsar), of the 25th April 1898, publishes a communication in which the writer complains that the Native Chiefs generally take no interest in the welfare of their subjects. The Government of India have abandoned the policy of annexation; but some time ago the *Pioneer* made some remarks from which it appeared that Government contemplated reconsidering this policy. It appears, however, that in consequence of the frontier difficulties and the plague and famine, the question has not been considered by the authorities. In these circumstances it behoves the Native Chiefs to attend to the administration of their respective States, to put a stop to their personal extravagances, to promote arts and industries, and to look to the Executive and Judicial administration of their States, as otherwise, Government will be compelled to interfere with their affairs, and, perhaps, to revive the policy of annexation. The writer then goes on to say that the Hyderabad State has been steadily going from bad to worse ever since the death of the first

Sir Salar Jang. The expenditure exceeds the revenue, and unless the Nizám and his Prime Minister pay particular attention to the matter, there can be no hope of the State finances being placed on a satisfactory footing. After briefly alluding to the causes which have brought about the existing state of things, the writer remarks that a certain newspaper suggests that the State should open a bank for the benefit of the nobles and the jágírdárs. This paper is held in great esteem in official circles, seeing that it is subsidized by the State with a sum of Rs. 300 a month. It opened a subscription list for improving the financial condition of the State and raised some Rs. 500. No wonder that a State, which has such advisers, fails to prosper. The writer promises to deal with the question of reduction of expenditure in a future communication.

MISCELLANEOUS.

Destruction of old bedding, &c., at Lahore.

31. The *Koh-i-Núr* (Lahore), of the 3rd May 1898, complains that old bedding, clothes, &c., belonging to poor people are destroyed by the Municipal employés entrusted with the cleaning of the city and no remuneration is paid as directed by Government. The authorities concerned should take pity on the poor, who manage to pass the winter with these very clothes and who can scarcely earn enough to keep body and soul together. These people should be required to wash their bedding, and if it is to be destroyed at all, it should be paid for, because the loss of his bedding is as much felt by a poor man as the loss of Rs. 10,000 or Rs. 20,000 by a wealthy person.

Punjab Government Press, Lahore—25-5-98—70.

[Confidential.]

[Vol. XI.] [No. 21.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 21st May 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	9th and 11th May ...	11th and 18th May...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	6th and 9th May ...	11th and 10th May	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	6th, 8th and 9th May	18th May ...	900 "
	Weekly.					
4	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	30th April ...	18th May ...	100 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded. *Weekly—concluded.*			1898.	1898.	
5	Nár Afshán ...	Ludhiána ...	M. Wylie ...	6th May ...	11th May ...	496 copies.
6	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	7th May ...	Ditto ...	2,500 ,,
7	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	9th May ...	18th May ..	700 ,,
8	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th May ...	Ditto ...	547 ,,
	Monthly.					
9	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For April 1898 ...	18th May ...	500 copies.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	12th May ...	18th May ...	2,600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 4th and 5th May	Ditto ...	900 „
	Weekly.					
3	Arya Gazette ...	Lahore ...	Atma Rám ...	12th May ...	18th May ...	190 copies.
4	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th May ...	Ditto ...	700 „
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	6th May ...	Ditto ...	500 „
6	Hamdard-i-Hind ...	Lahore ...	Kishen Chand & Co.	23rd April ...	Ditto ...	1,875 „
7	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	7th May ...	Ditto ...	100 „
8	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th May ...	Ditto ...	200 „
9	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	10th May ...	Ditto ...	200 „
10	Lahore Punch ...	Do. ...	Abdul Rahmán ...	11th May ...	Ditto ...	200 „
11	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	7th May ...	Ditto ...	11,000 „
12	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	6th May ...	Ditto ...	304 „
13	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	9th May ...	Ditto ...	300 „
14	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	12th May ...	Ditto ...	600 „
15	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	9th May ...	Ditto ...	475 „
16	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	7th May ...	Ditto ...	300 „
17	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th May ...	Ditto ...	547 „
	Tri-monthly.					
18	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th May ...	18th May ...	180 copies.

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[Vol. XI.] [No. 21.]

SELECTIONS

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POLITICAL.

The Welby Commission.

1. The *Paisa Akhbár* (Lahore), of the 9th May 1898, remarks that the appointment of the Commission on Indian expenditure would have proved beneficial to this country if the number of Commissioners favourably disposed towards India had been larger and the Commission had worked with the same sympathy and honesty of purpose which prompted Mr. Dádabhoy Noaroji to move for its appointment. It is to be regretted that the expectations of the well-wishers of India have not been realized. Indeed, the very constitution of the Commission was a death-blow to these expectations. It is therefore no matter for surprise that, in spite of the fact that the case for India was so ably and forcibly put forward by Native witnesses, the report submitted by Lord Welby and his colleagues should be unfavourable. The labours of the Commission have, however, made it clear to such Englishmen as love justice and take any interest in the affairs of India, that this poverty-stricken country has to pay several items of expenditure which cannot be justified in any way. It is no small thing that the people of Great Britain have come to realize this fact, for they claim to be the most philanthropic and just nation on the face of the earth. The Editor then goes on to say that it is a pity that Englishmen at Home know nothing about India, otherwise they would be sure to sympathise with the Natives, whose lot is hard enough to melt the stoniest heart. Unfortunately, however, the European officials, who hold posts of trust and responsibility in India and work the administrative machinery, entertain feelings of contempt for the Natives and do not mix with them, with the result that they have no chance of gaining any accurate information about this country. The Editor then refers to the speeches delivered in England by Messrs. Gokhale and Iyer during their sojourn in that country, as also to the good work which the Hon'ble Mr. A. M. Bose is doing there, and remarks that these gentlemen have succeeded in enlisting the sympathies of thousands of Englishmen on

behalf of India. The success, if followed up, is certain to prove beneficial to the people of this country. He then quotes extracts from an article published in a recent issue of *India* under the heading of "England and India: A Leonina Societas," in which the writer endeavours to prove that the contributions exacted from the Indian treasury towards the cost of maintaining an Embassy in Persia, &c., are utterly unjustifiable.

Egyptian invasion of the Soudan.

2. The Glasgow correspondent of the *Wakil* (Amritsar), of the 9th May 1898, writes:—

"The Egyptians are a strange people. They do not possess the necessary ability to manage the affairs of their own country. They had certain war ships built in Glasgow and have now resold them to the builders. An idea of the utter incompetency of the Egyptians may be formed from the fact that although they cannot efficiently manage their own country without the aid of English officers and soldiers, they have the impudence to attack a brave and independent Muhammadan Nation. Egypt contains public houses and black and white harlots who blacken their faces with men of all nations. The Khedive Abbas wishes to extend his authority over a country which did not acknowledge the sway of the Pharoahs themselves. The invading of a Muhammadan country by a Muhammadan ruler cannot be regarded as a jehád, and is therefore in no way justifiable. Egypt produces corn, fruit and everything else, while the Soudan yields nothing beyond dry bread. The English are an independent and powerful nation, whereas Egypt is not only a dependency of the Sultán of Turkey, but is also under British occupation. If the invading of the Soudan under these circumstances is not an act of stupidity, what else is it? Nay, it is a great sin, seeing that it leads to unnecessary bloodshed.

GENERAL ADMINISTRATION.

The case of Sardár Gurdiál Singh.

3. The *Akhbár-i-'Am* (Lahore), of the 11th May 1898, writing regarding Sardár Gurdiál Singh's case, remarks that the idea that the Commission appointed to enquire into the charges preferred against the Sardár is not likely to do impartial justice deserves to be treated with contempt. Those who entertain this idea may be said to admit that the case for the prosecution is very strong indeed. The Editor feels confident that the Commission will do its work in an impartial spirit, as Sardár Gurdiál Singh's case is being watched by lacs of persons, and involves very important issues.

The plague policy of the Government.

4. The *Punjab Samachár* (Lahore), of the 7th May 1898, takes the Anglo-Indian papers to task for advising Government to give effect to the plague regulations regardless of the opposition of the people, and reproduces an article from the *London Spectator*, which makes a number of alternative suggestions for the suppression of the plague. The Editor approves of the last suggestion of the *Spectator*, which is to the effect that the sanitation of Indian cities should be improved; that drains should be reconstructed; that steps should be taken for the proper ventilation of streets which should be paved; that rats should be killed; that houses situated in dark and narrow allys should be closed,

and that all houses where a case of plague has occurred should be burnt down. The *Spectator* states that these measures have been tried in Europe without resorting to segregation and have proved successful. The people of India admit that Government has a right to take such measures for the suppression of the plague as they may deem proper.

If they have in some instances asked the authorities to leave them alone, it was because the manner in which the plague regulations were enforced had driven them to desperation (*lit.* completely disappointed them). Their objections are directed against the segregation of patients from those near and dear to them. They consider this practice to be inhumane, but they have never objected to the principle underlying segregation, and have expressed their willingness to segregation in a portion of their own houses instead of being removed to hospitals erected for the purpose. In short, the people are not opposed to segregation as such, but to the manner in which it is carried out. Would any European allow his wife and children to be forcibly separated from him merely because a Doctor suspects one of them to be ill with the plague? The Editor concludes by asking the Government to content itself with adopting the above-mentioned recommendation of the *Spectator* and to allow plague patients to be segregated in portions of their own houses set apart for the purpose.

The same.

5. The *Victoria Paper* (Siálkot), of the 6th May 1898, remarks that the object of Government in issuing the plague rules and taking other measures for the suppression of the epidemic is to save the lives of the people. It is a pity that its motives are misunderstood by ignorant people, with the result that riots, attended with bloodshed, sometimes take place. As an instance in point the writer cites the case of Garhshankar, where the authorities made every effort to induce the people to allow the sick to be removed to segregation camps for treatment, but the people refused to comply, and had to pay dearly for their folly. But in spite of such conduct on the part of the inhabitants of Garhshankar the Government have ordered the District Magistrate of Hoshiárpur to hold an inquest under Section 174 of the Criminal Procedure Code regarding the cause of death of the eight persons killed during the riot. The Editor advises the people to feel grateful to the Government, to obey its orders, and to seek a redress of their grievances in a respectful manner.

Deputy-Inspector Hercharn Singh on the new Criminal Procedure Code.

6. The *Akhbár-i-'Am* (Lahore) of the 9th May 1898 publishes a communication from Harcharn Singh, Deputy Inspector of Police, Karnál, in which the writer remarks that the new Criminal Procedure Code, which has been passed after careful consideration by the Legislative Council and which comes into force on the 1st of July 1898, contains many provisions which ought to have been expunged as being unsuited to the requirements and circumstances of the country. The Legislative Council is, however, in no way to blame for these defects. As a matter of fact, the native members of the Council, who belong to the upper classes, are ignorant of the condition of the people and owe their nomination to flattery. On the other hand, the European members, when framing laws for this country, are unconsciously guided by their knowledge of English customs and manners and forget that there is a vast difference between

English and Indian customs, &c. For instance, whipping is considered a most objectionable form of punishment, but the criminal classes in India think no more of it than a school-boy does of his Master's stick. The writer then states that there are some Magistrates who extort bribes of as much as Rs. 200 from each accused person charged with theft by pomising to let them off with a sentence of whipping only. The Court Inspector who takes a share of these bribes praises such Magistrates for convicting in all cases, and the District Superintendent of Police, relying on his Court Inspector, exhausts all the adjectives in the dictionary in commending the Magistrate in his annual report. Nor is this all. The Magistrate's relations who happen to be employed in the Police are treated with undue partiality and are promoted over the heads of deserving men. The writer is prepared to swear to the truth of these assertions and to produce proof in support thereof. The object of Harcharn Singh in writing the present article is to show that Section 562 of the Code will afford corrupt Magistrates one more pretext for taking bribes, and that it should accordingly be expunged. He will write more on the subject as soon as he is convinced that he is not crying in the wilderness.

Harcharn Singh, Deputy Inspector of Police, and the Magistrates of Karnál.

7. The *Akhbár-i-'Am* (Lahore), of the 11th May 1898 publishes a communication from Harcharn Singh, Deputy Inspector of Police, Karnál, who remarks that his letters to the *Akhbár-i-'Am* have given offence to certain Magistrates of Rohtak and Delhi. He understands that a certain Magistrate of the latter place, whose name need not be mentioned in this letter, has expressed surprise that Harcharn Singh has not been sent to jail as yet. The Magistrate is also reported to have declared that if any Police official is imprisoned in connection with the cases instituted by the writer he would willingly resign his appointment, meaning therely that the writer lacks sense and that consequently the cases instituted by him are also anything but strong. Harcharn Singh observes that it is true that he has exposed Magistrates and Gazetted Police Officers in their true colours, but that he cannot bear that they should defame him. If they feel offended against him they can go to law, but they have no right to defame him. He has been serving in the Police Department for the last fifteen years, has discharged his duties to the entire satisfaction of his superiors, and has taken up his pen against Magistrates and Gazetted Police Officers merely in self-defence and to expose the conspiracy hatched against him under the leadership of Mr. Kennedy, Assistant Superintendent of Police.

The Native Chiefs and the British public.

8. The *Glasgow* Correspondent of the *Wakíl* (Amritsar), of the 9th May 1891, remarks that the Native Chiefs are held in great contempt, seeing that the meanest whiteman considers himself to be more respectable than the rulers of Native States. Indeed things have come to such a pass that even the readers of Indian newspapers are ignorant of the names of their natural leaders. To remedy this the writer suggests that native newspapers should set apart a column in each issue containing news about the Native Chiefs. Whenever a famine occurs, and the subjects of Native States die of starvation, their rulers are blamed for being indifferent to the welfare of their subjects. Several Englishmen asked the writer as to why these Chiefs, who are wealthy and wear

costly jewels did not help their subjects during the famine. Indeed the Europeans have brought the Chiefs into such disrepute in connection with the recent famine that the British public would rejoice at the annexation of their States. The writer therefore advises the Native Chiefs to found new colonies in Africa and Burma, so that the extent of their territory and the number of their subjects may increase. They would profit much by adopting the suggestion and run no risks. In addition to this the Chiefs should also follow the example of the Amír of Kábul, the Shah of Persia, the Commander of the Faithful, and the Sultán of Turkey, and the Emperor of Japan, and give up the practice of wearing jewels.

(*Sic.*)

The Motamids of Native States.

9. The *Victoria Paper* (Siálkot), of the 9th May 1898, remarks that as the Native States can carry on all correspondence by means of the Post Office and the Telegraph, there is no longer any necessity for employing Motamids at Residency Offices, &c. The Editor therefore urges that these highly paid posts should be brought under reduction in the interests of economy.

How to boycot seditious newspapers.

10. The *Victoria Paper* (Siálkot), of the 8th May 1898, urges that the public and the Municipalities should no longer patronise those newspapers which, in spite of the new law of sedition, still persist in publishing libellous, seditious or indecent matter. It is not the business of Government to issue any instructions in this behalf. On the contrary, it is the public that ought to take the initiative in such matters. It is a pity that Government servants, &c., should read newspapers which libel Government officials. The Editor considers that such persons are unworthy of their salt. An Indian reformer has truly said that it is impossible to put a stop to thefts and robberies so long as the receivers of stolen property are to be found in the country. In the same way, seditious newspapers cannot be put down so long as the servants and the subjects of the Government continue to read and patronise them. The Editor further suggests that Municipalities and District Boards should appoint Committees to report on such papers as contain objectionable matter and issue orders to the effect that any teacher or student reading such newspapers will be liable to be dismissed.

The Tahsíldár of Swábi.

11. The *Kaisari Akhbár* (Jullundur), of the 30th April 1898,* publishes a communication, in which the writer in criticising the letter published in that paper of the 2nd idem (*vide* paragraph 15 of the Selections for the week ending 9th April) observes that the ability or the zeal of Lála Paras Rám, Tahsíldár of Swábi, is not in question, but that the complaint is that he uses abusive language towards the people and treats them in an inconsiderate manner. As to the honesty of the Tahsíldár, the writer will only state that a few days back a certain person *chalaned* to Lála Paras Rám's Court for causing grievous hurt was tried only on the milder charge of inflicting slight injuries, and will leave the readers of the *Kaisari* to form their own opinion on the point.

*Received on the 18th May.

12. The *Paisa Akhbár* (Lahore), of the 6th May 1898, publishes a communication from Munshi Rám Rachhpál, Editor of the *Civil and Military News* of Ludhiána, who quotes a lengthy extract from an article published in a recent issue of the *Civil and Military Gazette*, in which that paper discusses the question as to why Native Raises do not discharge their duties in times of disturbances, and complains that the leading Native *Raises*, upon whom Government has conferred so many marks of distinction, have failed to prove that they enjoy any political influence. The writer observes that the persons whom the *Civil and Military Gazette* takes for *Raises* and leaders of native society are not regarded by the public in that light. The *Gazette* is under the impression that all Jágírdárs, Municipal Commissioners, Honorary Magistrates and title-holders are the leaders of the people; but unfortunately this is not the case. Ninety per cent. of these gentlemen do not concern themselves with the affairs of the people, and consequently possess no influence among them. The writer then goes on to say that the real leaders of the people have no access to Government officials, but they rule over thousands of hearts. The situation cannot improve so long as Government confounds wealthy natives with the leaders of the people.

The Native *Raises*.

Commenting on the above the Editor observes that those who have access to the authorities are generally flatterers and selfish persons. The real leaders of native society do not care to pay court to Government officials, and the latter should, in the interests of good administration, cultivate their friendship. It is also necessary that only really respectable natives should be recommended for the grant of titles, &c.

13. The *Wakil-i-Hind* (Delhi), of the 11th May 1898, complains that certain junior Sergeants in the Delhi Police have been promoted to Deputy Inspectorships over the heads of senior Sergeants who have always worked hard and given satisfaction in the discharge of their duties. The authorities should look into the matter and do justice to the disappointed Sergeants.

Supersession of senior Sergeants at Delhi by their juniors.

NATIVE SOCIETIES.

14. The *Sanátan Dharm Gazette* (Lahore) for April 1898 remarks that the doings of the Devís in Siálkot, Gujrát, Pesháwar and other places, accounts of which have appeared in the *Akhbár-i-'Am*, are so superhuman that they have come as a surprise on the Arya Samájists and made them appear small in the eyes of the public. After quoting an extract from a letter published in the *Akhbár-i-'Am* of the 7th April last over the signature of Nand Lál, B. A., who testifies to the miraculous character of the Jagdamba's doings in Gujránwála, the Editor observes that it is beyond the power of man to account for such things, and that it cannot be denied that more than one tongue has been made whole by the Devís.

Miracles performed by Devís.

15. The *Núr Afshán* (Ludhiána), of the 6th May 1898, publishes a communication from B. A. Sharaf, Licentiate Preacher, Bhera, who says that only pleasure-loving persons join the Bámárgi sect, and that its members are bound by

The Bámárgi sect.

oath not to divulge its secrets to the uninitiated. The sect is a very old one, and has always reckoned respectable persons among its followers. It is a leveller of social distinctions and barriers, treating all its members as of equal rank. The Bámárgís are, moreover, perfectly shameless, and are in the habit of eating, drinking and having sexual intercourse in the presence of one another. In addition to this, they do not consider it a sin to have sexual intercourse with their own mothers, sisters, daughters, &c., at their convivial gatherings. The writer then gives a summary of the tenets of the sect, and observes that such a hellish *panth* cannot lead man to salvation. In conclusion, he calls upon the Bámárgís to give up their immoral practices and accept Christ for their Saviour.

Eating with non-Hindús.

16. The *Sanátan Dharm Gazette* (Lahore) for April 1898 publishes a communication from Bábu Hari Chand, a Collector in the Kapurthala State, who, in commenting on the importance of the *Chhút** system, remarks that it was the adherence of the Hindús to this system which preserved Hinduism during the Muhammadan period, when lacs of Hindús were converted to Islám daily by means of the sword. English education, however, of which religious instruction forms no part, is fast anglicizing the Hindús and undermining their religious beliefs. There was a time when no Hindu would drink water touched by a Muhammadan, whereas now lemonade, soda water, pipe water, ice, medicines prepared by Europeans, &c., are freely used by the followers of Hinduism. After observing that the use of meat, garlic, &c., is apt to make the mind gross, the writer remarks that there can be no objection to the Hindús mixing with the followers of other religions and helping them in every possible way, but that it is not necessary that they should eat with Muhammadans, &c. It is certain that, as often as not, eating with any one out of the same plate proves the means of transmitting disease from one party to another.

* Contamination by touch.

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[Vol. XI.] [No. 22.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 28th May 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	11th, 13th, 14th and 18th May.	18th, 18th, 19th and 21st May.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	10th, 11th, 12th, 13th 14th, 16th and 17th May.	18th, 18th, 18th, 18th, 19th, 19th and 21st May.	1,000 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	14th and 17th May	23rd May ...	900 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded. *Weekly.*			1898.	1898.	
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	16th May ...	23rd May ...	550 copies.
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	18th May ...	Ditto ...	950 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Lobháya ...	13th May ...	19th May ...	500 „
7	Ghaus Khwás-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	14th May ...	Ditto ...	500 „
8	Khálsa Bahádur ...	Do. ...	Rájindar Singh ...	16th May ...	20th May ...	450 „
9	Koh-i-Núr ...	Do. ...	Iláhí Bakhsh ...	17th May ...	21st May ...	200 „
10	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	14th May ...	19th May ...	11,000 „
11	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	16th May ...	20th May ...	475 „
12	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	Ditto ...	Ditto ...	700 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	18th and 20th May...	23rd May ...	600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th, 11th, 12th, 15th and 16th May.	Ditto ...	900 „
	Weekly.					
3	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	27th April ...	19th May ...	...
4	Arya Gazette ...	Lahore ...	Atma Rám ...	19th May ...	25th May ...	190 copies.
5	Chaudhwín Sadí ...	Ráwalpindí ...	Saráj-ud-dín Ahmad	15th May ...	23rd May ...	700 „
6	Civil and Military News ...	Ludhiána ...	Ghulam Mohai-ud-dín	11th May ...	19th May ...	950 „
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	20th May ...	25th May ...	500 „
8	Haftawár ...	Lahore ...	K. B. Thápur ...	14th and 21st May...	19th and 25th May...	950 „
9	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	14th May ...	23rd May ...	1,875 „
10	Hardil Azíz ...	D. G. Khan ...	Prabhu Dyál ...	12th May ...	19th May ...	...
11	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th May ...	20th May ...	200 copies
12	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	18th May ...	25th May ...	200 „
13	Názim-ul-Hind ...	Do. ...	Názim Hussain ...	30th April, 7th May	19th May ...	300 „
14	Núr Afshán ...	Ludhiána ...	M. Wylie ...	20th May ...	25th May ...	496 „
15	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	13th and 21st May...	20th and 25th May...	304 „
16	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	14th May ...	19th May ...	2,500 „
17	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	16th May ...	20th May ...	300 „
18	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	19th May ...	25th May ...	600 „
19	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	13th May ...	Ditto ...	500 „
20	Táj-al-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	14th May ...	19th May ...	300 „
21	Umballa Gazette ...	Umballa ...	Harbans Rái ...	17th May ...	25th May ...	1,111 „
22	Wafadár ...	Lahore ...	Fazal-ud-dín ...	15th May ...	20th May ...	1,200 „
23	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	20th May ...	25th May ...	300 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Fortnightly.					
24	Sadr-i-Tijárat ...	Delhi ...	Baláqi Dás ...	15th May ...	20th May ...	200 copies.
	Gurmukhi,					
	Weekly.					
25	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st May ...	20th May ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 22.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 28th May 1898.

POLITICAL.

The Amír and the Afrídís.

1. The *Paisa Akhbár* (Lahore), of the 17th May 1898, remarks that it was given out that all the tribes had submitted and complied with the terms imposed on them by the Government. The statement of the *Pioneer* that the Afrídís are sending their jirgas to the Amír shows, however, that serious complications may arise before a final settlement is arrived at with the Afrídís. Sir William Lockhart, after sending his last despatch to the Government, has proceeded to Europe, while the officers who rendered distinguished service during the recent operations have been recommended for medals and titles, which will be conferred on them in a week's time, but the final settlement still remains to be accomplished. If the object of the Afrídís in sending the jirgas in question is not to bring back Malik Khwás Khán and Wali Muhammad Khán, but to arrive at a settlement with the Government through the Amír, they are sure to be disappointed. The Amír is not likely to listen to the tribes, and so far from taking any action he will probably send back the jirgas from Jalálabad, inasmuch as His Highness fully realizes his position and is alive to the importance of observing the treaty engagements he has entered into with the Government of India. If he gives any reply to the jirgas, it will be to the effect that they must come to an understanding with the Government direct.

The Khaibar Pass.

2. The *Paisa Akhbár* (Lahore), of the 11th May 1898, in emphasizing the necessity for keeping the Khaibar Pass open, says that even the *Civil and Military Gazette* admits that, with the exception of the first and the second Afghán Wars, every other disturbance on the frontier has been the result of the high-handed practices of Government's executive officials in those regions. The Editor advises the Government of India to take the control of the Pass into its own hands, and entrust the political charge of the districts of Pesháwar,

Kohát, Bannu, Dera Ghází Khan, Dera Ismail Khan, &c., only to experienced officials distinguished for their cool judgment. It will be a mistake to entrust the present frontier officers with this delicate work.

Christian rulers and their Muhammadan subjects.

3. A correspondent, writing from Baghdád to the *Wakil* (Amritsar), of the 16th May 1898, remarks that the readers of newspapers are no longer ignorant of the severities that are now-a-days being practised on the Muhammadans by European wolves. The Islámic world cannot possibly be unaware of the atrocities practised by the Government of Holland on its Muhammadan subjects. The cruelties perpetrated in Crete will for ever move to tears the survivors of those who fell victims to Christian brutality. Some twenty-five days ago, 80 Muhammadans—men, women and children—arrived in Baghdád from Bokhára on pretence of visiting sacred places, but in reality to obtain an asylum in the Sultán's dominions and escape from the gross oppression to which they are subjected at the hands of their Muscovite rulers. The Governor of Baghdád raised subscriptions amounting to nearly £200 to enable these emigrants to reach Der (?), where a number of their countrymen have already settled. The account given by these emigrants of the treatment accorded to them by their Christian rulers is simply heart-rending.

GENERAL ADMINISTRATION.

Sir Sayad Ahmad's reply to the *Ummahat-i-Mominin*.

4. The *Wakil* (Amritsar), of the 16th May 1898, publishes a communication from Wáhid-ud-dín Sálim, Literary Secretary to the late Sir Sayad Ahmad Khán, in which it is stated that Sir Sayad Ahmad Khán's last literary work was a reply to the *Ummahat-i-Mominín*, but that this reply was not finished when Sir Sayad fell ill and died. The *Wakil* reproduces the reply in question in which the Sayad remarks that neither the Bible, nor the Old Testament, nor the religious books of the heathens prohibit polygamy, and that it is surprising that the followers of these religions should find fault with the Prophet for a practice sanctioned by their own sacred books. This, however, is a mere retort, to which Sir Sayad does not attach much importance. He then goes on to remark that those who condemn polygamy and divorce on moral and political grounds must remember that the prohibition of polygamy and of divorce, except in case of adultery, is open to still more serious objections, and that Islám has directed a compromise between the two extremes. The Sayad then gives a brief account of the circumstances under which the Prophet married his several wives, and declares the charge of sensuality brought against him by the enemies of Islám to be utterly false.

Mirza Ghulám Ahmad and the Anjuman-i-Himáyat-i-Islám.

5. The *Paisa Akhbár* (Lahore), of the 14th May 1898, states that Mirza Ghulám Ahmad of Kádián has recently sent a memorial to the Punjab Government in which he observes that the Anjuman-i-Himáyat-i-Islám has been hasty in asking the Government to authoritatively prohibit the circulation of the *Ummahat-i-Mominín*, and complains that the Anjuman has not consulted him in the matter. The Mirza is of opinion that Government should not accede to this request, as such action on the part of Government would interfere with

the liberty of religious discussion and imply that the Muhammadans are unable to meet attacks made on their religion. The Editor then quotes certain passages from the Mirza's memorial and remarks that the contention of the Mirza that the Anjuman-i-Himáyat-i-Islám consists of a number of hasty persons, and that he himself is a leader of the Muhammadans is utterly false. As a matter of fact, the Mirza is nothing but a common Maulvi, Mulla, or a controversialist, and he has no right to pose as a representative of the community, and especially of the educated portion of it. The Mirza's followers do not number more than 318, while the members and sympathisers of the Anjuman are to be counted by the thousand. The Mirza advises the Muhammadans to be patient, but his own followers have petitioned the Government to put a stop to certain writings published at Lahore against the Mirza. In a previous membrial the Mirza quoted a number of offensive epithets from the *Ummahat-i-Mominín* and remarked that the use of such language was calculated to cause a breach of the public peace. Why then does he not join with the Anjuman in urging the desirability of Government's prohibiting the circulation of the pamphlet in question. It appears that the Mirza intends to publish a reply to the pamphlet, but it must be borne in mind that he cannot be safely entrusted with such a delicate task. The *Akhbár* agrees with the *Punjab Observer* that the Mirza was to a certain extent responsible for the tension of feeling caused among the Hindús and Muhammadans of the Punjab by the murder of Pandit Lekh Rám. If the Mirza had not published the *Surma-i-Chashm-i-Arya* Pandit Lekh Rám would not have said objectionable things in his reply to that work. In short there is no necessity for replying to such a book, and even granting that a reply is needed, it does not follow that the original work should not be destroyed. What the Anjuman objects to is not the subject matter of the *Ummahat-i-Mominín*, but the ungentlemanly tone and the undignified language used by its author. In conclusion the Editor remarks that apparently the object of the Mirza in submitting the present memorial is to make the Government believe that he is the leader of the educated and more respectable Muhammadans, and but for the fact that these contentions are utterly false the *Paisa Akhbár* would have taken no more notice of the present memorial than it has of his previous writings.

The plague administration in the Punjab.

6. The *Akhbár-i-'Am* (Lahore), of the 13th May 1898, dwells on the hardships entailed on the people by the existing plague regulations, and remarks that news having reached the village of Pharalla (which is only one mile from Jullundur) that the inhabitants would be turned out of the village next morning owing to a false report having been made to the authorities regarding the appearance of plague, the people were thrown into a state of indescribable excitement and panic. The villagers took no food at night and began to pack their goods. The air was rent with the piteous cries of women and children. None but those concerned can form any idea of the state of anguish in which the people passed the night. The Police arrived early in the morning, but Dr. James after examining the villagers declared that there was no plague. All this tribulation was the result of the reward of Rs. 50 offered for information regarding the appearance of plague. The Editor then goes on to say that the hardships to which the people are subjected in

quarantine camps prove more fatal than the plague itself. Let the reader picture before his mind's eye the plague camp at Garhshankar in the Hoshiárpur District. "The earth is sandy and is heated like a furnace. Children of a tender age and beautiful and delicate ladies, who have never been to any place other than their own nice cool houses, are tossing about restlessly from the effects of a fierce sun. Look at that child of two years whose eyes have become red like a pigeon's blood through weeping." It would not be a matter of surprise if 50 deaths occurred in such a camp where only 5 would have occurred if the people had not been turned out of the city. These deaths would of course be attributed to the plague. Garhshankar is the city where the merciful servants of the Government fired on the people and according to unofficial accounts killed 16 and wounded 50 persons. Probably so much bloodshed did not take place even when the gallant English first conquered Garhshankar. The reason why the people object to being removed to quarantine camps is that the bamboo huts erected for their accommodation do not afford protection from the cold of the winter and the heat of the sun. Moreover, some avaricious medical subordinates subject them to disgrace from motives of selfishness. The people further complain that during their absence in camp their property is likely to be plundered, and that the removal of patients to camps results in increased mortality. In support of this last assertion the Editor cites the case of Mukandpore, where the people erected a hospital and employed a Hakím of their own who succeeded in curing a number of patients. A little while ago some one personated a doctor and extorted money from the people. He has now been arrested and punished. A sweeper personated a Jamadar on the Phagwára-Katarian road and levied blackmail at the rate of one or two annas on each grain cart. He too has been arrested and has probably been sent for trial by this time. The Editor then goes on to observe that Dr. Blaney, Mr. Weir and a few leading Doctors admit that no effectual remedy has yet been discovered for the plague, and that quarantine, so far from doing any good, has tended to rouse the hostility of the people. This being the case, the *Akhbár* does not consider it out of place to ask the Punjab Government to treat the people with as much leniency (*lit.* liberality) as the Bengal Government. After remarking that the people of this country are fatalists, the Editor remarks that since the plague is incurable there is no reason why Government should cause inconvenience to the people by removing them to segregation camps. As every one must die sooner or later there is no reason why a man's relations should not have the consolation of attending on him at the closing scene. In conclusion, the Editor urges that Government should depute Colonel Rennick to enquire into the Garhshankar riot.

Plague inoculation at Jullundur.

7. The *Bhárat Sewak* (Jullundur), of the 16th May 1898, says that people are as much afraid of inoculation as of segregation, and that, according to popular accounts, Jullundur has been denuded of thousands of its residents since the day on which the inoculation proclamation was issued in the city. The Editor then goes on to say that the only way for the Jullundur Plague Committee to popularise inoculation would be to engage the services of female doctors and hakíms, who enjoy the confidence of the public, to inoculate the residents of the city, and to take an assurance from the Punjab Government that those

who undergo inoculation will not be segregated even in the event of the plague breaking out in Jullundur. The Committee should, moreover, realize its responsibilities and move at a brisker pace.

False rumours regarding the plague administration.

8. The *Civil and Military News* (Ludhiána), of the 18th May 1898, writing regarding the absurd rumours current in the country in connection with the plague regulations, remarks that it can confidently be said that false and groundless reports are responsible for every plague riot and scare. The Editor observes that it is the duty of the Native Press and the educated party to contradict every false rumour and assure the people that Government was actuated by the purest of motives in issuing the plague regulations. The public must be convinced that it is not true that the sick are poisoned by doctors; that people are inoculated by force; that inoculation is followed by instantaneous death; that Government wishes to kill off a portion of the population of the country, &c., &c. Such rumours are set in circulation by *badmáshes* with the object of frightening people and getting an opportunity of looting them. The Editor then publishes a summary of the Plague Rules enforced in Calcutta.

Railways and the plague.

9. The *Akhbár-i-'Am* (Lahore), of the 18th May 1898, observes that the spread of the plague in the country in these days is chiefly due to the discomforts to which 3rd class passengers are subjected in this hot weather. Seating more than ten passengers in a compartment, the insufficiency of drinking water and wholesome food at stations and the absence of bath rooms in the carriages are calculated to spread the plague. If these evils were remedied, half the severity of the disease would diminish at once.

The same.

10. The *Akhbár-i-'Am* (Lahore), of the 13th May 1898, remarks that there is a great rush of passenger traffic on the North-Western Railway partly on account of the exodus to the hills and partly on account of the return of troops from the front. The accommodation provided is generally inadequate, and the passengers in 3rd class carriages are crammed in like brute beasts. On the 29th April no intermediate class tickets being available for the 5-15 down train, a correspondent of the *Tribune* was compelled to take a 2nd class ticket, but was thrust into a compartment which already contained 17 passengers. The *Akhbár* is of opinion that if Government paid more attention to such matters, the suppression of the plague would become easier. Some people regard Hardwár as the centre of disease, while others hold that the places where large fairs are held are the real plague spots. The Editor, however, thinks that the centre of all disease is the Railway trains, where the 3rd class passengers are treated in utter disregard of the principles of sanitation. The atmosphere is thus poisoned and kills rats and crows and men to the surprise of all.

The girl goddesses.

11. The *Siráj-ul-Akhbár* (Lahore), of the 16th May 1898, publishes a communication from one Muhammad Dín, who, after giving an account of the reception accorded to a girl goddess at Khiwa, Gujrát District, remarks that it is his deliberate opinion that the show has been got up merely to collect money. The writer

understands that a certain goldsmith of Khiwa offered to cut off his tongue on the condition that he would be paid Rs. 500 if it was not made whole; but that neither the Devi nor any of her votaries would agree to this.

12. The *Bhárat Sewak* (Jullundur), of the 16th May 1898, publishes a communication from one Lakhmi Dás, who enquires if the Devís now touring in the Punjab really possess superhuman powers, and if so, how it is that they have to ask for money, clothes, &c., from their votaries. Besides, if instead of creating a craze for tongue-cutting in this Province, they were to drive out the plague, which has carried away lakhs of people from the country, the public would really respect and honor them. If, however, they are merely so many female impostors, they should give up practising deception on simple people, and repent of their misdeeds. It is a sin to ask people to inflict torture on themselves by cutting off their tongues.

The same.

13. The *Victorria Paper* (Siálkot), of the 17th May 1898, expresses a hope that the public will appreciate the importance of the Government of India Resolution prohibiting all servants of Government from attending farewell meetings or complimentary entertainments of a formal and public character held in their honor. The Resolution has not been issued a day too soon, as the speeches made at such meetings and entertainments were beginning to be utilized by a number of officials as a means of supplementing their earnings and extending the sphere of their influence.

Farewell meetings, &c., held in honor of Government officials.

14. The *Paisa Akhbár* (Lahore), of the 14th May 1898, remarks that the trial of Damodar Hari Chapekar having failed to prove the existence of any conspiracy for the murder of Mr. Rand and Lieutenant Ayerst, it was generally felt that there was no reason why the Bombay Government should not release the Natu brothers or put them on their trial before a court. The Anglo-Indian papers indulged in a good deal of verbosity in justifying the action of the authorities, but failed to satisfy either the public or even their own consciences. But in spite of this they never advised the Government to release the Natus. The action of the Government in releasing the brothers shows that it is just, and does not wish to be oppressive without reason. The Native public, whose sympathies were deeply excited by the perusal of the petition recently submitted by the wife of the elder Natu, will feel deeply grateful to the Government. The Natus will not for the present be allowed to go to Poona, but it is to be hoped that this restriction, which some people regard as tantamount to surveillance, will soon be removed. It is also to be hoped that the Punitive Police so unnecessarily imposed upon Poona, and the cost of which has been exercising the Municipality, will be dispensed with ere long.

The release of the Natu brothers.

15. The *Victoria Paper* (Siálkot), of the 17th May 1898, writing regarding the release of the brothers Natu, observes that those who used to ascribe sinister motives to Government for detaining the brothers should hide their diminished heads in shame. Government had arrested the Natus merely to preserve the

The same.

public peace, and has not hesitated to release them on being satisfied that no such apprehension exists any longer. There can be no doubt that the restrictions still imposed upon the movements of the brothers will be removed if their future conduct is satisfactory. The Natives should remember that the present rulers of India are the most just and kind-hearted nation on the face of the earth, and should abstain from publishing complaints against the British Government in their newspapers.

The Native Chiefs and the people of India.

16. The Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 18th May 1898, remarks as follows:—

"We intend to ask the *Ráises* of India to render us great help this year. But they have claims over us just as we have over them. The newspapers of the country have not fully discharged the duties which they owe to the *Ráises*. This does not mean that we should flatter any Mahárája or king. It is my firm conviction that so long as there are *Ráises* in our country we cannot succeed without their help and leading. We should not lose hope, even if all of them are suspended (*sic*). At any rate, we should rouse them and discharge our mutual obligations."

The Poona air gun case.

17. The *Paisa Akhbár* (Lahore), of the 14th May 1898, remarks that the Poona air gun case has been compromised on payment of Rs. 25, Rs. 10 and Rs. 5 respectively to the three natives who had received injuries. The Editor does not disapprove of the idea of cases between Europeans and Natives being compromised, as such a course is calculated to promote friendly feelings between the two races. But the question is whether, in the event of a Native having injured a single European under similar circumstances, the complainant would have agreed to a compromise, and whether the court would have let off the accused with the remark that "you have committed a serious offence, but as you have been in jail for a long time, and the case has been compromised, you are discharged."

Sic.

Vacancy in the Punjab Chief Court.

18. The *Akhbár-i-'Am* (Lahore), of the 13th May 1898, urges that the vacancy caused in the Punjab Chief Court by the sudden indisposition of Mr. Justice Stogdon should be conferred on a Native member of the Punjab Bar. The Hon'ble Rái Bahádur Madan Gopál is fully qualified for the post, and it is to be hoped that His Honor the Lieutenant-Governor of the Punjab will see his way to select him for the temporary vacancy. Mr. Madan Gopál is an English scholar, a lawyer of exceptional ability, and a man of sterling honesty. He is very popular and loyal, and there is no reason to suppose that his elevation to the Bench would not prove a success.

Deputy Inspectors of Police in charge of Police Stations.

19. The *Koh-i-Núr* (Lahore), of the 17th May 1898, remarks that the Deputy Inspectors of Police in charge of *thánas* exercise very large powers, and have to look after the safety of the lives and property of the residents of their *iláqas*. It is therefore very necessary that only able, honest, respectable, God-fearing and experienced officials should be appointed Deputy Inspectors. It is

dangerous in the extreme to entrust raw young men with the lives and property of large numbers of people. It will not be out of place to enquire in this connection as to how many Deputy Inspectors of Police there are in every district who enjoy the full confidence of the residents of their *iláqas*. There can be no doubt that the present mode of selecting Deputy Inspectors is very defective, inasmuch as it allows of young, illiterate, inexperienced men of immoral character being placed in charge of *thánas*. The authorities should give their serious consideration to the matter and remedy the evil noted above.

Rewards and promotions in the Police Department.

20. The *Akhbár-i-'Am* (Lahore), of the 11th May 1898, regrets that the services of able officials in the Police Department are never rewarded, and that incompetent members of the force are given promotion for reasons which it is not advisable to divulge in this article. This treatment has disappointed able men in the Department, who are, in consequence, spoiling Government work and bringing ruin on the people. The Editor further complains that the Inspector-General of Police has declined to give any promotion to the Native Police officials who worked out the case in which a number of Kanjars were sentenced to transportation for life in March last. This has disheartened them, and they are thinking of discontinuing further investigations in the case, and submitting a report to the effect that nothing more can be done in the matter. The *Akhbár* then goes on to say that members of the Police Force who are refused rewards for services, during the performance of which their lives were in danger, and have not the courage to appeal to the Lieutenant-Governor against the orders of the Inspector-General, should in future institute civil suits against the last named officer for the recovery of their dues. In conclusion, the Editor states that this article has been written by more than one person.

Sardár Gurdiál Singh and the Sikhs.

21. The *Khálsa Bahádur* (Lahore), of the 16th May 1898, writing regarding the case of Sardár Gurdiál Singh, says that the entire Sikh community sympathises with the Sardár, and that prayers are offered in every Gurdawára for his success. People who have never seen the Sardár are reciting the Granth Sáhib for his behoof, and have taken vows to distribute *Karáh Parshád* if he wins his case. This universal sympathy with the accused among the Sikhs is really unique and surprising.

Case against Sardár Gurdiál Singh.

22. The *Akhbár-i-'Am* (Lahore), of the 14th May 1898, remarks that the charges preferred against Sardár Gurdiál Singh are very old ones. It is not easy to see why they could not have been enquired into earlier. Some of the acts of corruption ascribed to the Sardár are said to have been committed in 1892, that is, exactly six years back, and it is strange that the case against him could not be completed before 1898. At any rate, it was a mistake to order an enquiry into the charges at a time when the world is ringing with the praises of the Sikh soldiers for the gallant deeds performed by them in the recent frontier campaign. But the arrow has left the bow and cannot be recalled. If the charges turn out to be true, no one will have the least sympathy for Sardár Gurdiál Singh, for a corrupt Judicial Officer may be said to be the

greatest enemy of his country inasmuch as he brings disgrace on the community to which he happens to belong. The Editor then goes on to say that the motives of Government in ordering the enquiry under reference cannot be called into question. At the same time it is important to remember that the mere fact of the Sardár being placed on his trial should not be taken to mean that he is undoubtedly guilty. After referring to the sympathy of the Khálsa nation with the accused, the *Akhbár* says that some very startling revelatious are certain to come to light in the course of the enquiry, and that if it is proved in the end that the Sardár was the victim of a conspiracy, the prosecution will not have failed for want of skill, ability, exertion or experience. In conclusion, the Editor observes that it is very important that the Commissioners should not have to complain of heat. They have to test the honor of a gentleman—and honor is more precious than gold or diamonds—and for this purpose the possession of a cool head is indispensable. But heat and cool heads never go together.

Magistrates and their unscrupulous friends.

23. The *Akhbár-i-'Am* (Lahore), of the 18th May 1898, says that several cunning persons have hit upon a novel way of fleecing litigants. They make friends with unsuspecting and good natured Magistrates and levy blackmail from litigants by holding out to them promises of recommending them to the Magistrates. The Editor warns Government officials against cultivating the friendship of such impostors, and calls upon the Police to take steps to bring them to book.

Harcharn Singh, Deputy Inspector of Police, on corruption in the public service.

24. The *Akhbár-i-'Am* (Lahore), of the 18th May 1898, says that Bábu Harcharn Singh, Deputy Inspector of Police, Karnál, is compiling a pamphlet, in which he will expose the dishonest practices prevailing in every Department of the public service, and make suggestions for remedying the present unsatisfactory state of things. He is afraid that the "educated party" is certain to treat the pamphlet with contempt. The people of England, however, will accord it a different reception. The Editor further remarks that the pamphlet denounces the present method of selecting natives for the Judicial service, and proposes a new scheme which, it is to be hoped, will find favor with the authorities.

Corruption among Government officials.

25. The *Koh-i-Núr* (Lahore), of the 17th May 1898, says that the prevalence of bribery and corruption among Government servants is due to the fact that they have no incentive to love honesty. Upright and honest officials are never given any reward for their good conduct, nor are their corrupt brethren ever censured for their bad ways. After referring to the prevalence of bribery among the *amla*, the Editor expresses a hope that Mr. Hallifax will keep strict watch over his subordinates and rescue the people from the clutches of these harpies.

Honorary offices.

26. The *Victoria Paper* (Siálkot), of the 14th May 1898, remarks that men of light and leading should be given opportunities of rendering honorary services to both Government and the people. Such persons are to be found in every

city, and if they were given Judicial or Revenue work, or appointed Honorary Police Officers, they would render invaluable help in the work of administration. It is true that even now unofficial gentlemen are appointed to honorary posts, but it is necessary that their number should be increased. This concession should especially be made in favour of the young sons of *Rúises* with a view to enabling them to acquire a knowledge of Judicial work.

Export of mangoes from the plague infected area.

27. The *Paisa Akhbár* (Lahore), of the 16th May 1898, understands that, with a view to preventing the plague spreading to other places, the authorities have prohibited the export of mangoes from the Jullundur and Hoshiárpur Districts and ordered the fruit to be buried underground. The action of the authorities seems, however, meaningless, seeing that no restrictions have been imposed on the export of grain from those districts. Besides, the Health Officers of both Bombay and Calcutta have declared that the plague is not a contagious disease. It is therefore to be hoped that the orders in question will be withdrawn, especially as they entail a hardship on the owners of mango orchards.

The export of grain.

28. The *Paisa Akhbár* (Lahore), of the 13th May 1898, after referring to the limited scope of the inquiries made by the Famine Commission, and stating that the main cause of the frequent prevalence of famine in India is the enormous export of grain from the country, advises Government to levy an export duty on all food-grains taken to England, Germany, Greece, &c. This will lead to a diminution of the quantity of grain now exported from India, or, failing that, bring in a large amount of money in the shape of export duties, which will enable Government to lighten, to some extent, the heavy burden of taxation which the India rate-payer has to bear in these days. In either case the proposed step will prove beneficial to the Natives. It is true that England, Germany and Greece will protest against this arrangement, but it is time that the authorities paid a little more attention to the welfare of Her Majesty's Indian subjects and ignored the protests of selfish traders.

The same.

29. The *Paisa Akhbár* (Lahore), of the 14th May 1898, is surprised that, in spite of the exceptionally good harvests, the prices of food-grains have not fallen to the extent expected by the people. The *Pioneer* attributes this to the export of large quantities of wheat by Messrs. Ralli Brothers and Co. Gram is also selling at 20 to 22 seers, and shows a downward tendency. The Allahabad paper is of opinion that the rise in the price of coarser grains is due to the same cause, inasmuch as the rise in the price of wheat increases the demand for the coarser grains and sends up prices. It is a pity that Government should take no steps to see that none but the surplus produce of the country is exported. It is not desirable that the people should be allowed to starve for the sake of foreigners.

Scarcity of water on the road between Lyallpur and Jhang.

30. The *Paisa Akhbár* (Lahore), of the 12th May 1898, publishes a communication in which the writer remarks that there are no reservoirs on the road between Lyallpur and Jhang, or, if there are, they contain hardly any water. Travellers are consequently put to great inconvenience.

The writer asks the Tahsíldár of Lyallpur to direct the zamíndárs to leave a little water in the channels as otherwise several deaths are likely to occur during the hot weather owing to scarcity of water on the road.

Review of newspapers in the Annual Administration Reports.

31. The *Paisa Akhbár* (Lahore), of the 10th May 1898, remarks that a portion of the Annual Administration Report of the North-Western Provinces and Oudh is devoted to a brief review of the newspapers published in the united Provinces. This review enables the public to form an opinion regarding the merits or demerits of particular newspapers, and moreover affords Editors an opportunity of forming an idea of the effects produced by their writings, and is calculated to induce them to remove any defects that disfigure their papers. The Editor supports the suggestion of the *Punjab Observer* that the Punjab Government should imitate the example of the North-Western Provinces Government. At present the Annual Report on the Administration of the Punjab merely contains a statement showing the names and number of newspapers published in the Province without a word of comment, with the result that neither their merits nor demerits are brought to the notice of the conductors of the newspapers, nor are they encouraged in their efforts. It is desirable that every newspaper should know what the Government, which it endeavours to serve, thinks of its work.

The same.

32. The *Gham Khwár-i-Hind* (Lahore), of the 14th May 1898, remarks that although the number of newspapers published in the Punjab is large, very few of them discharge their duties in a satisfactory manner. Government alone can remedy the evil, and the only way to enhance the usefulness of the Punjab Press would be to discuss the merits of every newspaper in the Administration Reports of the Province.

NATIVE STATES.

The Rája of Kapurthala's trip to Europe.

33. The *Victoria Paper* (Siálkot), of the 17th May 1898, says that the Rája of Kapurthala has again left for Europe. Sardár Bhagat Singh will carry on the administration of the State during His Highness' absence from his territory. If the climate of Europe is very agreeable to the Rája, the sooner he settles there for good the better. A large amount of money will be regularly remitted to him in Europe for his expenses, while Sardár Bhagat Singh may be trusted to manage the affairs of the Kapurthala State in an efficient manner.

The same.

34. The *Gham Khwár-i-Hind* (Lahore), of the 14th May 1898, writing regarding the forthcoming third visit of the Rája of Kapurthala to England, regrets that Government should permit Native Chiefs to leave their States to go on pleasure trips. These chiefs have very onerous duties to perform ; and if they were made to discharge them in a faithful manner, their trips to Europe, which entail a heavy expenditure on their treasuries, would soon become a thing of the past.

MISCELLANEOUS.

35. The *Dost-i-Hind* (Bhera), of the 13th May 1898, in its Supplement entitled the *Gulzár-i-Bhera*, complains that the road between Shahpur and Bhera is so out of repair that the ekkas and *tumtums* plying on it are frequently upset and the passengers injured. The District Board should take immediate steps to have the road repaired in order to avoid being sued for damages by persons meeting with untoward accidents on it.

Road between Shahpur and Bhera.

36. The *Paisa Akhbár** (Lahore), of the 14th May 1898, says that it has received several complaints to the effect that the trains running between Wazirabad and Lyallpur are not lighted properly at night. This practice is very objectionable, as the Railway passes through the Bar, which is infested with robbers.

Railway complaints.

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[Confidential.]

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 4th June 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	17th, 19th, 20th, 21st, 23rd, 24th, 25th and 27th May.	19th, 23rd, 23rd, 25th, 27th, 27th, 28th and 30th May.	2,600 copies.
2	Pisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	21st and 23rd May...	25th May ...	600 ,,

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1899.	
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	23rd May ...	27th May ...	246 copies
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	13th and 20th April, and 6th and 13th May.	19th and 25th May	...
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	23rd May ...	28th May ...	550 ,,
6	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd May ...	Do. ...	700 ,,
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	25th May ...	Do. ...	950 ,,
8	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	21st May ...	27th May ...	500 ,,
9	Gulshan-i-Punjab ...	Siálkot ...	Muhammad Safi Beg	16th and 24th May...	28th and 30th May...	...
10	Khálsa Bahádur ...	Lahore ...	Rajindar Singh ...	23rd May ...	28th May ...	450 ,,
11	Núr Afshán ...	Ludhiána ...	Mr. Wylie ...	13th May ...	19th May ...	496 ,,
12	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	21st May ...	25th May ...	2,500 ,,
13	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	26th May ...	30th May ...	600 ,,
14	Umballa Gazette ...	Umballa ...	Harbans Rái ...	24th May ...	Do. ...	1,111 ,,
	Tri-monthly.					
15	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st May ...	25th May ...	180 ,,

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	26th and 30th May; 1st June.	30th May; 2nd and 4th June.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	24th, 27th and 30th May.	28th and 30th May; 2nd June.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 19th, 20th, 21st, 22nd, 23rd, 24th and 25th May.	30th May ...	900 „
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	30th May ...	4th June ...	246 copies.
5	Akhbár-i-Hardflaziz ...	Dera Gházi Khan	Lakhmi Das ...	20th May ...	28th May ...	...
6	Arya Gazette ...	Lahore ...	Atma Rám ...	26th May ...	30th May ...	190 „
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	1st June ...	4th June ...	950 „
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	27th May ...	30th May ...	500 „
9	Haftawár ...	Lahore ...	K. P. Thápur ...	28th May ...	2nd June ...	950 „
10	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	21st May ...	27th May ...	1,875 „
11	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	28th May ...	2nd June ...	100 „
12	Kapúrthala Akhbár ...	Kapúrthala ...	Pirág Karáin ...	28th May ...	2nd June ...	125 „
13	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th May; 1st June	27th May; 4th June	200 „
14	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	24th May ...	28th May ...	200 „
15	Lahore Punch ...	Do. ...	Abdul Rahmán ...	25th May; 1st June	30th May; 4th June	200 „
16	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	21st and 28th May	27th May; 2nd June	11,000 „
17	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	27th May ...	4th June ...	304 „
18	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	23rd and 30th May...	28th May; 4th June	360 „
19	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	23rd May ...	27th May ...	475 „
20	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	20th May ...	28th May ...	500 „
21	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	21st and 28th May	27th May; 2nd June	300 „
22	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd May ...	27th May ...	1,200 „
23	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th and 27th May	27th May; 4th June	547 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
—	URDU—*concluded.*			1898.	1898.	
	Tri-monthly.					
24	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st June ...	4th June ...	180 copies.
	Fortnightly.					
25	Safir-i-Tijarat (Urdu) ...	Delhi ...	Bulaki Dás ...	30th May ...	2nd June ...	...
26	Punjab Theosophist (Hindu)...	Lahore ...	Lál Man ...	15th May ...	27th May ...	...
	Monthly.					
27	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	For May 1898 ...	2nd June ...	500 copies.
28	Rahbar-i-Hind ...	Do. ...	Nádir Ali ...	For February 1898	28th May ...	...
	GURMUKHI.					
	Weekly.					
29	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd May ...	4th June ...	400 copies.
30	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	24th May ...	28th May ...	300 „

[Confidential.

[Vol. XI] [No. 23.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 4th June 1898.

POLITICAL.

Government and the Afrídís.

1. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd May 1898, observes that Government is sure to have some work or another in hand in connection with the frontier, as these regions are inhabited by the Afrídís. Sir William Lockhart has expressed a strong desire that the Afrídís should be enlisted in the British army. Indeed, the only way to prevent these people from raising disturbances on the frontier seems to be to enlist them in the Indian Army in such large numbers, as to leave very few of them in Tírah, &c. The qualities of the Afrídi soldier have been made known to the authorities only recently, although the Amír was already cognizant of them. His Highness is in constant need of soldiers, and will doubtless enlist a goodly number of Afrídís in his regiments. The Editor then goes on to say that it is rumoured that the Afrídís have sent a jirga to Kabul. The Anglo-Indian newspapers are of opinion that the Amír should order back the jirga from Jalalabad, as according to the Gandamuk Treaty the Afrídís have no connection with the Ruler of Afghánistán. These papers should, however, bear in mind that the jirga goes to Kabul of its own accord and not at the bidding of Abdul Rahmán. It is, moreover, still unknown with what object it wishes to wait upon His Highness. Besides, the treatment, which the Amír accorded to the Afrídís during the last disturbances on the frontier, leaves no room for doubt as to what the jirga should expect from him.

The Turks and the Indian Muhammadans, &c.

2. The *Akhbár-i-'Am* (Lahore), of the 19th May 1898, publishes a communication from its Glasgow correspondent, who says that the late Sir Sayad Ahmad Khán was the shrewdest and most far-seeing Muhammadan throughout India. The sympathy of the Indian Mussalmáns for the Turks is injurious to the interests of Turkey. If Great Britain apprehended a Turkish invasion of India as it apprehends a Russian invasion, itcould bring about the end of Turkey before that of China. The writer then goes on to say that the Turks should never solicit the help of their friends in this country. The Indian Muhammadans, who brought to grief both the Hindu rule and their own, can render little help to Turkey. It is, therefore, best for all parties concerned that the Hindús, as well as the Muhammadans, should turn their attention to arts and industries.

The same correspondent says that Maulvi Ghulám Nabi of Amritsar has very clearly proved in his "Hakíkat-i-Asliyat-i-Jehád" that it is wrong to say that *jehâds* are undertaken to convert non-Muhammadan nations to Islám at the point of the sword, or to fight against kingdoms in opposition to the followers of the Prophet. This can never be the meaning of the term "*jehád*" as used in the Qurán, as it strikes at the very root of the public peace, to establish which the Qurán was revealed. The one great object of the teachings of Muhammad was to put an end to war and bloodshed in the world.

Great Britain and India.

3. The *Akhbár-i-'Am* (Lahore), of the 25th May 1898, after quoting an extract from the *Pioneer* regarding the advisability of the British Government making friends with Russia, observes that India alone is sufficient to preserve the prestige of Great Britain throughout the world. May God give the natives an opportunity of proving to the world their sincere appreciation of British rule, and confounding the Anglo-Indian newspapers, which are ever ready to cast aspersions at their loyalty! The people of this country cannot hope to enjoy, even under a National Government, the peace which has fallen to their lot under the present *regime*. It is the firm conviction of the Editor that India thoroughly appreciates the value of Great Britain, although the latter is still far from realizing the value of this country.

Advice to the rulers of India.

4. The Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 23rd May 1898, says that if the English wish to retain India they should observe the following four rules:—

(1) Fear no one except God.

(2) Always speak the truth, and never make a promise which you cannot fulfil.

(3) Be kind to, and just towards, those with whom you may come in contact.

(4) Avoid all intoxicants.

Goverement and the Shivaji celebrations.

5. The *Aftáb-i-Punjab* (Lahore), of the 23rd May 1898, after giving a short history of the arrest and release of the brothers Natu, remarks that it is not easy to understand why Government has declined to grant the brothers a copy of the orders in which they have been warned that if their future conduct is not satisfactory their jágírs will be confiscated and the elder Natu deprived of his title of Sardár. At any rate, if the Natus wish to preserve their own and their family's honor, they should abstain from taking part in the Shivaji celebrations in future. It may be mentioned in this connection that it is reported that the Marhattas of Poona wish to celebrate the forthcoming anniversary of Shivaji's ascension with unusual *eclât* this year. This will, however, be a mistake on their part. The residents of Poona are still suspected by Government, and the punitive police force quartered in their city has not been withdrawn as yet. Again, Shivaji was not a religious leader that celebrations in his honor should be permissible under the code of political laws. On the contrary, he was a politician of the first rank among the Marhattas; and to hold anniversaries of his ascension and justify his political intrigues is nothing short of irritating to the present rulers of India. The Poona people

should, moreover, remember that the country, which Shivaji acquired with rare skill and after great scheming, is now in the possession of a Government which cannot bear to see a rival praised to its very face. Above all, it should never be forgotten that Government is all-powerful and can do whatever it likes. Has not Mr. Chalmer's sedition law been passed in spite of the opposition offered to it by the whole country?

The tradition regarding the Mehdi.

6. The *Alhakm* (Kádián), of the 20th April 1898, promises to publish a series of articles in which it will endeavour to show that the Muhammadans who are opposed to Mirza Ghulám Ahmad of Kádián are wrong in expecting a "bloody" Mehdi who will rule the world and spread Islám; that the Mehdi prophesied by the founder of Islám has already come and that he will spread peace and good-will (*lit.* safety), instead of resorting to the sword. The Editor is afraid that some Muhammadans will jump to the conclusion that the object of these articles is to excite the suspicions of Government against them. They may, however, rest assured that the writer is actuated by no such unworthy motive, and that, on the contrary, his object is to convince the authorities that the Muhammadans expect no "bloody" Mehdi; that no mention of such a personage is to be found in their books and that Government may place implicit reliance on the loyalty of its Muhammadan subjects in India. If, however, after perusing the present series of articles, they persist in expecting a "bloody" Mehdi, the writer will be compelled to ask Government to take some steps against such dangerous men.

The writer therefore asks them to suspend judgment on the subject of the Mehdi till they have read through the articles that are to be published in the columns of the *Alhakm* on this important question. The writer then goes on to say that the Muhammadan "savants" are divided in regard to the prophecy said to have been made by the Prophet regarding the advent of the Mehdi. Some of them utterly deny the authetnicity of the traditions containing the alleged prophecy; others consider them doubtful, though not entirely without foundation; while a third party believes them to be perfectly true.

The late Mr. Gladstone.

7. The *Sádiq-ul-Akhbár* (Baháwalpur) of the 26th May 1898, writing regarding the death of Mr. Gladstone, quotes an extract from the *Rozána Akhbár* of the 22nd idem, in which that paper remarks that the deceased statesman was as strong a partisan of Ireland as he was a bitter enemy of Turkey. The Irish can never repay the debt of gratitude which they owe to the illustrious dead, and the Turks will always think evil of him. Mr. Gladstone was to a large extent responsible for the tention of feeling existing between England and Turkey, and devoted the closing years of his life in creating bad blood between the two countries. It cannot, moreover, begainsaid that the policy pursued by him has proved injurious to the interests of his country.

The same.

8. The *Civil and Military News* (Ludhiána), of the 25th May 1898, writing on the same subject, remarks that Mr. Gladstone was the bitterest enemy of the Turks, and wished to bring about the overthrow of the only Muhammadan kingdom in Europe. It cannot, however, be denied that the deceased statesman was the greatest Englishman of the 19th century.

9. The *Punjab Samáchár* (Lahore), of the 21st May 1898, publishes an obituary of Mr. Gladstone, in which it gives a brief account of the deceased statesman's career, and expresses deep sorrow at his death.

The same.

10. The *Paisa Akhbár* (Lahore), of the 21st May 1898, also publishes a similar article on Mr. Gladstone, but considers it unfortunate that the deceased statesman should have always been on apponent of the followers of Islám. The Editor does not wish to think ill of Mr. Gladstone now that he is dead. He does not like to attribute his hostility to Islám and its followers to fanaticism and bigotry. He prefers to believe that it was the misfortune of the Muhammadans that a great man like Mr. Gladstone should have borne hatred towards them.

The same.

11. The *Akhbár-i-'Am* (Lahore), of the 21st May 1898, writing regarding the death of Mr. Gladstone, says that the grief of the British nation at this mournful event is not unnatural. It may, moreover, be truly said that the deceased statesman was the last link in the chain which bound England and Russia together. No sooner have his eyes closed in death than Lord Salisbury has declared that there is no prospect of friendly relations continuing between the two countries. The Editor then gives a brief account of the career of Mr. Gladstone.

The same.

12. The *Gham Khwár-i-Hind* (Lahore), of the 21st May 1898, refers to the principal events in the life of the late Mr. Gladstone, and says that the death of the veteran statesman will be mourned throughout the civilized world.

The same.

13. The *Bhárat Sevak* (Jullundur), of the 23rd idem, publishes a similar obituary notice.

GENERAL ADMINISTRATION.

Case against Sardár Gurdiál Singh.

14. The *Khálsa Bahádur* (Lahore), of the 23rd May 1898, reproduces from the *Akhbár-i-'Am* of the 14th idem an article on Sardár Gurdiál Singh's case (*vide* paragraph 22, of the Selections for the week ending 28th May), and remarks that the Sikh community sympathises with the Sardár because it believes him to be an honest official. It, moreover, considers the manner in which the Police have worked out the case illegal, and has consequently no faith in the investigations made by them. In addition to this, the mere fact that several black sheep in the service have been let alone, and Sardár Gurdiál Singh, who had been receiving promotions regularly, even during the time of a vigilant and just Lieutenant-Governor like Sir Dennis Fitzpatrick, has been specially selected for prosecution, engenders in one's mind a strong suspicion of the existence of enmity and ill-will against the Sardár.

The same.

15. The *Akhbár-i-'Am* (Lahore), of the 23rd May 1898, publishes a communication from Fateh Singh (Mukhtár of Bhangála, at present staying in Kapurthala), who remarks that he cannot presume to say that Sardár Gurdiál Singh is

innocent, or that the accused might not have committed some-illegal act unknown to him. God alone can know that. He cannot, however, refrain from saying that he never heard a single whisper against Sardár Gurdiál Singh's honesty while he was District Magistrate at Hoshiárpur. During this time the writer instituted a civil suit of the value of Rs. 30,000 in the Sardár's Court. The Sardár, however, advised the parties to come to a compromise, and his persuasion was so earnest that the case *was* compromised at last. If the Sardár were a dishonest official, is it probable that he would have given this advice to the parties at every hearing of the case? Besides, what kind of a corrupt Magistrate must be he who abstains from greasing his palms in such a big suit. The writer further remarks that he was Sarishtedár in the Settlement Office at Mooltan for about six years, and that it was during this period that Zaildárs were appointed in the districts of Mooltan and Muzaffargrah. A Zaildárship is not a governorship, and the writer never heard of any person offering a bribe of Rs. 1,000 to secure the post of Zaildár.

Corruption among plague officials.

16. The *Bhárat Sevak* (Jullundur), of the 23rd May 1898, publishes a communication from Ganesh Dat, Hospital Assistant in charge of Kahror Dispensary, who says that the complaint is becoming general that the Police and Medical officials on plague duty practise gross oppression on the people. It is also rumoured that doctors let off infected persons on payment of money, and thus help to spread the disease in the Province. The writer calls upon such members of the Medical profession as are on duty in the plague-stricken areas to be honest in the discharge of their duties, and co-operate with Government in the noble task of saving human life.

The same.

17. The *Bhárat Sevak* (Jullundur), of the 23rd May 1898, publishes a communication in which the writer states that on the 13th idem a plague Doctor visited Mauza Ojála in the Phíllour Tahsíl, Jullundur District, on the mere suspicion of its being plague-stricken. The residents, however, refused to submit to a medical examination. On the morning of the 14th the Doctor returned to the village—this time accompanied by the Deputy Commissioner. Nearly 250 Police Constables, between 20 and 25 Sergeants and 8 or 10 Deputy Inspectors also arrived at Ojála, which consists only of about fifty houses. The villagers were frightened at this, and consented to quit the village, which was cleared in less than twenty minutes. It was fortunate for the people that they went out without delay; otherwise who knows what might have taken place. The writer then goes on to say that there were several onion fields outside the village, but that now only stray onion plants are to be seen here and there. The constables stuffed their pajámas with them. The manner in which the plague regulations are being enforced is far more troublesome than the plague itself. The people are loudly complaining of the oppression practised by petty Police and Medical officials on plague duty.

The Police and the Garhshankar riots.

18. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd May 1898, says that the conduct of the Police in connection with the Garhshankar riots was unmanly in the extreme. It is true that the residents of that town were guilty of concealing

plague cases; but the Police have punished them in the most hard-hearted manner. They opened fire on the rioters without orders, and killed 8 (according to a correspondent thirteen) and wounded 30 persons. After this they drove men, women and children out of the town in the burning sun, no sheds being erected beforehand for their reception. The accounts of the sufferings of the people communicated to the Editor are heart-rending in the extreme. As, however, Government has ordered an inquiry into the matter, there can be no doubt that justice will be done to the residents of Garhshankar.

The plague regulations and the people.

19. The *Akhbár-i-'Am* (Lahore), of the 27th May 1898, regrets that, although Government is spending lakhs of rupees in stamping out the plague, the people should not only misjudge its motives, but obstruct it in its efforts to save human life. This is due to ignorance and foolishness on the part of the populace. As an instance in point, the Editor states that only the other day Lála Dhuman Mal and Sardár Diwán Singh tried to make the residents of Phillour take more kindly to the arrangements made by Government for combating the epidemic. The people, however, flatly refused to listen to this advice, and declared that they would sooner die than place themselves under the treatment of English Doctors, and that if the authorities resorted to force, a riot would be the consequence. After this the Hindús and Muhammadans held a joint meeting, and resolved not to allow English Doctors to enter their homes, and to elect a Panchávat to decide all disputes occurring in the town. It is rumoured that the residents of Garhshankar also united and opposed the plague regulations, with the result that Government has permitted them to place themselves under the treatment of whomsoever they like. Rumours are also afloat that a spirit of opposition is abroad in Jalálpur, Kartárpur, &c. Government should kindly relax the rigour of the plague regulations and reassure the people. Nay, it is already doing so, for which it deserves the best thanks of the public.

The same.

20. The *Akhbár-i-'Am* (Lahore), of the 23rd May 1898, says that it has received a communication from a Kapurthala correspondent to the effect that the inoculation proclamation has created a panic in Jullundur, and that the people are leaving the city in crowds. The Editor observes that the panic is utterly without reason, seeing that inoculation is not compulsory, and that every body is at liberty to refuse to undergo the same. The same correspondent understands that a commission is to be appointed in connection with the Garhmuktesar (? Garhshankar) riot, and that the Commissioner denies that he gave the order to fire.

The true cause and remedy of the plague.

21. The *Akhbár-i-'Am* (Lahore), of the 20th May 1898, says that it appears from an ancient Sanskrit Manuscript that the plague is generated by famine, during the prevalence of which poor people, who are almost exclusively attacked by the disease, have often to go without food for days together, and not infrequently subsist on leaves and the bark of treets, herbs, &c. This deranges the economy of their system and breeds plague. As regards the cure of the malady, the Manuscript lays down that opening medicines should be administered to such people at intervals of two weeks, till their system is purged of every bad humour,

and that they should be given light but nutritious food to eat. Blood-letting, application of leeches and the use of honey are also recommended. The Editor concludes by remarking that if Government were to spend the money which it has set apart for the segregation of the sick, &c., in placing such people as suffered privations during the recent famine under this treatment, possibly the progress of the plague might be checked.

Plague meeting at Kádián.

22. The *Alhakm* (Kádián), of the 13th May 1898, publishes the proceedings of a meeting held at Kádián on the occasion of the Id-ul-Zuha, at which some 200 followers of the Mirza attended from various places, and at which the latter expressed his approval of the regulations issued by Government for suppressing the plague, and endeavoured to impress on his audience the desirability of persuading the people to abstain from offering any opposition to Government officials in enforcing the regulations in question, which were intended for their own benefit.

Mirza Ghulám Ahmad and the *Ummahát-i-Mominín*.

23. The same paper publishes the text of a memorial in which Mirza Ghulám Ahmad of Kádián protests against the action of the *Anjuman i-Himáyat-i-Islám* of Lahore in asking Government to stop the publication of the *Ummahát-i-Mominín* on the ground that the mischief done by the author of that work cannot now be undone, and that the making of such a request implies that the Muhammadans are unable to meet the attacks made on their religion by the writer of the pamphlet in question.

The same.

24. The same paper takes the *Punjab Observer* to task for taking exception to the memorial submitted by the Mirza regarding the action taken by the Anjuman-i-Himáyat-i-Islám in reference to the pamphlet in question. The writer gives the substance of the remarks made by the *Punjab Observer* and deals with them *seriatim*. The *Observer* says that the object of the Anjuman is neither to publish a reply to the *Ummahát-i-Mominín*, nor to prosecute its author, but to bring to the notice of the Government the fact that the pamphlet in question has given great offence to the Muhammadans. It is not easy to see what sort of relief (*lit.* suppression) the Anjuman desires from the Government. The Mirza and his followers have taken exception to the action of the Anjuman, because one of the most important objects for which it admittedly exists is "to reply to the objections raised against the principles of Islám by its opponents in a dignified way." Now, if the Anjuman cannot give a dignified reply, then why did it take upon itself the duty of replying to the opponents of Islám. The remark of the *Observer* that the Mirza is incapable of giving a reply in decent language is a base calumny. The writer then dwells at considerable length on the other objections raised by the *Punjab Observer*, and remarks that it is an act of base ingratitude on the part of the *Observer* to lay the blame of the excitement, caused by the murder of Lekh Rám, at the door of the Mirza, who wrote about the Aryás long after the publication of the *Satyarath Parkásh*, &c., in which the Aryás attacked Islám. Moreover, the Mirza in his replies to the Aryás and others, has never used abusive language regarding the founder of any religion, and it is idle to say that he cannot be trusted to write a dignified answer to the *Ummahát-i-Mominín*.

25. The *Núr Afshán* (Ludhiána), of the 13th May 1898, publishes a communication entitled "the Mirza's revealed lie," in which the writer compares the statement made by Ghulám Ahmad before Captain Douglas (in which he denied having prophesied the death of Dr. Clarke) with his other writings, in which he declared that the prophecy made by him at the close of the controversy at Amritsar did not refer to Abdulla Athim, but to the opposite party, *i.e.* the Missionaries, &c., who took part in the controversy.

Mirza Ghulám Ahmad's veracity.

26. The *Akhbár-i-'Am* (Lahore), of the 24th May 1898, publishes a communication in which the writer states that a few days back the Tahsíldár of Lahore, on his return from a house, which he is building near the Bháti Gate, passed by some Gujars seated round a *hukka*. On seeing him all the Gujars, except one Láhia, their servant, stood up and salámed him. The Tahsíldár was greatly incensed at the conduct of Láhia, and asked why he had not salámed him like the rest. The man replied that he did not know the Tahsíldár. Upon this he was threatened and ordered to be taken to the *havalát*. He was, however, let go at the request of some by-standers. But Láhia got so much frightened at the incident that he left the service of the Gujars to avoid being subjected to a similar treatment in future. The writer enquires if there is any law which compels people to salám Tahsíldárs. If so, it should be made public. Besides, like Police officials, Tahsíldárs should wear a distinctive uniform, so that they may be recognised at a glance. At any rate, it is to be hoped that the Deputy Commissioner will enquire into the matter. Several eye-witnesses of the incident are ready to give evidence.

Complaint against the Tahsíldár of Lahore.

27. The *Gham Khwár-i-Hind* (Lahore), of the 21st May 1898, regrets that educated *Ráises* are not appointed to honorary posts in larger numbers, and expresses a hope that Sir William Mackworth Young will not overlook the claims of Nawáb Ghulám Máhbúb Subháni (whose literary attainments are not unknown to the public) in connection with the recent changes in the honorary offices in Lahore.

The *Ráises* and honorary offices.

28. The *Umballa Gazette* (Umballa), of the 24th May 1898, remarks that the export of wheat from India has again sent up the rates of food grains. Indeed, so long as the export of grain to foreign countries is not prohibited, wheat, &c., can never sell cheap in the country. The *Gazette* further remarks that the dearness of provisions has made it impossible for working men, coolís, &c., to procure full meals for themselves, with the result that they are getting weaker and weaker and dying from hunger. This state of things cannot be remedied so long as Government does not prohibit the export of wheat from the country, which is the only way of bringing down the prices of food grains and bettering the condition of the agricultural classes, who are having a very bad time of it under the existing state of affairs.

Export of wheat.

29. The *Akhbár-i-'Am* (Lahore), of the 17th May 1898, publishes a communication in which the writer complains that the roads within the limits of the Umballa Municipality are utterly out of repair and full of holes and pits. The

Complaint against the Umballa Municipality.

Municipal Committee, however, seems loth to bestir itself and put the roads in a better condition. It will not be out of place to mention here that this indifference on the part of the Committee has had a deteriorating effect on the District Board, which has also begun to neglect to look after the roads in its jurisdiction. The writer further remarks that the Public Works Establishment of the Umballa Municipal Committee is utterly incompetent and unable to perform its duties in a satisfactory manner. He also understands that a short time back the local Mission High School included some municipal land in the boarding house attached to it, but that, although each and every member of the Committee is cognizant of the fact, no step has as yet been taken to recover possession of the land.

Appointment of Commissioners in Civil suits.

30. The *Gulshan-i-Punjab* (Siálkot), of the 16th May 1898, regrets that although it is admitted on all hands that the appointment of dishonest, incompetent and illiterate persons as Commissioners in civil suits is injurious to the interests of the people, the lower courts in this Province seem loth to mend their ways. This attitude on their part is the more regrettable, as there is no dearth of educated and honest gentlemen in the Punjab. Is it not a matter for shame that persons, who cannot even sign their own names, should be appointed Commissioners and allowed to fleece litigants. In conclusion, the Editor remarks that only able and honest men should be selected to discharge the duties of Commissioners in civil suits.

NATIVE STATES.

Complaint against the Octroi officials at Jummoo.

31. The *Gulshan-i-Punjab* (Siálkot), of the 16th May 1898, says that it has received a complaint to the effect that the Octroi officials at Jummoo practise gross oppression on the people, who are bitterly complaining against them. The luggage of all persons arriving at Jummoo by train is searched and no heed paid to their protests. Nor is this all. The ill-treatment to which female passengers are subjected makes the hair of the lookers-on stand on end. It is a crying shame that people should be treated in a manner calculated to lead to a breach of the public peace. These cruel and tyrannical highwaymen (the Octroi officials) should be made to understand that they have no right to search and spoil things belonging to ladies. The writer further remarks that in suspicious cases men accompanying ladies should be asked to have their luggage inspected, but that in no case should women be interfered with. It is to be hoped that the benevolent and popular Mahárája of Kashmir will take immediate steps to prevent a recurrence of such scandals.

The same.

32. The same paper, of the 24th May 1898, states that on the 17th idem one Shakru, who arrived at Jummoo in the morning train, was subjected to unnecessary trouble by the Octroi officials. He had some pegs valued at Re. 1-12-0 with him, and on arriving at the octroi post requested a Muharrir to receive the duty due for them. He was told to wait. Some time after this, however, Shakru was informed that the duty could not be received that day, and that he should leave behind his blanket by way of security. The man did so; but

when he was about to leave the post he was also ordered to leave behind the pegs. This surprised Shakru, and after about three hours' wrangling he was permitted to depart on paying Re. 0-2-3. It is to be hoped that the Mahárája will take due notice of such arbitrary proceedings on the part of the Octroi officials. By the way, is not 2 annas and 3 pies rather an exorbitant amount of duty for goods worth Re. 1-12-0?

Hyderabad affairs.

33. The *Ashraf-ul-Akhbár* (Delhi), of the 21st May 1898, complains that intrigues between the various parties are rife in the Hyderabad State, and that consequently the administration of the State cannot be placed on a satisfactory footing. Moreover, the Resident (*lit.* a great power) is in the habit of interfering in the internal administration of the State. As a result of this interference, the evils from which the State is suffering are being intensified and the objects aimed at by the Paramount power are easily gained. Now-a-days the Native Chiefs are only rulers in name, seeing that they take no interest in the administration of their States, while their courtiers waste their time in pleasure and neglect their duties. Unless, therefore, the evils complained of are remedied, it is idle to expect Native States to be administered in a satisfactory manner.

The Arms Act and the *Ráises* of Hyderabad.

34. The *Paisa Akhbár* (Lahore), of the 23rd May 1898, after referring to the refusal of the Government of India to exempt certain *Ráises* of Hyderabad from the operations of the Arms Act, remarks that the *Ráises* in question enjoy jágírs yielding annual incomes of lakhs of rupees, and exercise civil, criminal and revenue powers in their *iláka*s. In addition to this, the families to which they belong have been the well-wishers of the State for generations past, and have more than once rendered important services to their chief, and, indirectly also, to the British Government. It will, therefore, be a graceful act to allow these personages to carry arms when staying, or travelling, in British territory. Indeed, this concession should be made in favour of all *Ráises* residing in Native States.

MISCELLANEOUS.

Postal complaints.

35. The *Gulshan-i-Punjab* (Siálkot), of the 16th May 1898, complains that, while two mail trains leave Siálkot for Jummoo daily, the letter boxes at the former city are cleared only once a day, and expresses a hope that the Postmaster-General will kindly look into the matter and take early steps to put an end to the complaint.

Punjab Government Press, Lahore—14-6-98—70.

[Confidential.]

[Vol. XI.] [No. 24.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 11th June 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	31st May ...	4th June ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	26th, 28th, and 31st May.	30th May; 2nd, 4th June.	600 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly.					
3	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	30th May ...	6th June ...	550 copies.
4	Chaudhwin Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st June ...	4th June ...	700 „
5	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	30th May ...	Ditto ...	450 „
6	Koh-i-Núr ...	Do. ...	Nabi Bakhsh ...	31st May ...	Ditto ...	200 „
7	Núr Afshán ...	Ludhiána ...	M. Wylie ...	27th May ...	30th May ...	496 „
8	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	28th May ...	2nd June ...	2,500 „
9	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	30th May ...	4th June ...	475 „
10	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	27th May ...	2nd June ...	500 „
11	Wakil ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	23rd and 30th May	30th May and 4th June.	700 „
	Monthly.					
12	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For May ...	2nd June ...	500 copies.
	GURMUKHI.					
	Weekly.					
13	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th May ...	2nd June ...	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	7th and 8th June ...	9th and 11th June ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	7th June ...	9th June ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 30th and 31st May; 1st June.	8th June ...	900 „
	Weekly.					
4	Ahuláwála Gazette ...	Amritsar ...	Balwant Rái ...	1st June ...	6th June ...	600 copies.
5	Alhakan ...	Kádián, Gurdáspur District.	Yákúb Ali ...	20th and 27th May...	Ditto ...	...
6	Arya Gazette ...	Lahore ...	Atma Rám ...	2nd June ...	8th June ...	190 copies.
7	Civil and Military News ...	Ludhiána ...	Ghulam Mohai-ud-dín	8th June ...	11th June ...	950 „
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	3rd June ...	8th June ...	500 „
9	Haftawár ...	Lahore ...	K. B. Thápur ...	4th June ...	Ditto ...	950 „
10	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	28th May ...	Ditto ...	1,875 „
11	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th June ...	11th June ...	200 „
12	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	4th June ...	Ditto ...	11,000 „
13	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	6th June ...	Ditto ...	300 „
14	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Quddús	2nd June ...	8th June ...	600 „
15	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	4th June ...	9th June ...	300 „
16	Wafadár ...	Lahore ...	Fazal-ud-dín ...	1st June ...	6th June ...	1,200 „
17	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th June ...	9th June ...	547 „
18	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	1st June ...	6th June ...	300 „
	Monthly.					
19	Sarín Sabha Journal ...	Hoshiárpur ...	Mutasaddi Mal ...	31st May ...	8th June ...	250 copies.
	HINDI.					
	Monthly.					
20	Jain Patrika ...	Lahore ...	Gyán Chand ...	1st June ...	9th June ...	...
21	Punjab Theosophist ...	Do. ...	Pandit Mukand Rám	Ditto ...	8th June ...	300 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
				1898.	1898.	
	GURMUKHI.					
	Weekly.					
22	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh...	1st June ...	6th June ...	300 copies.

[Confidential.]

[Vol. XI.] [No. 24.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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POLITICAL.

The currency question.

1. The *Paisa Akhbár* (Lahore), of the 31st May 1898, remarks that the closing of the mints in India to the free coinage of silver has crippled the trade of the country, and reduced by one third the value of the silver ornaments, &c., belonging to the people. The Editor then gives the substance of the recent currency proposals of the Government of India, and says that the introduction of a gold standard in a poverty-ridden country like India is almost an impossibility. The minimum value of a gold coin cannot be less than Rs. 5, which amount is nearly double the average monthly income of a native. In addition to this, the proposed change will reduce the value of silver still further and entail a fresh loss on the people. After referring to the constitution of the Currency Committee, the *Akhbár* observes that the Committee should endeavour to safeguard the interests not only of Government, but of the people as well. Sir Henry Fowler and his colleagues should give particular attention to the question of re-opening the mints, which is the only way to afford relief to the residents of this country.

England's treatment of India.

2. The *Paisa Akhbár* (Lahore), of the 26th May 1898, remarks that unforseen agencies are at work to rouse the conscience of the people of England to their duties towards India. Messrs. Wedderburn, Caine, Roberts, &c., have pledged themselves to safeguard the interests of the natives. Persons like Vicary Gibbs, Grenfell and others have also espoused the cause of India. In one of his recent articles Mr. Grenfell says that, although England has always the welfare of India at heart and her intentions towards this country are above suspicion, she has proved a disastrous and ruinous invader of Hindustán. These are exactly the feelings of the educated natives. They thankfully acknowledge the purity of the intentions of Government, but at the same time they feel that instead of becoming prosperous their country is growing poorer and poorer every day. Mr. Grenfell calls England a disastrous and ruinous

invader, because the drain on the wealth of India under British rule is unprecedented in the annals of the country. After referring to the evils of bureaucracy, the Editor says that it is a wrong policy to entrust the entire management of the affairs of this country to English officials, who are selected in England and consider themselves the monarchs of all they survey. Inebriated by the taste of power, they lose the balance of their minds, and such of them as commit unseemly acts are protected by their brethren in service. This brings the public service into contempt, and nullifies the efforts of Government in the direction of good administration. The Editor then goes on to say that it is incumbent on these officials to perform their duties in an examplary manner. They are, however, obliged, and not unnaturally, to look after their own interests, and as often as not sacrifice duty at the alter of self. As an instance in point, the *Akhbár* remarks that when the Anglo-Indian officials saw that a portion of the money sent home by some of them was swallowed up by Exchange, they raised an outcry for the grant of an Exchange Compensation Allowance. They are, however, the most highly-paid officials in the world, and ought to have put up with this loss, which was the result of unforseen events. Besides, they should have remembered that India was too poor to give them an increase of pay. Knowing, however, that they could give themselves an increase of pay, they set on foot an agitation for the purpose and were successful in gaining their end. But the most surprising thing in this connection is that the Exchange Compensation Allowance has been granted, not only for those who have to remit money to England, but also for such officials as have never remitted a single farthing. The closing of the mints was another selfish measure, and this and the grant of the Exchange Compensation Allowance must be considered the two main causes of the ruin which is overtaking the country. It is not improbable that it is hard measures like these which have enlisted the sympathy of the people of England on behalf of India, and convinced a number of people at Home that she has not received fair treatment at the hands of Government.

England and Turkey.

3. The *Vakil* (Amritsar) of the 23rd May 1898, commenting on Mr. Chamberlain's speech advocating an alliance with the United States, remarks that the Colonial Secretary admitted that Russia was the mortal enemy of England, but that the latter could not go to war with her on account of her isolation. France and Russia have entered into an alliance since 1892, but the natural aversion of the English to bloodshed, coupled with Mr. Gladstone's Christian weekness towards Powers professing the same religion, has prevented England from forcibly preventing their advance. The question now is whether England ought to remain idle and allow France and Russia to grow stronger till they threaten her own possessions, or whether she ought to take some steps to check their advance. The Editor endeavours to show that the latter alternative would be the more politic of the two, and remarks that England's natural ally is Turkey. The interests of England and Turkey are identical, Russia being the common enemy of both. It is true that the relations between the two countries have of late become very strained, but, having regard to the identity of interests, the obstacles in the way of a *rapprochement* with the Sultán need not prove insurmountable. The loss that England has suffered owing to her strained relations with

Turkey is simply incalculable. But for this fact, the Porte would not have granted a passage to several thousand Russian troops through the Bosphorus. These troops reached the Far East in such a short time that even Japan did not attempt to drive Russia away from Port Arthur. If an alliance were concluded between England and Turkey, the allies could invade and occupy not only Southern Russia, but also the Province of Georgia and render Russia's Asiatic possessions as useless as a man's body is after the jugular vein has been cut. Next to Turkey, come Persia and Afghánistan, and if England made friends with all three, Germany and Japan would also be inclined to throw in their lot with her. Germany would keep France in check, whereas the remaining four Powers would render any further advance on the part of Russia an impossibility for the next 40 or 50 years. In short, Turkey is the only Power that can help England in Europe, Asia and Africa, and an alliance with her ought to be secured at any cost.

The late Mr. Gladstone.

4. The *Wakil* (Amritsar) of the 23rd May 1898, praises Mr. Gladstone's ability as an orator, but condemns his foreign policy, especially in regard to the Panjdeh affair, the Majuba Hill, &c. The deceased Statesman's personal influence among his countrymen was very great. If another man had committed a hundredth part of the mistakes laid at the door of Mr. Gladstone, he would have been cursed by his country men. Mr. Gladstone pretended to be a humanitarian, but he assumed this *rôle* merely for the purpose of injuring the Turks. The whole world is aware of the atrocities practised on the Jews in Russia and Austria, but this pseudo-humanitarian never wrote a line in denunciation of those acts of tyranny. The Belgians committed such gross cruelties in Congo that a mere recital of them sends a thrill of horror through one's frame, but they failed to move Mr. Gladstone. Again, the cruelties practised by the Spaniards on men, women and children in Cuba have horrified the world, but this embodiment of mercy never spoke a word in favour of these victims of Spanish brutality. The fact is that religious bigotry had so completely impaired his intellect as to render him incapable of distinguishing between right and wrong. In this respect he was a true duplicate of a Roman Catholic fanatic of the middle ages.

Indian coolies in British Colonies.

5. A Glasgow correspondent, writing to the *Wakil* (Amritsar), of the 30th May 1898, remarks as follows:—

"The people of India are mistaken if they think that Europeans wish to employ them in Colonies and on tea plantations merely to enable them to earn their livelihood. Do the English enlist natives in their regiments, or appoint them to the post of Bishops, &c.? Do they, again, confer Commissioned appointments in the Army on them? Free and prosperous coolies are respected everywhere except in India. It is idle to expect that coolie agents will, after paying the passage of coolies from India and feeding them for three or four months, treat them, not as slaves, but as the husbands of their sisters. Alas for such intelligence and credulity! It is true that crores of Indians cannot earn their bread in their own country. We are anxious to secure employment for them, and at the same time to preserve their liberty and independence. We alone can accomplish this, *i. e.*, patriotic men alone can perform this service.

Patriotic people love the poor and destitute as their own children. But in this age nothing can be accomplished without union. The Native Press can promote union in this country, and if we are wise, we should appreciate its services."

Indians in British Colonies.

6. The *Wakil* (Amritsar), of the 23rd May 1898, publishes a letter from its Glasgow correspondent, who remarks that the natives of India apparently lack common sense. They are being oppressed in the British Colonies. In support of this view the writer states that they have the following grievances against British settlers in Natal:—

(1) That they are not permitted to drive in tram cars.

(2) That they are not permitted to travel in first class carriages.

(3) That they are not allowed to purchase, or eat, food at an hotel.

(4) That they are not allowed to leave their houses after the bell for putting out fires has been rung, whereas white ruffians are at liberty to roam about all night.

(5) That they are not permitted to purchase land.

(6) That they are not allowed to walk on the pavements of public roads.

The Dutch have now commenced to treat the Indians with still greater severity. When, however, their own fellow subjects treat them with such scant consideration, they have no right to complain of the Dutch. The truth is that since they are not respected in their own country, they have no claim to be respected in foreign countries.

The pilgrimage to Mecca.

7. The same correspondent remarks that the stoppage of the Haj, or rather the difficulties now attending its performance, involve a great national loss to the Muhammadan community. English officials leave India on furlough, while British soldiers are constantly moved from one Cantonment to another. Moreover, neither the devil nor the Clergymen remain at one and the same place. In short, the whole world, including the sun, are in a state of perpetual motion. The founder of Islám enjoined the Haj to promote union among his followers and to enable them to recruit their health and to learn wisdom (*lit.* education). If ships are not available and the sea route is closed, let a railway line be constructed from Karáchi to Mecca. The Engineers and men employed on the line should, however, be total abstainers, *i. e.*, those who do not take wine or commit adultery. Stagnant water is unwholesome, and a nation that does not perform pilgrimages or travel from one country to another for purposes of trade, &c., is bound to come to grief.

Sic.

Russia in the Far East.

8. The same correspondent remarks that Corea, Manchoria and other Provinces, such as Tibet and Afghán Turkistán, will fall into the hands of Russia during the next 25 years. China will be powerless against Russia A hundred years hence England, France and Germany will have no authority (*dakhl*) over China. Indeed, India, along with other countries such as Australia, &c., will fall into the hands of Russia. The best policy that the English

can adopt is to confer on Indians the privileges which they have promised them and give them an opportunity of becoming a nation. The countries of Europe and Asia ought to unite against Russia, otherwise the latter will become supreme everywhere.

GENERAL ADMINISTRATION.

Bribery charges against Sardár Gurdiál Singh.

9. The *Khálsa Bahádur* (Lahore), of the 30th May 1898, in publishing the proceedings of the bribery cases pending against Sardár Gurdiál Singh, remarks that Messrs. Sinclair, Warburton, &c., are putting up in the Nawáb of Baháwalpur's Kothi at Mooltan and drive in carriages belonging to His Highness. The case has been tried at Mooltan as a matter of policy, but the sympathy expressed with the Sardár is so universal, that the Sikh nation cannot be too proud of it. The members of Sikh Sabhas as well as other leading men of the community have gone to Mooltan from Ferozepore, Lahore, Amritsar, &c., while the Hindu population of Mooltan throng the Court everyday. Is it possible that the public should thus sympathise with an official if they knew him to be addicted to bribery? The Editor then gives an account of the first day's proceedings in order to enable his readers to form an idea of how matters stand at present.

Corruption in the Police Department.

10. The *Wakil* (Amritsar), of the 30th May 1898, remarks that a correspondent of the *Civil and Military Gazette* says that if the pay of Deputy Inspectors of Police were raised and uniforms, &c., supplied to them by Government free of cost, they would very soon bid good-bye to their corrupt practices. This is scarcely possible. There can be no doubt that the main cause of the prevalence of corruption among the Police is the small salaries granted to the members of the force. When, however, officials drawing hundreds of rupees a month are not more honest than Deputy Inspectors of Police, the corruption prevailing among the latter must evidently be due, not to the smallness of their pay, but to some other cause. The Editor then goes on to say that the fear of God and Government can alone keep officials from indulging in malpractices. For the past few centuries the religious sentiments of the human race have been such that the fear of God has been on the wane from day to day. As regards the fear of Government, this can be maintained only when evil-doers are punished. This is possible only if high officials consider it a part of their duties to look after the conduct of their subordinates. This supervision, however, is wanting; and so long as the present state of things continues, it is simply impossible to put down the malpractices prevailing among Government servants. It will be idle to expect a Deputy Inspector of Police to willingly forego a monthly income of Rs. 200 or Rs. 300 by increasing his pay by Rs. 10 or Rs. 20. If a large salary were sufficient to prevent officials from becoming corrupt, Deputy Inspectors and Inspectors of Police would give up taking bribes on receiving promotions, and Extra Assistant Commissioners and Divisional Judges would not be prosecuted for corruption. The Editor further remarks that another cause of the prevalence of bribery among Government servants is that the services of honest officials are seldom, if ever, adequately rewarded. He concludes by remarking that Government should take rigorous steps to stamp out the evil, and protect the people from the exactions of dishonest officials.

Polygamy and Islám.

11. The *Núr Afshán* (Ludhiána) of the 27th May 1898, publishes a communication over the signature of "A Khádím-ud-Dín, of the S. P. G. Mission, Jummoo," who quotes a verse from the Qorán to show that the Muhammadans are forbidden to marry more than four wives. But the question is, when Muhammad enjoined upon his followers to take unto themselves not more than four wives, why did he not observe this rule himself? Again, a Muhammadan can keep as many slave-girls as he likes; but while a slave-girl performs the same duties as a wife, she has no claim on the man who keeps her. On the other hand, the man can dispose of her in any way he chooses. He can even kill her without being answerable to law for her life. This is the justice of Muhammad. It is no exaggeration to say that this question of slave-girls is a foul blot on the teachings of the Arabian Prophet. In conclusion, the writer observes that if the limit of four wives had been fixed by God, no exception would have been made in favour of Muhammad It is, therefore, clear that this limit was fixed by the Prophet himself, and that, being fond of the company of women, he made an exception in his own favour.

The *Ummáhat-i-Momminin.*

12. The *Sat Dharm Parchárak* (Jullundur) of the 27th May 1898, remarks that when the late Pandit Lekh Rám styled Mirza Ghulám Ahmad of Kádián "a book-selling Prophet," the educated Muhammadans took exception to the epithet; but now that they have become disgusted with the action of the Mirza in posing as a leader of the Muhammadan community, they are themselves applying to him this title. It appears that a Native Christian recently compiled a pamphlet entitled *Ummahat-i-Momminin* in which the character of the founder of Islám has been criticised on the strength of works of authority. So far as the Editor is aware, the writer has dealt with the matter in a dignified way. But the Muhammadans, who are notorious for their impatience and quickness to take offence, have sent memorials asking Government to put a stop to the circulation of the pamphlet. Apart from the tone of the work, the question is, why are the Muhammadans afraid of such a work if they firmly believe in their religion? The use of bad language can do no harm to a true religion. Let them think of the Arya Samáj, which is carrying on its work in spite of the hundreds of pamphlets written in abuse of that religion. The Editor then states that the Mirza on hearing of the action taken by the *Anjuman-i-Himayat-i-Islám* at once sent a memorial asking that the publication of the pamphlet might not be stopped and saying that he would write a reply. If the Mirza wishes to write a reply, let him do so, but where is the use of his informing the public of the fact beforehand? This action of the Mirza has displeased the *Paisa Akhbár*, &c. Every sensible man will of course laugh at the attempts made by the Mirza to seek notoriety, but he is quite right in saying that freedom of speech in religious discussions should not be interfered with. If religious works are suppressed, then there will be danger of good books being suppressed along with bad ones.

Complaint against the Missionary Society, Abbott-abad.

13. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st June 1898, publishes a communication in which the writer states that a Native Christian, named Kásim Ali of Siálkot, embraced Islám on Friday last in the city mosque of Abbott-abad.

Later on, two women, named Faruk Ján and Natho, who were kept in the Mission Hospital and deceived into joining a Missionary Society, left the Hospital on the evening of the 12th May with a view to embrace Islám, and made a report to that effect at the Thána. Next morning when the Missionaries heard of this, they reported the matter direct to Colonel Tucker, Inspector-General of Police, who happened to be at Abbott-abad at the time. The Missionaries instigated Colonel Tucker, who directed the two women and Kásim Ali to be taken into custody. The Deputy Inspector of Police made two Christian women and one Native Christian (originally a Hindu) to remain with Faruk Ján and Natho and drove away the Muhammadans who had come to their help. The members of the Mission Society took these women back to the Hospital against their will and handed over Kásim Ali to the Police on a charge of theft How is it that the idea of charging this man with theft occurred to the Missionaries after such a long time? Was the Deputy Inspector of Police justified in acting with partiality and allowing the complainants to stay and deceive the so-called accused and to drive away their friends in the hope that the Missionaries might recommend him to the Inspector-General for promotion? The writer then goes on to say that a female relation of Kásim Ali is a member of the Mission Society, and that it was this woman who had sent for him and his wife by promising to secure some employment for them. Faruk Ján belongs to an old family at Pesháwar. The woman referred to above had made friends with her while at Pesháwar, and some two months ago she wrote to Faruk Ján, saying that a certain female relation of her's had arrived and was anxious to see her She also remitted some money to Faruk Ján to enable her to meet the expenses of the journey, and thus the poor girl fell into the trap (her clutches). The other girl Natho is a daughter of a well-known butcher at Pesháwar. Three years ago she went to the Mission Hospital at Pesháwar for treatment of a facial disease, but the Missionaries sent her to Amritsar, saying that the disease would be treated much more effectually at that place. They have now transferred her to the Mission at Abbott-abad. Alas for the present condition of Islám. The two women are crying against being forcibly kept in the Mission Hospital, but the Deputy Inspector of Police does not allow the Muhammadans to even approach the Thána.

Note by Inspector-General of Police.—It is the first I have heard of it. No Missionaries came to me, nor did I give any orders, whatever, about any native man, woman or child concerned with the Mission.

Complaint against a Doctor.

14. The *Punjab Samachár* (Lahore), of the 28th May 1898, reproduces a paragraph from the *Bhárat Sewak*, which states that a Native Doctor, while examining a good looking woman, caused her bosom to be bared and caught hold of her chin with a view to examining her tongue. The father of the girl, who happened to be present, got enraged at this conduct, and remonstrated with the Doctor, who abused him in return. It is incidents like these that make a helpless people disaffected towards a powerful Government.

Complaints against plague officials.

15. The *Bhárat Sewak* (Jullundur), of the 30th May 1898, publishes a communication in which the writer remarks as follows:—

"Inspectors, Doctors, thousands of Police officials, hundreds of Civil Servants and scores of British officers on plague duty in the Jullundur

District are, so far as in them lies, performing their duties in a satisfactory manner, and undergoing hardships which their forefathers never experienced even in a dream. Three lacs of rupees were sanctioned by Government for affording relief to the people, and are being spent like water. The majority of the officials on plague duty have been wearied to death. But although Government has done so much for the benefit of the people, the latter are complaining that the Police have looted them; that the Doctors have killed people; and that the English have eaten them up (*sic!*), levelled their houses to the ground, carried away their savings, poisoned their heirs, confiscated their houses, dishonoured them and ruined their property."

Hindús and Muhammadans at Lahore.

16. The *Akhbár-i-'Am* (Lahore), of the 31st May 1898, publishes an account of the martyrdom of Imám Hussen in black border.

The same.

17. The *Koh-i-Núr* (Lahore), of the 31st May 1898, praises Pandit Maháráj Kishen, Editor of the *Gham Khwar-i-Hind*, for opening a *sabíl* where *sherbat*, &c., was supplied and recitals held in commemoration of the martyrs of *Kerbela*. Several other Hindús followed the good example set by the Pandit.

The same.

18. The *Paisa Akhbár* (Lahore), of the 31st May 1898, says that the most pleasing spectacle in Lahore on the Mahdi day was a number of *sabíls* set up by the Hindús at which the Muhammadans were invited to drink nice *sherbets*. The most interesting of these *sabíls* was the one erected by Pandit Maháráj Kishen, Gham Khwár, who deserves to be congratulated for taking the lead in the matter. The fact that the initiative for reunion came from the Hindús and that the Muhammadans met them half way shows that the two communities have begun to realize the evils of disunion. It is not, however, easy to say, at present, whether the union is general or only limited, and whether the *sabíls* in question were set up by such persons as have never had any cause of complaint against the Muhammadans, *viz.*, gentlemen of the old school, or by the educated party which is in the habit of giving a religious colour even to the most trivial incidents. If the latter took part in this noble work of reunion, their conduct is deserving of the highest praise; but if not, they will very soon find out that they are in a hopless minority. The Editor then goes on to say that the union of the Hindús and Muhammadans of Delhi has enabled them to reap advantages which were beyond their reach, previous to that happy event. It is to be hoped that those gentlemen of Lahore who have taken upon themselves the task of reconciling their Hindu and Muhammadan fellow-townsmen will not rest contented until their labours have been crowned with complete success. The reconciliation will also be welcomed by Government, to which the quarrels of the two communities are a prolific source of trouble and annoyance.

NATIVE SOCIETIES.

Preachers for the Arya Samáj.

19. The *Sanátan Dharm Gazette* (Lahore), for May 1898, after referring to the proposal to open an *Updeshak* (Preacher) Class at the Vedic Dharm Press, Delhi, remarks that, as the Arya Samájists have not been able to secure

any able and learned preachers, except a few mercenary individuals, they are going to start an institution for training *Updeshaks*. The prospectus says that Middle-passed students can join the class, and that they will be declared qualified preachers after undergoing religious instruction for a period of only ten months! So Middle-passed lads will henceforth become the *Updeshaks* of the Arya Samáj. Moreover, if they happen to be beardless, they will perhaps also preach to female members. Again, if handsome, they will be able to induce a number of *badmáshes* to join the Samáj without having to preach to them! How low have the followers of Swámi Dayanand fallen! Only such persons should be appointed preachers of a Samáj or Sabha as know more at least about religion than its members. Is it with the help of Middle-passed preachers that the Arya Samáj hopes to be able to cope with the Sanátan Dharm Sabha, which counts among its members scholars who could teach even Swámi Dayanand for a life-time. After ridiculing the proposed step, the Editor observes that even a child is born nine or ten months after the deposit of a drop of semen in the womb of a woman. From whose womb, however, will Middle-passed lads come out full-fledged preachers after a period of ten months? Will they stay in the womb of the Shrimiti Pritinidhi Sabha, or has the Vedic Press at Delhi made any invention to serve as a womb? If the latter, how many Middle-passed lads can find accommodation therein? The followers of the "Vedic Dharm" should answer these questions.

The Arya Samáj.

20. The *Sanátan Dharm Gazette* (Lahore), for May 1898, says that an Arya newspaper of Delhi writes as follows regarding the members of the Delhi Arya Samáj in its issue of the 15th April last :—

"These people think that salvation, which they take to mean 'liberty,' can be attained by eating meat, drinking wine and committing adultery. The Samáj now teaches ten great arts, *viz.*,—

(1). To conceal one's thoughts.

(2). To betray the confidence reposed in one.

(3). To gain one's object by cunning and deception.

(4). To set other people by the ears to serve one's own ends.

(5). To use stirring words to induce other people to part with their money, and spend the same in opposing them.

(6). To get hold of young children and wean them from religion and spirituality.

(7). To teach people to make their practices differ from their professions.

(8). To represent unholy things to be holy.

(9). To replace Sanskrit learning and ancient religious practices by the worship of nature, and thereby gain notoriety.

(10). To teach people to be always prepared to sacrifice others to their own interests."

Commenting on the above, the Editor remarks that this being the picture of the Aryás as drawn by themselves, the Sanátanists should not help them with subscriptions as this will be like feeding a serpent on milk.

MISCELLANEOUS.

Distribution of Karrah Parshád at the Golden Temple.

21. The *Sanátan Dharm Gazette* (Lahore), for May 1898, remarks that the Golden Temple at Amritsar is held in great reverence not alone by the Sikh community, but also by all classes of Hindús. Nothing should, therefore, be done in it to wound the feelings of the Hindús and lower their regard for the sacred building. The *Gazette* then states that it is rumoured that the Pujárís are frequently compelled to distribute to the visitors the Karrah Parshád offered by persons from whose hands the Hindús cannot eat. It is to be hoped that the authorities of the Temple will take immediate steps to put an end to this practice, as it is intolerable to the Hindús who observe the caste system.

Railway complaints.

22. The *Paisa Akhbár* (Lahore), of the 28th May 1898, remarks that it is not easy to see why the maximum number of platform tickets issued on the arrival of a train at the Lahore Railway Station has been fixed at 10. As this rule is causing much inconvenience to the travelling public, the Editor calls upon the Railway authorit ies to attend to the matter.

The same.

23. The *Siráj-ul-Akhbár* (Jhelum), of the 30th May 1898, publishes a communication over the signature of "An eye-witness," who complains that a few days back passengers going from Gujar Khán towards Ráwalpindi were maltreated at the former station. While they had gathered together in the *Musáfir Khána* and were purchasing their tickets, a Railway employé, dressed in black (evidently a Khalási), pushed his way to their midst and laid about a stick right and left. Turbans were knocked down and the passengers taken aback. They complained to the Bábu, but he told them to go away and not to make a row. In the meantime the Munsif of Gujar Khán came to the station, accompanied by an orderly. The former passed on to the platform, and the latter did the same. On perceiving this the genius in black ran towards the orderly, and clutching him by the hair threw him down and began to belabour him. Upon this the Munsif hastened to the spot and threatened the Khalási with prosecution. This opened the eyes of the man, and he began to cringe to the Munsif and ask his forgiveness for beating the orderly. The Bábús also backed up his prayers and at last secured his pardon.

The correspondent then goes on to say that on his return from Ráwalpindi he witnessed another scene at the Chak Lála Station. The train for Jhelum reaches that station at about 11 P. M. Intending passengers asked

the Bábu for tickets, but he would not sell the same to them. They entreated him to do so, but in vain. At last he asked them to give him *nazaránás* if they wished to purchase their tickets. Those who were able to grease the Bábu's palms received their tickets and got into the train, but those who could not do so were left behind. The latter passed the night at the station in the hope of being able to get tickets in the morning; but their expectations were falsified. The Bábu refused to sell tickets to them, paid no heed to their entreaties, and ended by abusing them. This led to a fight between the Bábu and the passengers, who had eventually to go to the next station, Sihála Will not the Railway authorities take notice of such arbitrary proceedings on the part of their employés?

Electric light at the Golden Temple.

24. The *Khálsa Gazette* (Lahore), of the 15th* May 1898, publishes a communication in which the writer says that those who oppose the introduction of electric light in the Golden Temple at Amritsar are the enemies of the Khálsa Panth, and hope to serve their own selfish ends by this opposition. The writer then praises the generosity of the Rája of Farídkot in making a princely donation of about one lac of rupees towards the cost of lighting the Temple with electricity, and observes that the Sikhs should hold meetings in every town and village to thank His Highness for enhancing the splendour of their chief Gurdawára. He concludes by ridiculing the statements made by certain mischievous persons to the effect that electric light will defile the Golden Temple and injure the building.

Báwa Sarmkuh Singh.

25. The *Khálsa Bahádur* (Lahore), of the 30th May 1898, states that Báwa Sarmukh Singh has been appointed Dárogha at the Golden Temple, Amritsar. He will receive Rs. 15 per mensem from Colonel Jowala Singh, (the Manager) and Rs. 25 from the Rája of Farídkot. This will be in return for the work done by him in connection with the electric light affair.

*Received on the 2nd June.

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[Vol. XI.] [No. 25.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 18th June 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	3rd, 4th, 6th, 8th, 9th and 10th June.	6th, 8th, 9th, 11th, 13th and 13th June.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	3rd, 4th, 6th and 9th June.	8th, 8th, 8th and 13th June.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	28th May and 2nd June.	8th June ...	900 ,,

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.* *Weekly.*			1898.	1898.	
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh ...	6th June ...	13th June ...	246 copies.
5	Gham Khwár-i-Hind ...	Do. ...	Pandit Mahárájkishen.	4th June ...	9th June ...	500 „
6	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	13th June ...	1,875 „
7	Khálsa Bahádur ...	Do. ...	Rajindar Singh ...	6th June ...	Ditto ...	450 „
8	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	7th June ...	11th June ...	200 „
9	Núr Afshán ...	Ludhiána ...	Mr. Wylie ...	3rd June ...	6th June ...	496 „
10	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	6th June ...	10th June ...	475 „
11	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	3rd June ...	8th June ...	500 „
12	Wafadár ...	Lahore ...	Fazal-ud-dín ...	1st and 8th June ...	5th and 13th June ...	1,200 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am	Lahore	Gobind Sahái ...	11th and 13th June	15th and 16th June	2,600 copies.
2	Paisa Akhbár	Do. ...	Mahbúb Alam ...	13th June ..	15th June ...	600 „
	Weekly.					
3	Arya Gazette ...	Lahore ...	Atma Rám ...	9th June ...	15th June ...	190 copies.
4	Bhárat Sewak ...	Jullundur	Gujar Mal ...	6th June ...	13th June ..	550 „
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th June ...	Ditto ...	700 „
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	15th June ...	18th June ...	950 „
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	10th June	15th June ...	500 „
8	Haftawár	Lahore	K. P. Thápur ...	11th June ...	Ditto ...	950 „
9	Hamdard-i Hind	Do. ...	Kishen Chand & Co.	Ditto ...	16th June ...	1,875 „
10	Kapurthala Akhbár	Kapurthala	Prág Naráin ...	Ditto	15th June	125 „
11	Khálsa Bahádur	Lahore	Rájindar Singh ...	13th June	18th June ...	450 „
12	Koh-i-Núr	Do. ...	Iláhi Bakhsh ...	14th June	Ditto ...	200 „
13	Lahore Punch	Do. ...	Abdul Rahmán ...	8th June	15th June	200 „
14	Patiála Akhbár	Patiála ...	Syad Rajab Ali Shah	3rd and 10th June ...	13th and 18th June...	304 „
15	Punjab Samachár	Lahore	Pohlo Mal ...	4th and 11th June ...	13th and 15th June...	2,500 „
16	Sada-i-Hind	Do. ...	Dín Muhammad ...	13th June	17th June	300 „
17	Sádiq-ul-Akhbár	Baháwalpur ...	Maulvi Abdul Qaddús	9th June	13th June	600 „
18	Sat Dharm Prachárak	Jullundur City...	Munshi Rám ...	10th June	17th June	500 „
19	Táj-ul-Akhbár	Ráwalpindi	Jíwa Rám ...	11th June	16th June	300 „
20	Wakíl	Amritsar	Ghulám Ahmad, Mukhtár.	6th June	13th June	700 „
21	Wakíl-i-Hind	Delhi	Ahmad Mirza Khán	11th June	15th June	547 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Tri-monthly.					
22	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th June ...	15th June ...	180 copies.
	Fortnightly.					
23	Zubdat-ul-Hukama ...	Lahore ...	Ghulám Nabi ...	10th June ...	15th June ...	...
24	Safir-i Tijárat ...	Delhi ...	Bulákí Dás ...	15th June ...	18th June ...	...
	GURMUKHI.					
	Weekly.					
25	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st June ...	13th June ...	400 copies.

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[Vol. XI.] [No. 25.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 18th June 1898.

POLITICAL.

Russian designs on Herat.

1. The *Paisa Akhbár* (Lahore), of the 4th June 1898, remarks that it observed in a recent issue that the object of Russia in constructing a railway line to Khushk and thence to Panjdeh was, not to make use of the produce of the territory south of Merv, as alleged, but to strengthen her military position. This view has been supported by a leading article published in the *Civil and Military Gazette* of the 2nd June. The Editor quotes several passages from the article in question, and remarks that, in order to prevent a Russian *coup de main* on Herat, the Government should content itself with asking the Amir to increase the garrison of Herat and provide modern guns for the defence of all important posts. This will enable Russia to form some idea of the difficulties that she would experience in the event of her attempting to advance in the direction of Afghánistán. There is a proverb that when a jackal falls on evil days, he takes the road leading to a village. This applies to the case of Russia, which has been compelled to take up a defensive position by occupying Port Arthur, where England can inflict serious injury on her, and render her incapable of advancing towards India for a long time to come.

Poverty in India.

2. The *Akhbár-i-'Am* (Lahore), of the 6th June 1898, in endeavouring to prove that the only way to banish poverty from India is to improve the agricultural condition of the country, remarks that the contention that one of the chief causes of the impoverishment of India is the appointment of foreigners to all high executive and administrative posts cannot hold water. Those who advance this proposition contend that only a very small portion of the salaries drawn by these officials is spent in the country, and that the remainder goes out of the land, with the result that this drain on the wealth of India coupled with the import of articles of foreign make is impoverishing the people. It should, however, be remembered that even if all the appointments in question were given to the natives, the country would not gain anything thereby. The Native

officials will spend still less in the country, while their investments in foreign goods will be considerably larger. The statement that the salaries paid to European officials are unnecessarily large is equally absurd, having regard to the work which these officials have to perform.

The same.

3. The same paper of the 10th June 1898 says that an ever-increasing portion of the population of the country has absolutely no means of earning their bread. A large number of the members of every community live constantly on the verge of starvation, and cannot earn sufficient money to supply all their wants. Indeed, things have come to such a pass that thousands upon thousands of persons will very gladly work on Rs. 5 or Rs. 6 a month, a sum on which one can hardly support oneself and family. The pinch is felt particularly by the *sufedposh* class, while the condition of the young men, who come out of schools and colleges in yearly-increasing numbers, is still more deplorable. The number of appointments in Government offices, &c., is very small, and the professions are already overcrowded. To make matters worse, the education imparted in the public schools of the country is calculated to make young people old, and the health of the young men in question is such as to incapacitate them for manual labour.

GENERAL ADMINISTRATION.

The Mooltan riots.

4. The *Paisa Akhbár* (Lahore), of the 6th June 1898, publishes a translation of a paragraph which appeared in the *Civil and Military Gazette* a few days back to the effect that knives had not been used freely in the Mooltan riots, and that the telegrams despatched to the Commissioner by certain *buniahs* regarding losses suffered were grossly exaggerated, and remarks that the Commissioner has arrived at Mooltan, and the trial of the rioters has commenced. It is to be hoped that the rioters will get justice, and that allowances will be made for their religious feelings. The Muhammadans have been accused of being the aggressors, but the authorities should give due consideration to the causes and effects of the riots.

The same.

5. The *Akhbár-i-'Am* (Lahore), of the 6th June 1898, remarks that it appears that the riots at Mooltan were not so serious as the earlier reports represented them to be. The *Civil and Military Gazette* says that the reports of the losses sustained by certain Hindu shop-keepers are exaggerated, but the Editor thinks that this is a misstatement on the part of the *Gazette*. The looting of the *halwáis*, &c., by the rioters may be only a trivial thing to the Lahore Anglo-Indian daily, but what have the shop-keepers, who have lost their all (múri), to say on the point? When their goods were looted, it is hardly probable that the money at their counters was not pounced upon. Again, if their *bahis*, which are always kept near at hand, also fell into the hands of the rioters, the shop-keepers may be said to have been ruined for life. The *Civil and Military Gazette* reference to the former Mooltan riots is scarcely relevant, as the causes which led to them are no longer in operation, and the present outbreak was entirely the work of *badmáshes*. The Editor further remarks

that the *Gazette* is right in saying that it was the duty of the local Honorary Magistrates, Municipal Commissioners, *Kursi-nashins* and Darbáris to warn the authorities of the coming trouble. But was it not also the duty of the latter to keep themselves informed of everything going on around them? It is idle to depend on *Ráises* and *Darbáris*, who have enough to do in order to preserve their own *izzat* and do not concern themselves with the affairs of the public.

The same.

6. The *Akhbár-i-'Am* (Lahore), of the 10th June 1898, publishes a communication in which the writer remarks that the Muharram arrangements made by the Deputy Commissioner of Mooltan were praiseworthy, but that the sprinkling of water by the Muhammadans rendered all precautions useless. Sheikh Ráju, Rái Bahádur Hari Chand, Malik Devi Diyál, the Superintendent of Police, &c., were present when the sprinkling commenced. The *tázia* procession reached the Chauk Bazár without a hitch. Here the sprinkling of water from a *gulábdáni* led to an altercation between the Hindu shop-keepers and the Muhammadans, which soon culminated in a riot. All the shop-keepers and spectators present there were wounded with knives. Sixty-five wounded persons, all Hindús, were received in the hospital. The writer then praises the efforts of the Deputy Commissioner in quelling the riots and re-assuring the Hindús, and advises the residents of Mooltan to follow in the footsteps of the Hindús and Muhammadans of Lahore and Delhi and make up their differences.

The same.

7. The *Paisa Akhbár* (Lahore), of the 4th June 1898, after reproducing an account of the riots at Mooltan from the *Civil and Military Gazette*, remarks that no opinion should be formed as to the cause of the disturbance till further particulars are available. Those who are surprised at the fact that only two Hindús have been arrested against 52 Muhammadans should also abstain from jumping to any hasty conclusion. The *Civil and Military Gazette* does not say who pelted at the *tabout*, but as the disturbance was between Hindús and Muhammadans, no detailed explanation is required. The Editor expresses regret at this unfortunate incident, and wonders how long such riots will continue to neutralise the efforts made by the well-wishers of the country, and how long the joy felt at the re-establishment of friendly relations between the two communities at one place will continue to be marred by news of disturbances at other places.

The same.

8. The *Wafadár* (Lahore), of the 8th June 1898, publishes a communication in which the writer states that on the arrival of the *tázias* at the Chouk a Muhammadan sprinkled rose-water, a few drops of which fell on a Hindu. The latter turning to the Muhammadan said "Oh pig and low caste, do not throw water." On the arrival of the *tázias* near Wali Muhammad Khán's Mosque stones were thrown and blows were exchanged between the parties. Several men were wounded. Fifty-two Muhammadans and four Hindús have been arrested. The shops of the Hindús were closed on the 1st June, and

there was a *hartál* in the whole city on the following day. A number of *sowárs* patrolled the city on the night of the 1st June and again on the following day. What the result of the disturbance will be no one can fortell.

The Muharram and the reconciliation of Hindús and Muhammadans.

9. The *Paisa Akhbár* (Lahore), of the 3rd June 1898, in continuation of its previous account of the Muharram, states that the number of *sabils* erected by the Hindús increased during the last two days of the Muharram, when *sherbat* and other refreshments were plentifully supplied. The *sabils* raised by Rái Mela Rám's sons and Gopál Dás, cloth merchant, are deserving of special mention owing to their tasteful decorations, &c. It is said that the cloth merchants endeavoured to persuade the authorities to allow the *Zuljanah* to pass through the Bazár Hatta, but that their request was not granted, as the necessary arrangements had already been made and could not be altered without much inconvenience. The Editor praises the Hindús of Lahore for taking the initiative in this matter of bringing about a reconciliation between the two communities, and remarks that if the sympathy expressed by them with their fellow countrymen during their period of mourning was real, then the differences between the communities may be said to have been settled once and for all. It is said that it was the fear of the plague that led the Hindús and Muhammadans of Delhi to unite, but no such motive can be ascribed to the residents of Lahore, who deserve greater credit for coming to an understanding from motives that are above all suspicion of self-interest. The people of Lahore must always remember that they are citizens of the capital to which the whole Province looks for guidance, and that they must prove that the reconciliation is a permanent one; otherwise they would make themselves the laughing stock of those who are secretly chuckling at their doings.

The same.

10. The *Paisa Akhbár* (Lahore), of the 4th June 1898, publishes a letter from the Hon'ble Nawáb Fateh Alí Khán, in which the latter thanks the Hindús of Lahore for joining the Muhammadans in the Muharram celebrations, and expresses a hope that the relations between the two communities will continue to improve. The Nawáb is sorry to hear that a disturbance has occurred at Mooltan, and expresses a hope that the good example set at Lahore will be followed throughout India, and especially in the Punjab.

The same.

11. The *Akhbár-i-'Am* (Lahore), of the 4th June 1898, also publishes the above communication.

The same.

12. The *Gham Khwár-i-Hind* (Lahore), of the 4th June 1898, also publishes an account of the Muharram at Lahore, and expresses satisfaction at the restoration of friendly relations between the Hindús and Muhammadans. The Editor then states that he has always aimed at the establishment of friendly relations between the followers of the two creeds, and that it was with this view that he took the initiative in starting a *sabil* where *sherbat* was supplied, and where recitals were held in commemoration of the martyrs of Karbela.

13. The *Koh-i-Núr* (Lahore), of the 7th June 1898, after giving an account of the Muharram celebrations at Lahore and referring to the *sabíls* erected by the Hindús in honor of the occasion, expresses satisfaction at the restoration of friendly feelings between the Hindús and Muhammadans of Lahore, and trusts that the relations between the two communities will continue to improve, and that the efforts of those public-spirited gentlemen who interested themselves in the good work will be duly appreciated.

The same.

14. The *Aftáb-i-Punjab* (Lahore), of the 2nd June 1898, expresses satisfaction at the restoration of friendly relations between the Hindús and Muhammadans, but fears there can be no hope of such relations being maintained for any length of time so long as the Mirza of Kádián is alive.

The same.

15. The *Wafadár* (Lahore), of the 1st June 1898, gives the names of 24 Hindu gentlemen who erected *sabils* during the Muharram celebrations. The Hindús of Lahore deserve great credit for taking the initiative in this good work. They have laid the Muhammadans under a deep debt of gratitude. The Muhammadans will probably do something to reciprocate the kindness of their Hindu fellow citizens on the occasion of the Daserah.

The same.

16. The *Khálsa Bahádur* (Lahore), of the 6th June 1898, and the *Akhbár-i-'Am* (Lahore), of the 9th June 1898, also give an account of the Muharram at Lahore with special reference to the part taken by the Hindús, and express satisfaction at the reunion of the two communities.

Sufferings of the people in the plague-infected area.

17. The *Siráj-ul-Akhbár* (Jhelum), of the 6th June 1898, publishes a communication in which the writer says that it cannot be denied that the turning out of the residents of the plague-stricken villages in the Jullundur District has proved effectual in checking the progress of the disease. Who can, however, describe the sufferings which these people are undergoing in the sheds erected for their reception. They are exposed to the inclemencies of the weather, and in these days of dust-storms have often to go without food, being afraid to make a fire in their straw sheds. On such days the cries of hungry children of tender age and the helplessness of their parents constitute a scene calculated to melt even the hardest heart. Again, the heat of summer is telling injuriously on infants, the majority of whom are suffering from sore eyes. Their sufferings in the heat of the midday sun are terrible, and their mothers keep pouring drops of water in their mouths to prevent them dying from thirst or heat. The lot of women is hardly more enviable. Men can take shelter under shady trees, but the *purdah nashin* females of Rájpúts, &c., cannot come out of their sheds, which, moreover, contain all they possess in this world. The writer then goes on to say that the *rabi* crops have been cut and threshed. The grain, however, has not as yet been separated from the chaff, as the people are forbidden to enter their villages, and the sheds are too small to allow the grain being stored in them. If, therefore, rain happens

to fall one of these days, the whole year's labour of the *samindárs* will be thrown away. The authorities should look into the matter without delay and remedy the evil complained of.

The evils of segregation.

18. The *Akhbár-i-'Am* (Lahore), of the 4th June 1898, remarks that inoculation is not compulsory, that its advantages are beginning to be perceived, and that educated natives and their friends are being inoculated at their own request. The *Bengalee* of Calcutta is of opinion that forcible segregation should be done away with, as it has led to no good results beyond creating discontent among the people. The Editor observes that, although the segregation of the sick from the healthy is necessary, and the motives of Government in resorting to it are above suspicion, there is no gainsaying the fact that forcible segregation in a country like India is not advisable. If the authorities had known anything of native life and the *purdah* system, they would never have countenanced segregation.

Plague administration and European Doctors.

19. The *Akhbár-i-'Am* (Lahore), of the 4th June 1898, remarks that the saying that disease attacks only enfeebled limbs is thoroughly applicable to the plague administra tion. No body speaks of the indifference, high-handedness, villainy (*badmáshi*) and wickedness of high officers and highly-placed doctors on plague duty. It is the inferior native officials alone who are held responsible for the oppression practised in the infected areas. It should, however, be remembered that native subordinates do everything at the bidding of their superiors, and that should any one of them hesitate to obey the orders of the latter and dare to plead with them on behalf of the pe ople, he is considered incompetent, given a wigging and abused, while his prospects of promotion are destroyed for ever. The Editor has, at more than one place, seen several European officers indulging in extremely abusive language on occasions of plague inspection. On one occas ion, when the entire population of a certain town was being moved out under the supervision of a European officer and his native subordin ates, the only word heard used by this officer was "*badzát.*" "Go out you, *badzát!*" and "Be silent you, *badzát!*" were the sweet words that constantly fell from his lips. Any one under orders to vacate his house within five minutes asking for delay on the ground of the absence of his daughter, &c., was cut short with the word "badzát," and a stick thrust into his belly. The Editor also saw this European officer place his hands on, and press the shoulders of females when about to enter their conveyances after vacating their homes. Again, he fearlessly entered houses inhabited by not more than one woman, and made his subordinates wait outside. The *Akhbár* then goes on to say that in their examination of Railway passengers the European Doctors display a spirit of contempt and arrogance in spite of the meekness of the natives. Why should the latter alone be attacked? European Doctors belong to the ruling race, and are in the habit of passing their time comfortably in their cool bungalows. Perhaps they feel offended at being placed on a duty, the performance of which

requires them to examine, without receiving any fee, such dirty persons as they would at any other time have considered it beneath their dignity to touch, even on payment of full fees; and, in return, they are venting their anger on the poor passengers, and their conduct is exercising a demoralising effect on their native subordinates. The Editor saw with his own eyes a European Doctor come down like thunder upon a passenger who had delayed a few seconds in coming out of the train. At another time the servant of a 2nd class passenger was maltreated by a Police constable, and the master's complaint to the European Doctor met only with an evasive reply. On the strength of the above incidents, which occurred at places the names of which have been purposely left out, it can confidently be asserted that it is wrong and misleading to say that native subordinates alone are responsible for the oppression practised in the plague-stricken areas. On the contrary, the most cruel and high-handed officials are the members of the European staff. If the latter behave like gentlemen, their native subordinates will never dare to oppress the people. It is, therefore, the European staff which needs to be looked after.

Treatment of Natives by Europeans.

20. The *Paisa Akhbár* (Lahore), of the 6th June 1898, remarks that the idea of holding themselves aloof from the people of India has taken so deep a root in the minds of the Anglo-Indians that any one of them mixing with the Natives is looked upon with contempt by his comrades. As an instance in point, the Editor states that a certain Cantonment Magistrate was called names by the European residents of the cantonment merely because he used to treat his Persian Munshi with more than usual regard, and would frequently take him out for a drive in his carriage. Nor is this all. The Magistrate's kind treatment proved the ruin of the Munshi, as his services were dispensed with by such European gentlemen as used to study Persian with him. It will not be out of place to enquire here as to why the Natives should be treated in this way. Their skin may not be white; but they are not inferior to the Anglo-Indians in any other respect. On the other hand, they are more simple and grateful, and possess several other virtues which are conspicuous in the Anglo-Indian by their absence. This is, however, of little count to the members of the ruling race, and it is for this reason that the Natives also do not show proper respect for the Anglo-Indians. The Editor then refers to absurd rumours afloat in Calcutta among the lower strata of society in connection with inoculation, which is believed to have been introduced to kill off the population of that city. Who has put this and similar monstrous notions into the heads of the masses? The Native Press as well as the educated party has all along been endeavouring to reassure the people and make them realize the purity of the motives of Government. It is, therefore, clear that the masses themselves are suspicious of the authorities. This is the result of the treatment which the Anglo-Indian officials accord to the Natives. It is true that these officials are able, just and kind, and wish to treat the Indians in a considerate manner. They, however, never exchange ideas with the people, who ascribe this hold-aloofness on their part to pride and arrogance. The *Akhbár* then goes on to say that the Natives are in the habit of overlooking even grave faults in those who treat them with

consideration. When, however, the Anglo-Indians not only abstain from moving in Native society, but consider its members outside the pale of humanity, and even do not hesitate to kill them, it is not to be wondered at that their motives should be misjudged. This shows that the Anglo-Indians have failed to win the confidence of the masses of India.

The same.

21. The same paper remarks that an incident which occurred at Samastipur in the Muzaffargarh District a few days back is one of those cases which create estrangement between the rulers and the ruled. Some time back a marriage procession accompanied by a native band passed by the house of Mr. McIntire, the Resident Engineer, who was married only recently. The music of the native band jarred on the delicate ears of the new bride, upon which the *Sáhib* came out of his bungalow and ordered the music to be stopped. His voice was not, however, heard in the tumult of the procession, or, if heard, his order, being considered illegal, was not obeyed. Anyhow this had the effect of putting out Mr. McIntire, who at once brought his revolver into play, with the result that one man was killed on the spot, and another, who is in hospital, is hovering between life and death. The Editor further remarks that when even ordinary Europeans do not hesitate to kill natives for such trivial things as the playing of a band, and the Courts award only light punishments for such offences, it is not surprising that the people should fear rather than love the English. It is to be regretted that Mr. McIntire could not suppress his anger even for the short time which the procession would have taken in passing by his house. What made him so fearless as to prompt him to fire his revolver and take the life of a fellow being for merely disobeying his orders? Did he think at the moment how his act would affect himself? It is a pity that the legal maxim that punishments should be deterrent in their character is not acted upon where Europeans are concerned. Mr. McIntire would have hesitated to use his revolver if he had known of any European being put to death for killing a native. A correspondent of the *Amrita Bazár Patrika* says that no investigations have been made into the matter up to the present. Alas for the blood of a native!

Grant for a Church for the Roman Catholic employés, North-Western Railway.

22. The *Paisa Akhbár* (Lahore), of the 9th June 1898, says that the *Civil and Military Gazette* reports that the Government of India has sanctioned a grant of Rs. 11,000 towards the cost of erecting a Church in Lahore for the Roman Catholic employés of the North-Western Railway. This grant on the part of Government is not the first or only instance of its kind. But why should not similar grants be made in the case of mosques and temples? The Hindús and Muhammadans pay a hundred, nay a thousand, times larger amount of money in taxes than the Christians, and it is but just that Government should also safeguard their religions. Its present attitude is hardly in consonance with its professions of neutrality in matters of religion.

Complaint against a Magistrate.

23. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 4th June 1898, complains that a certain Magistrate, who was transferred to Umballa some time back, is in the habit of throwing obstacles in the way of accused persons being

released on bail, even if the offences against them are only trivial ones. Such heavy bails are demanded from them as are beyond their power to furnish. Should, however, bails to the amount required be forthcoming, a reference is made to the Tahsíldár for verification and the accused kept in the *haválát* for a week or so for nothing. This procedure is against the rules issued by the Chief Court on the subject. Again, in *chalán* cases the Magistrate frequently examines the accused before recording the evidence for the prosecution, which is contrary to all procedure. The writer further complains that not infrequently the Magistrate refuses to allow Mukhtárs to appear in criminal cases, which is a hardship on such accused persons as cannot afford to engage the services of Pleaders. His method of examining witnesses is also open to objection. The authorities should, in the interests of justice, take immediate steps to prevent Magistrates from committing such irregularities.

Bribery in the public service.

24. The *Akhbár-i-'Am* (Lahore), of the 4th June 1898, says that bribery and corruption are so rampant in the public service that no rules and regulations can be of any help in putting them down. The only way for high officers to remedy the evil would be for them to pay no attention to the flattering speeches of their subordinates and to respect an official only if he is honest in the discharge of his duties. But is there any officer who abhors flattery, and is it untrue to say that cringing officials can do everything they like, provided they do not neglect the burning of incense at the altar of the vanity of their superiors. The education imparted in the public schools being of a purely secular character also seems powerless to put down corruption. The Editor further remarks that it is the duty of newspapers to move in such matters, but unfortunately their writings carry no weight with the authorities. Besides, they are in the habit of giving a racial colour to questions like the one under discussion.

The Bar and the Judicial Service.

25. The *Victoria Paper* (Siálkot), of the 28th May 1898 (received 8th June), urges that members of the Bar should be appointed to high offices in the Judicial Department of the Punjab, just as is done in the North-Western Provinces and Oudh. There are a number of lawyers in the Punjab whose ability and character entitle them to be promoted to the office of District and Divisional Judges. There are several Pleaders, &c., whose income is fully equal to that of District and Divisional Judges, and their selection for such posts would be very appropriate. Care should, however, be taken that they are not posted to districts where they have been practising for a long time, or where they have relations, &c.

The Deputy Inspector of Bhera.

26. The *Victoria Paper* (Siálkot), of the 2nd June 1898, remarks that Chaudhri Inayatulla, Deputy Inspector of Police, Bhera, has won golden opinions by his impartial and honest dealings. The respectable classes at Bhera bless him for the prompt and effectual aid he renders in the suppression and detection of crime, and are anxious that he may long remain at his present post.

27. The *Koh-i-Núr* (Lahore), of the 7th June 1898, remarks that there is no reason why Nawáb Ghulám Mahbúb Subháni should not be reinstated in the office of Honorary Magistrate, an office of which he was deprived owing to his having fallen under the displeasure of the authorities. The Government of Sir Mackworth Young is no longer ignorant of the fact that the charges brought by the enemies of the Nawáb against his wife have been found by the highest Judicial tribunal in the Punjab to be false, and admitted by the complainant to have been fabricated for the purpose of involving the Nawáb in trouble. In these circumstances justice demands that the fact of the Nawáb being innocent should be made known to the public by his re-appointment as Honorary Magistrate, just as the fact of his having incurred the displeasure of the Government was proclaimed by his removal from the Bench of Honorary Magistrates.

Nawáb Ghulám Mahbúb Subháni of Lahore.

28 The *Núr Afshán* (Ludhiána), of the 3rd June 1898, remarks that the Muhammadans are very intolerant and resent all criticism of the Korán and the Prophet at the hands of non-Moslems. Their prejudices prevent them from acting in a reasonable way, and lead them to prepare for disturbances. The publication of the *Ummahat-i-Mominín* has produced on them the effect that might have been expected. The Mullahs and Kázís, instead of attempting a reply to the pamphlet in question, have thought of getting the same suppressed, and have been pouring a torrent of abuse on the head of the author. The Anjuman-i-Himáyat-i-Islám, which pretends to be an educated body, has also been carried so far by the wave of ignorant fanaticism as to submit a memorial praying for the suppression of the pamphlet in question, and remarking that a disturbance is feared. The Editor was surprised at this, and was saying to himself "never mind, come what may." It is apparent, however, that the Muhammadans are unable to make any reasonable reply to the author of the *Ummahat*. Justice now demands that the prize of Rs. 1,000 offered by the Maulvi of Batála should be paid to the writer. The Editor is surprised to find that a voice has been raised in support of his views from an unexpected quarter, *i. e.*, Mirza Ghulám Ahmad of Kádián has sent a memorial deprecating the suppression of the pamphlet and the invoking of Government interference in such matters.

The *Ummahat-i-Mominín*.

29 The *Sat Dharma Prachárak* (Jullundur), of the 3rd June 1898, states that one Muhammad Ihjáz Ali of Meerut has published an advertisement announcing the republication of a book entitled the "Tohfatul-A'shiqín" (a present to lovers) by Hakím Muhammad Husain. The advertisement contains a list of the contents of the publication, and a perusal of it is sufficient to show that the book has already proved the ruin, physical and moral, of thousands of young men. It will not be wrong to call the publication by the name of "A Hand-book of Dissipation and Sensuality." Indian reformers are in the habit of boasting that they have met with considerable success in improving the social and moral condition of the country. They, however, forget that, although the Muhammadan rule has ceased to exist, the debauchery introduced by the Muhammadans is still at work, and is sucking the life-blood of the youths of India. The

Objectionable literature.

Editor then reminds Muhammad Ihjáz Ali that the physical and moral deterioration of the people of this country is already a matter of notoriety, and requests him to take pity on them. He then calls upon the Muhammadan residents of Meerut to request Ihjáz Ali to abstain from disseminating obscene literature in the country. In the event of his declining to do so, they should disclaim all sympathy with him and prove to the world that in this age of civilization and enlightenment no one calling himself a gentleman will sympathise with those who disseminate obscene literature.

Mr. Tilak.

30. The *Akhbár-i-'Am* (Lahore), of the 8th June 1898, ridicules the statement published in a Bombay paper that the Bombay Government are prepared to release Mr. Tilak on the condition that he will abstain from politics in future. Mr. Tilak will never purchase his release on such humiliating terms, seeing that he refused to tender an apology, although urged by his friends to do so. Mr. Tilak will not think of securing his release unless the Bombay Government agree to re-appoint him to the Legislative Council, but even then it is scarcely likely that he would agree to lead the sort of life proposed by the authorities. The Editor is of opinion that the statement referred to above is entirely without foundation. Government has entirely misunderstood public feeling on the subject, and it is highly desirable, in the interest of both Lord Sandhurst and Lord George Hamilton, that the people should forget these incidents.

NATIVE SOCIETIES.

The girl Devís.

31. The *Hamdard-i-Hind* (Lahore), of the 4th June 1898, publishes a communication in which the writer says that card-sharpers, gamblers, *gundas* and the like have hit upon a new plan of earning money and living in comfort, *viz.*, mounting their grown-up daughters, sisters and female friends on their shoulders and visiting every town and village where tongue-cutting tricks are performed and simple people relieved of their money. These girls are about twenty in number and represented to be possessed of certain Devís. Although the veil has been seen through, and hundreds of Hindús are cursing the goddesses for bringing Hinduism into contempt, "the *linga* worshipping Kashmiri Triple Pope" * is still very shamelessly singing the praises of the Devís and abusing the Arya Samájists. He gives the girls the epithet of mother and goes into ecstasies over their performances. But will he state if all these virgins, of whom two or three are *Kahár* or *Sunár* women, and two or three others, are publicly spoken of as being .....(*here follows a blank*) are his mothers, or only one of them? Will he also state what places have been visited by each of them and where they pass their nights, &c., &c.? In short, he should give publicity to each and every act—performed secretly or in public—of all his mothers. Should, however, shame prevent him from doing so, he should bid good-bye to it, abuse the Aryas to his heart's content, and then swallow the urine and dung of cows.

* This is probably a reference to Pandit Gopi Náth, Editor, *Akhbár-i-'Am.*

The same.

32. The same correspondent remarks that the Sanátanists are very anxious to see all the Devís, accounts of whose doings have been appearing in the organ of the Brahmins. Their wishes cannot, however, be realized unless all the

goddesses gather in one place. The Sanátan Dharm Sabha of Lahore should, therefore, open a managerie, in which the Devís should be shut up in separate cells along with their *Lawkaras*. The "Kashmíri Triple Pope" should be appointed Superintendent of this managerie, and every visitor to it should be required to pay a pice or an anna as admission fee.

MISCELLANEOUS.

Lahore Water-Works.

33. The *Gham-Khwár-i-Hind* (Lahore), of the 4th June 1898, remarks that the success of the *sabíls* erected during the recent Muharram celebrations was due in no small measure to the Lahore Water-Works, but how is it that, although the water-rate has been raised, the quantity of water supplied is not sufficient to meet the requirements of the people. Several complaints have reached the Editor to the effect that people are compelled to use the water of impure wells in this trying weather when they are threatened with the plague. Complaints are especially rife in Chúni Mandi, Haveli Kabuli Mal and Kúcha Sarín, which are situated in Ward No. I. Steps are being taken to memorialize the Government on the subject. The Municipal authorities should attend to this most legitimate grievance of the people in the interests of the public health.

Postal complaints.

34. The *Siráj-ul-Akhbár* (Jhelum), of the 6th June 1898, complains that the changes recently made in Jhelum in the hours of delivery of letters, &c., are causing inconvenience to the people, and requests the Postmaster-General to cancel the changes and order the deliveries to be made at 6 A. M. and 1 P. M., as formerly.

The same.

35. The *Victoria Paper* (Siálkot), of the 28th May 1898, urges that the Postal authorities should take steps to ensure the despatch of all letters and newspapers in the dák that leaves the Post Office immediately after their receipt. Postal clerks and chaprásís, through whose neglect the despatch or delivery of letters and newspapers is delayed, should be promptly called to account.

Road between Mukerián and Gurdáspur.

36. The *Akhbár-i-'Am* (Lahore), of the 3rd June 1898, publishes a communication in which the writer says that the road between Mukerián and Gurdáspur is not in good condition, and makes certain suggestions for improving the same.

Punjab Government Press, Lahore.—30-6-98.—70.

[Confidential.]

[Vol. XI.] [No. 26.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 27th June 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	14th and 15th June	17th and 18th June	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	10th, 11th, 12th, 14th, 15th and 17th June.	13th, 15th, 17th, 18th and 20th June.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	4th, 6th, 8th and 9th June.	15th June ...	900 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	13th June ...	20th June ...	246 copies.
5	Ahluwála Gazette ...	Amritsar ...	Balwant Rái ...	8th June ...	15th June ...	600 „
6	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	20th and 27th May...	Ditto ...	600 „
7	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	13th June ...	20th June ...	550 „
8	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	11th and 18th June...	15th and 22nd June	500 „
9	Mashír-i-Hind ...	Siálkot ...	Muhammad Shafi Beg.	8th June ...	15th June ...	50 „
10	Názim-ul-Hind ...	Lahore ...	Názim Husain ...	4th June ...	Ditto ...	300 „
11	Núr Afshán ...	Ludhiána ...	M. Wylie ...	10th June ...	Ditto ...	496 „
12	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	13th June ...	17th June ...	475 „
13	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	Ditto ...	20th June ...	700 „

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Labore ...	Mahbúb Alam ...	18th June ...	22nd June ...	600 copies
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th, 11th, 12th, 13th, 14th and 18th June.	Ditto ...	900 „
	Weekly.					
3	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th June ...	22nd June ...	700 copies
4	Haftawár ...	Lahore ...	K. B. Thápur ...	18th June ...	Ditto ...	950 „
5	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	23rd June ...	1,875 „
6	Kapurthala Akhbár ...	Kapúrthala ...	Prág Náráin ...	Ditto ...	22nd June ...	125 „
7	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th June ...	Ditto ...	300 „
8	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	20th June ...	24th June ...	450 „
9	Lahore Punch ...	Do. ...	Abdul Rahmán ...	15th June ...	22nd June. ...	300 „
10	Názim-ul-Hind ...	Do. ...	Názim Husain ...	18th June ...	24th June ...	300 „
11	Núr Afshán ...	Ludhiána ...	M. Wylie ...	17th June ...	20th June ...	496 „
12	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	11th June ...	Ditto ...	11,000 „
13	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	17th June ...	22nd June ...	304 „
14	Punjáb Samáchár ...	Lahore ...	Pohlo Mal ...	18th June ...	23rd June ...	2,500 „
15	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	20th June ...	24th June ...	300 „
16	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	20th June ...	24th June ...	475 „
17	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	18th June ...	23rd June ...	300 „
18	Wakíl ...	Amritsar ...	Ghulám A h m a d, Mukhtár.	20th June ...	24th June ...	700 „
	HINDI.					
	Fortnightly.					
19	Punjab Theosophist ...	Lahore ...	Lál Man ...	15th June ...	23rd June ...	300 copies.
	GURMUKHI.					
	Weekly.					
20	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th June ...	23rd June ...	400 copies.
21	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	16th June ...	Ditto ...	300 „

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SELECTIONS

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POLITICAL.

Russia in Central Asia.

1. The *Paisa Akhbár* (Lahore), of the 10th June 1898, writing regarding the expansion of Russian possessions in Asia, remarks that the recent appointment of General Dakovoski (?) to the post of Governor-General in Central Asia is very significant. The Governorships of Khíwa, Merv, &c., have been abolished, and these territories included in the jurisdiction of the Governor-General. It is, moreover, proposed to increase the number of Russian troops and batteries in Central Asia, and place the entire force under the command of one General. This is sufficient to show that in a few months the Muscovite Government will be in a position to, at any time, transport a large army of brave soldiers to the confines of Afghánistán. Under these circumstances it is the paramount duty of the Government of India to give the matter its careful consideration and take immediate steps to checkmate this move on the part of the Czar. The Editor further remarks that Russia has hitherto been unable to send troops to Central Asia in any large numbers. The trans-Siberian and other Railways now under construction will, however, enable her to surmount this difficulty. Government should, therefore, direct the Amír to increase the strength of his army proportionately, and help His Highness in raising the extra troops required. Nor should the authorities forget that the Russians have begun to immigrate into Central Asia, and are breaking up the lands now lying waste and fallow. This step on their part will also have the effect of diminishing the gulf which separates them from their Muhammadan fellow-subjects in these parts of Asia. By the way, is it not a matter for surprise that the shrewd Anglo-Indians should not only fail to appreciate the policy of having social intercourse with the people of India, but that they should treat the latter with contempt? In conclusion, the Editor remarks that Government should carefully watch the movements of Russia on the borders of Afghánistán and keep itself in readiness to meet any emergency.

2. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 15th June 1898, remarks that, in spite of all that has been said to the contrary, it is a fact that the tribes responsible for the recent outbreaks on the frontier have not been punished as they deserved to be. On the contrary, the action of Government seems to show that the authorities were only too anxious to get rid of the tribesmen in any way possible. The *Pioneer* advises Government to withdraw its troops from the Khaibar on the ground that June is an unhealthy month; and holds Lord Elgin and his Councillors responsible for the health of the troops. But should not a force bent on humbling a foe undergo such hardships in a cheerful spirit? In his proclamation General Sir William Lockhart threatened to disarm all the tribes, and to extirpate such of them as refused to tender complete submission to Government. Have either of these things been accomplished? In conclusion, the writer says that a few days back he met a sepoy who informed him that the tribesmen were in a position to give still more trouble to Government one or two years hence. This can hardly be called a gratifying result of the recent frontier campaign.

The punishment of the frontier tribes.

3. The *Paisa Akhbár* (Lahore), of the 12th June 1898, remarks that some time ago it expressed a hope that Sir Mortimer Durand would be appointed British Ambassador at Constantinople in succession to Sir Philip Currie, and that he would endeavour to improve the relations of England with Turkey, which have for some time past been strained, owing to the shortsighted policy adopted by Sir Philip. It appears, however, that Sir Nicholas O'Conor, and not Sir Mortimer Durand, is to be appointed. The selection of Sir Nicholas O'Conor, the present British Ambassador at St. Petersburgh, is also significant, showing, as it does, that the Cabinet is anxious to restore British influence at the Porte. Russia has gained much influence at Constantinople ever since the Turco-Grecian War, and it is to be hoped that the new Ambassador, who is an experienced diplomatist, will succeed in bringing home to the Sultán the selfish character of the motives by which Russia is actuated. Both England and Russia regard an alliance with Turkey as desirable. The two Powers have become rivals in Asia, and it behoves England to secure the friendship of the Porte without any loss of time. If this were done, the Black Sea would be closed to Russian ships.

The new British Ambassador at Constantinople.

GENERAL ADMINISTRATION.

4. The *Paisa Akhbár* (Lahore), of the 11th June 1898, says that the Lieutenant-Governor's reply to the memorial of the Anjuman-i-Himayát-i-Islám of Lahore praying His Honor to order the suppression of the *Ummahat-i-Mominin* is very disappointing. The Anjuman has been informed that the author of the pamphlet cannot be prosecuted under the new Section 124 A of the Indian Penal Code, as that section came into force after the publication of the *Ummahat-i-Mominin*. This reply is as surprising as it is disappointing. The memorialists never asked the Lieutenant-Governor to move the law against the author; that they could have done without the help of His Honor.

Sir Macworth Young's reply to the memorial of the Muhammadan Anjumans.

Their prayer was for the suppression of the *Ummahat-i-Mominin*. After referring to Sir Dennis Fitzpatrick's orders regarding the withdrawal of the *Muhammad ki Twarikh ka Ijmal* from circulation, the Editor observes that it is not easy to say why Sir Mackworth Young has not chosen to follow the example of his predecessor. It is hardly necessary to point out that the *Ummahat-i-Mominin* has given great offence to Her Majesty's loyal Muhammadan subjects. Even His Honor admits this, as the reply under notice seems to imply that the Punjab Government would have ordered the prosecution of the author had not his pamphlet appeared in 1897, although it is not difficult to prove that it was published in the current year. But why cannot the Lieutenant-Governor exercise his executive powers in this case? Sir Mackworth Young is doubtless an ardent member of the Missionary Society, but as a responsible official of the Province, no one expected that he would give such a reply.

The *Ummahat-i-Mominin*.

5. The *Siráj-ul-Akhbár* (Jhelum), of the 13th June 1898, publishes a communication in which the writer condemns the action of Muhammadans in memorialising the Government for the suppression of the *Ummahat-i-Mominin*, and remarks that their failure to reply to the strictures contained in the pamphlet in question implies that the allegations made and the arguments adduced by its author are unanswerable. There are several Muhammadan Anjumans which claim that one of their chief objects is to reply to the attacks made on Islám, and it is a pity that they should have failed in their duty on the present occasion.

The same.

6. The *Núr Afshán* (Ludhiána), of the 10th June 1898, publishes a communication from B. A. Sharaf, Licentiate Preacher, Bhera, who remarks that, since the publication of the *Ummahat-i-Mominin* Mirza Ghulám Ahmad and his co-religionists have been heaping abuse on the devoted heads of the Christians, and have lost all self-control. The Mirza, who has been making attacks on the Christian religion for the past twenty years, has gone so far as to submit (on the 4th May last) a memorial to the Lieutenant-Governor in connection with Dr. Ahmad Shah's pamphlet. The writer then rebuts the charges preferred by the memorialist against the Doctor, and expresses a hope that before giving his decision His Honor will make himself acquainted with the contents of the offensive books written by the Mirza himself and other Muhammadans in disparagement of Christ and his religion.

The Garhshankar riots.

7. The *Bhárat Sewak* (Jullundur), of the 13th June 1898, remarks that nothing is yet known as to whether a regular inquiry has been ordered into the Garhshankar riots, which resulted in 9 men being killed and 27 wounded. Those who fired on the mob declare that they did so under the orders of their officers, while the latter deny having given the order to fire. In these circumstances the failure of the Punjab Government to take any action in the matter is quite inexplicable. If a single person dies of bubonic fever, the whole village is evacuated. Police and doctors are sent to the scene and great excitement is caused on all sides. But it is strange that 9 persons should be murdered and 27 wounded in Garhshankar, the inhabitants of which are illiterate and

simple, and that these heavy casualties, which are equal to those of a battle, should be treated as an ordinary incident. The whole province is anxious to know what action will be taken by Government. No one sympathises with mischief-makers, but it is desirable that not only the disturbers of the public peace, but those entrusted with the security of life and property, should be called to account for playing such havoc (*afat machai*).

The Punjab Government and the plague.

8. The same paper remarks that plague is steadily abating and is likely to disappear in the Jullundur and Hoshiárpur Districts by the end of the hot weather, but that a recrudescence of the malady is feared next winter. There is no gainsaying the fact that the Province is in the midst of danger, but the Punjab Government has not yet decided as to what steps shall be taken to combat the plague in the event of its spreading to large towns and cities. When the Deputy Commissioner of Jullundur recommended innoculation and held out a hope that segregation would not be enforced in the case of those who had undergone innoculation, the Editor urged that Government should pass orders confirming the hope thus held out. The Editor now asks the Punjab Government to lose no time in answering the following queries :—

1. Whether, in the event of the plague breaking out in large towns and cities, the same measures as are now being adopted in villages will be resorted to ?

2. Will police cordons be established, houses evacuated, and quarantine enforced ? Will youthful Assistant Commissioners be entrusted with the plague administration in cities ? Will the Police be empowered to enter houses and turn out the inmates ? Will rewards be offered for reporting cases of plague ? Will no open inquiry be made in the event of riots, similar to those of Garhshankar, occurring in a city ? Will the Punjab Government follow the rules introduced in Calcutta and Bombay ?

Satisfactory replies should be vouchsafed to the above queries with a view to re-assuring the public and securing the co-operation of leading natives in giving effect to the policy of Government.

The plague rules : a contradiction.

9. The *Gham Khwár-i-Hind* (Lahore), of the 18th June 1898, publishes a letter from the Junior Secretary to the Punjab Government asking the Editor to contradict the statement published in his issue of the 7th May to the effect that "the rules authorised the Police and the Medical subordinates to enter houses and to segregate the sick from their families." The Editor explains that he did not mean to refer to the Punjab, but to those places where plague has been raging for a long time, *i. e.*, Bombay, Poona, Karachi, Calcutta, &c. The Editor has as a rule carefully avoided the publication of all news calculated to create misapprehension, but every man is liable to commit mistakes. It is a matter for congratulation that Government is anxious to avoid every thing likely to cause uneasiness among its subjects. The *Gham Khwár* then gives a translation of the letter in question in order to bring home to the people that the plague rules for the Punjab are so mild that Police and

Medical subordinates have no authority to enter private houses, while, as regards segregation, the patients are allowed to take a reasonable number of their relations with them.

Education and the plague.

10. The *Wakil* (Amritsar), of the 13th June 1898, remarks that the reason why the measures adopted for the suppression of the plague have met with so much opposition is that the great majority of the people are steeped in ignorance. The Muhammadans of Turkey follow the *shariat* as strictly as their Indian co-religionists, yet they have never resisted any measures passed by their Government in the interests of the public health. If a case of measles, small-pox or itch occurs in a house, the same is at once disinfected by the Medical authorities, and the matter reported to the Police; whereas in India similar steps taken for combating a terrible scourge like the plague are not only condemned, but actually resented. That a good deal of oppression is practised in enforcing the plague rules goes without saying, but this does not justify any one in suspecting the "*bonâ fides*" of the Government, especially as the authors of the oppression complained of are the fellow-countrymen of the victims themselves. Government is, however, to blame in one respect, and that is that it has not made education compulsory. Serious disturbances would have occurred on the introduction of similar measures in Turkey a quarter of a century ago, but all this has been changed, thanks to the enlightened interest taken by the Sultán Abdul Hamid in the welfare of his people. For twenty years past education has been compulsory in Turkey, with the result that the percentage of illiterate persons is now only 10 against 90 in India. The Editor urges that education should be encouraged in India. He, however, does not mean University education which renders Indian youths unfit for everything and makes them a pest to the country. What he wants is the kind of education that is given in certain happy countries up to the age of 8 or 10 years and which leaves its recipients ample time for qualifying themselves for a career.

The Mooltan riots and the Arms Act.

11. The *Victoria Paper* (Siálkot), of the 6th June 1898, remarks that knives were freely used by the rioters at Mooltan. What would the opponents of the Arms Act say if Government passed special rules regarding the possession of knives? Some people complain that the Arms Act is calculated to deprive the people of all means of self-defence, but they take no note of the foolish doings of their own countrymen. The Editor is of opinion that the Arms Act has proved very useful for the maintenance of peace and order in the country, and should not be repealed till the people learn to distinguish between good and bad and right and wrong. Moreover, before granting a license for the possession of arms, the authorities should satisfy themselves as to the character of the applicant, and in the case of those whose character is not above suspicion, licenses should not be granted without taking security for good behaviour. The certificate granting the license should also contain a proviso to the effect that if the holder of a license lends his arms to another person he will be liable to be punished, not only for breaking the rules regulating the grant of licenses, but also for the abetment of any offence that may be committed by the person to whom he lent the arms.

12. The *Victoria Paper* (Siálkot), of the 9th June 1898, remarks that officers in charge of districts should prepare lists of the leading men in their *iláká*s, who can be consulted with advantage in times of emergency. As a general rule, Municipal Commissioners have come to be looked upon as leading men. As a matter of fact, however, only very few of them can lay claim to this distinction. Besides, the same persons are not elected Commissioners every time. It is, therefore, very necessary that lists of the leading men in every district should be specially compiled. The Editor then regrets that Darbárís, Title-holders, Jagírdárs, &c., are not consulted in local affairs, and observes that they should be appointed to serve on every committee formed to preserve the public peace on the occasions of the Muharram, &c. In short, it seems advisable to invite the co-operation of *Ráises* in the work of administration.

The native Ráises.

13. The *Paisa Akhbár* (Lahore), of the 11th June 1898, publishes a communication in which the writer, after enumerating the kinds of newspapers and magazines published in India, and referring to the duties of a public journal, remarks that the Native Press has not acquitted itself in a creditable manner in the performance of its duties. The papers which are regarded as being sensible and serious in their discussion of public affairs publish news which, so far from being of any interest or value to their readers, serves to vitiate the taste of the public. Again, the majority of the articles published in their columns on "national and political subjects" are calculated to create bad blood between the various races inhabiting India. The Hindu newspapers consider it their paramount duty to paint the Muhammadans in black colors, and *vice versa*. Should a Muhammadan official happen to suspend or dismiss a Hindu clerk or chaprási, the Hindu papers bring out sensational articles on the subject. Likewise, if a Muhammadan clerk, &c., is dismissed or placed under suspension by a Hindu official, the Muhammadan newspapers begin to abuse the latter and attribute his conduct to religious bigotry. In short, a religious color is imparted even to the most trivial incidents, and feelings of ill-will are thus created between Hindús and Muhammadans. The wrestling match between Ghulám and Kíkar Singh is an instance in point. Again, is it not a matter for shame that the native newpapers should have seized upon the murder of Pandit Lekh Rám to set the two communities by the ears? Public journals are the best allies of a Government. But are these the acts of allies? Cannot the Native Press render any better help to the authorities than by raising an outcry over the suspension and dismissal of petty clerks, wrangling over wrestling matches, taking advantage of murders to foment religious quarrels, &c., &c? To make matters worse, newspaper-writers do not stop short even at this. They create a gulf between the rulers and the ruled by publishing unreasonable and untimely complaints. It may be mentioned in this connection that only such papers are considered independent as abuse Government, pass severe strictures on all it does, stigmatise its servants as tyrants, and declare all its laws to be oppressive. The writer then goes on to say that the articles published in the columns of the "sensible and serious" newspapers regarding Native States are meant only to prejudice Government against their Chiefs, or else they contain attacks against some State officials. The reason for this couduct on their part is not far to seek. Several Editors expect certain things from these States, and when disappointed in their expectations,

The Native Press.

they commence running down the Chiefs, &c., and requesting Government to send them about their business within twenty-four hours. They do not hesitate even to heap abuse on the heads of their victims, and are regarded as heroes if sent to jail for doing so! In conclusion, the writer deprecates the conduct of Editors in inserting obscene advertisements of medicines in their papers, and remarks that when this is the case with "sensible and serious" newspapers, the accusation that the Native Press has proved more injurious than beneficial to the country must be considered as only too true. This is owing to the Press being in the hands of half-educated men of little or no journalistic experience.

The same.

14. Commenting on the above, the Editor says that the writer is wrong in condemning all the native newspapers, although not a few of them had better be stopped at once. The present state of things is due to the fact that most of the newspapers are started to make money and not to improve the taste of the public. Besides, it is extremely difficult, if not impossible, to find readers for dissertations on science, politics, metaphysics, astronomy, &c. As regards advertisements of medicines, even the English papers are not free from blame in the matter.

The same.

15. The same correspondent writing to the same paper of the 17th June 1898 remarks that the duties of a comic paper are the same as those of a more serious newspaper, and that the only difference between the two is that while the one employs sober language, the other resorts to witty and humorous expressions for the attainment of its ends. It is, however, to be regretted that the native comic papers have as completely failed to discharge their duties in a satisfactory manner as their "serious and sensible" contemporaries dealt with in the previous communication. One may now and then come across a really good article in the latter, but, in the former, never. The native comic papers give a wide berth to all social and political topics, and is entirely filled with nonsensical, meaningless and obscene writings. They revel in buffoonery and delight in ridiculing and abusing the leading and patriotic men in the country. If their palms are not greased by Native States and their high officials, they denounce them to be tyrannical, unjust, &c., and feel no hesitation in dragging their honor through the mire. But the Billingsgate, which the native comic papers indulge in, should one of them venture to criticise the language of another, is simply unreadable. All this is due to the fact that the papers in question are for the most part in the hands of men of low habits. In conclusion, the writer remarks that the third class of newspapers are serio-comic, and combine in them all the defects to be found in serious as well as comic journals.

The same.

16. Commenting on the above, the Editor observes that it cannot be denied that the native Comic Press has not proved beneficial to India. But the public taste and not the Press is to blame for this. How many natives are there who can appreciate delicate touches of humour and wit? Besides the native comic papers are in the hands of individuals utterly ignorant of the needs and requirements of the country.

17. The *Akhbár-i-'Am* (Lahore), of the 15th June 1898, says that whenever any British soldier is prosecuted for murdering a native, the invariable plea set up by the defence is that the deceased attempted to assault the soldier, and that the latter fired in self-defence. No one contends that culprits in such cases should always be punished with death; but at the same time it is very necessary that some exemplary punishment should be inflicted on them with a view to impressing on the minds of British soldiers in India that Government looks with an equal eye on all classes of Her Majesty's subjects. After referring to the recent incident at Kasauli, in which two *goras* are said to have pushed a cartman and his cart down a *khud* for refusing to give them a drink of whiskey, with which his cart was laden, the Editor remarks that British soldiers should do nothing to lower the prestige of Government.

Murders of natives by British soldiers.

18. A Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 15th June 1898, ironically remarks that English justice is superior even to the justice of Nowshírwán. The following are a few instances of the former:—

British justice.

1. To pay two different wages for the same work.
2. To confer Commissioned appointments in the Army on Europeans alone.
3. To appoint only Europeans to the posts of Viceroy, Governors and Commissioners.
4. To confer Bishoprics on Europeans alone.
5. To enlist only Europeans in the Navy.

All this is contrary to the teachings of the Bible. Again, is it just to punish the native newspapers for writing what their Anglo-Indian contemporaries publish with impunity?

19. The *Ahluwália Gazette* (Amritsar), of the 8th June 1898, remarks that the Amritsar public cannot have forgotten the tactics that were adopted at the last Municipal elections, which resulted in the return of certain selfish persons, who abuse their position, defraud the Municipality of its octroi dues, and who are quite ignorant of their duties. As a new election is to take place shortly, it seems desirable that the defects in the present Municipal administration, as also in the existing mode of election, should be pointed out. The people of Europe had to make great sacrifices before they obtained Local Self-Government, and it is for this reason that they attach so much importance to the privilege. It is due to efficient Municipal administration that the cities of Europe have become a pattern of paradise itself. The Municipal revenues are spent on the education, sanitation, lighting, &c., of the cities concerned. European Municipalities do not contain dishonest members who defraud the Municipality of octroi on goods imported by them; who take possession of Municipal land and become its owners by conniving with a certain official; who are so lazy as not to attend meetings for months together; who place the control of income and expenditure in the hands of a single official, and who share the amount embezzled among themselves. It is due to this that the cities of Europe are making such progress in education. The

Local Self-Government at Amritsar.

state of things prevailing in India is disheartening in the extreme and leads the true friends of the country to despair of its future, inasmuch as the people of this country, instead of endeavouring to promote the welfare of the public, are often guilty of acts of the most shameful character.

The same.

20. The same paper hears that the Amritsar Municipality has forwarded to the Punjab Government the papers connected with cases instituted against Hikmatulla, Octroi Tahsíldár, by Balwant Rái. Bábu Gopál Dás recommended that the Tahsíldár should be paid Rs. 1,500 as compensation for these cases, provided the Municipal Act permitted of such a grant being made. The writer, after remarking that the law contains no such provision, observes that Hikmatulla has been merely discharged and not acquitted. Let him first secure his acquittal before claiming any portion of the revenues realised by the Municipality from the poor. Moreover, other criminal cases are about to be instituted against him. In view of these facts, it would be well if the Municipality placed a year's income from octroi at the disposal of the Tahsíldár. What a pity that the money realised from the people should be spent in fighting out cases against them. The Punjab Government should take notice of the action of the Municipality in recommending a grant to the Tahsíldár in the absence of any provision in the Municipal Act. Embezzlement cases are likely to crop up every now and then at Amritsar, and Government cannot always go against the wishes of the people. The Editor concludes by expressing a confident hope that the Punjab Government will not allow the Municipal revenues to be squandered in this way.

Complaint against the Umballa Municipality.

21. The *Akhbar-i-'Am* (Lahore), of the 15th June 1898, publishes a communication in which the writer complains that the water-works of the Umballa Municipality are very unsatisfactory, and that the people are being put to much trouble in consequence. The hydrants are opened only for a short time in the morning and evening, and the people, especially the poorer classes, find it very difficult to get sufficient water for their requirements Again, several streets are as yet without hydrants. The Municipality is, however, very prompt in realizing the water-rates, seeing that warrants are issued if the least delay occurs in payment and the goods of the defaulters are sold to recover the amounts due from them.

The Muharram at Lahore.

22. The *Nazim-ul-Hind* (Lahore), of the 4th June 1898, in giving an account of the Muharram celebrations at Lahore, praises the action of the Hindús in opening *sabils* in honor of the occasion, and remarks that Pandit Maháráj Kishen is entitled to the special thanks of the Muhammadan community for taking the initiative in the good work. The Police arrangements were satisfactory in every way and reflect great credit on the City Kotwál, Sheikh Muhammad Hosein, to whose efforts the reconciliation of the Hindús and the Muhammadans is generally attributed. The appointment of the Sheikh to the City Kotwáli has given general satisfaction to all classes of the people, who will be much gratified by his promotion to a higher grade.

23. The *Nár Afshán* (Ludhiána), of the 10th June 1898, after enumerating the evils of disunion and referring to the dissension prevailing among the Hindús, Muhammadans, Sikhs, &c., calls upon the Natives to make up their differences and become a great nation. This end cannot, however, be attained unless they embrace Christianity.

Union of the Natives of India.

24. The *Gham Khwar-i-Hind* (Lahore), of the 11th June 1898, says that a few months back it criticised the action of the Railway Department in refusing to accept rupees of old dates as legal tender. The *Rozána Akhbár* of Delhi gives vent to the same grievance, and states that it has received a number of complaints to the effect that rupees coined in 1840 are not received at Railway Stations. This is a source of serious inconvenience to the travelling public, and should receive the prompt attention of the authorities. So long as the rupees coined by Government are not withdrawn from circulation, no one should have the power to refuse to accept them as legal tender.

Rupees coined in 1840.

25. The *Paisa Akhbár* (Lahore), of the 15th June 1898, remarks that agriculture being the back-bone of the Indian administration as also the chief source of support of the people of this country, Government ought to neglect no means of improving the same. It is of course true that the authorities do pay some attention to the agricultural condition of India, though only to enhance the rates of revenue for cultivated lands. It may be mentioned here that more than half the produce of these lands goes into the hands of Government in the form of taxes. Government has more than once been requested to extend irrigation works and open agricultural schools in the country, as the only means of remedying the evil, but to no purpose. The Editor then endeavours to show that agricultural schools will prove of immense benefit to both the Government and the people, and calls upon the authorities to look into the matter without loss of time. The agricultural classes of the Punjab, being far worse off than their brethren in any other part of the country, the schools in question are much more urgently required in this Province than elsewhere; and it is to be hoped that Sir Mackworth Young will take the reform in hand in right earnest.

Agriculture in India.

26. The *Victoria Paper* (Siálkot), of the 8th June 1898, remarks that it is admitted on all hands that the Patwárís are in the habit of fomenting litigation between landlords and tenants, and between zamíndárs and money-lenders, but that unfortunately no steps have yet been taken to remedy this crying evil. The Editor suggests that a Conference of Revenue officers and zamíndárs should be held annually in every Province with a view to devise measures for putting an end to this growing evil. If Government were to dismiss every Patwári who has gained notoriety for fomenting litigation, the people would soon give up their litigious habits.

Patwaris and litigation.

27. The *Victoria Paper* (Siálkot), of the 8th June 1898, remarks that it is idle to expect that Patwárís would become more honest if their salaries were raised. The income of Patwárís has increased since the introduction of the rule

The salaries of Patwárís.

that copies of village papers supplied by these officials should be charged for, but in spite of this addition to their emoluments, they are as dishonest as they were before. The Patwáris are in reality the servants of the villagers, and should not be allowed to charge any fee for the copies supplied by them to the villagers. It is a pity that no claim for possession of land or its produce can be instituted without first obtaining a copy of the number of the *Fard*, and the worst of it is that the amount spent in obtaining copies of these documents is not allowed as part of the costs of a suit. The Editor is of opinion that the amount thus spent should be treated as costs.

Commissions in civil cases.

28. The *Mashir-i-Hind* (Siálkot), of the 8th June 1898, complains that the Civil courts generally issue commissions to persons entirely ignorant of law and procedure, and urges that in future such work should be entrusted to none but competent men possessing a good knowledge of law.

Corruption in the Punjab.

29. The *Gham Khwar-i-Hind* (Lahore), of the 11th June 1898, remarks that the warning given by Mr. Parker to corrupt officials in connection with the case of Malik Ahmad Khan has been repeated by Mr. Sinclair in the course of his opening speech in the case instituted against Sardár Gurdiál Singh, Mán. This shows that the Punjab is not free from corrupt officials. Government should in the interests of justice inquire into the character of these officials, who are a disgrace to the Administration. The authorities should also ascertain how subordinate officials, drawing small salaries, manage to acquire large properties. In addition to this, Government should see that honest officials are specially rewarded.

The same.

30. The *Victoria Paper* (Siálkot), of the 9th June 1898, remarks that those who cannot understand the policy of Government may point to Sardár Gurdiál Singh's case, and say that the authorities will henceforth hesitate to appoint natives to posts of trust and responsibility. Such persons should remember that the British Government is just, and will not condemn an entire nation for the faults of an individual. The promotions recently granted to Munshi Muhammad Latíf and Sheikh Khuda Bakhsh, two very popular officials, are instances in point.

How to put down bribery.

31. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 14th June 1898, remarks that the suggestion made by the *Tribune* for putting down bribery, namely, that corrupt officials should not be given any promotion unless they mend their ways, is utterly impracticable. The only way to improve the *morale* of the public service would be to inspect the accounts of receipts and expenditure of all Government servants every six months or so. Such officials as act as intermediaries between those who receive bribes and those who give them should be carefully watched and punished, as they help to lead their superiors astray. Again, not unfrequently, they cause bribes to be paid to the wives of honest officials, and ask them to recommend the bribe-givers to their husbands.

32. The *Ghaus Khayr-i-Hind* (Lahore), of the 11th June 1898, approves of the action of the Madras Govern-

Honorary Magistrates and their term of office.

ment in ruling that no Honorary Magistrate should in future hold office for more than five years, and urges that a similar rule should be enforced in the Punjab, as it is undesirable that such offices should be held for life.

33. The *Victoria Paper* (Siálkot), of the 9th June 1898, publishes an article to the same effect. Magistrates, who give satisfaction in the discharge of their duti es should, adds the Editor, be eligible for re-election.

The same.

34. The *Victoria Paper* (Siálkot), of the 4th June 1898 (received on 15th) complains that a number of Magistrates do not treat litigants in a considerate manner. Persons of rank and position, who have to go to their courts, are not infrequently treated in an ungentlemanly way and addressed as *tu* or *tum*. No Magistrate should accord such treatment to a litigant or abuse him. Nay, he is forbidden to behave in such a manner on pain of dismissal. It is, therefore, to be hoped that the authorities will look into the matter and take steps to put an end to the recurrence of such scandals.

Treatment of litigants by Magistrates.

35. The *Aftáb-i-Punjab* (Lahore), of the 13th June 1898, says that only a few days back the *Akhbár-i-Am* referred to an incident to show that the Tahsíldár of Lahore compels the people to *salám* him. The *Tribune* now complains that Colonel Rennick, Deputy Commissioner of Jullundur, is in the habit of assaulting people who fail to *salám* him. It is of course the duty of the ruled to show proper respect for their rulers, and the natives are ever ready and willing to do so. But the difficulty is that they cannot always recognise Anglo-Indian officials, who hold themselves aloof from the people. It is, therefore, the rulers who are to blame, and this being so, it is hardly just that they should strike the people for not *saláming* them. The Editor then goes on to say that their official position has turned the heads of some native officials, who have also given up mixing with the people and expect the latter to *salám* them. If anarchy were prevalent in the country and martial law were in force, the people might be whipped or hanged for not *saláming* to Government officials, but such highhandedness in times of profound peace is nothing short of oppression.

Saláming Government officials.

36. The *Alhakm* (Kádián), of the 27th May 1898 (received 15th June 1898) publishes a notice in which Mirza Ghulám Ahmad of Kádián exhorts his followers to lead a pious life, to shun the society of bad and suspicious persons, and to remain loyal to the Government under which they enjoy security of life and property.

Mirza Ghulám Ahmad and his followers.

37. The *Ghaus Khayr-i-Hind* (Lahore), of the 18th June 1898, gives the names of natives holding high appointments in the Punjab, and advises them to act on the adage "first deserve and then desire."

Natives and high posts.

NATIVE STATES.

38. The *Victoria Paper* (Siálkot), of the 9th June 1898, says that Native Chiefs who pay frequent visits to Europe have absolutely no work to do, and find their time hang heavily on their hands. Were they, however, to do some work themselves and to supervise the work of their officials, they would have no time to waste on pleasure trips to foreign countries.

Visits of Native Chiefs to Europe.

MISCELLANEOUS.

39. The *Ahlúwália Gazette* (Amritsar), of the 8th June 1898, publishes a communication in which the writer takes to task those who are opposing the introduction of electric light in the Golden Temple at Amritsar. These people are actuated by motives of self-interest, being afraid that the current expenditure on electric light would be met from the income derived from offerings and thus interfere with their personal gains.

Electric light at the Golden Temple.

Punjab Government Press, Lahore—7-7-98—70.

[Confidential.]

[Vol. XI.] [No. 27.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd July 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	16th, 17th, 18th, 20th, 21st and 22nd June.	20th, 20th, 22nd, 23rd, 24th and 27th June.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	16th, 20th and 21st June.	20th, 23rd and 24th June.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	16th and 17th June ..	22nd June ...	900 ,,

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Attar Singh ...	20th June ...	27th June ...	246 copies.
5	Ahlawáliá Gazette ...	Amritsar ...	Balwant Rái ...	16th June ...	22nd June ...	600 „
6	Alhakam ...	Kádián, District Gurdáspur.	Yakúb Ali ...	6th and 13th June	24th June ...	300 „
7	Arya Gazette ...	Lahore ...	Atma Rám ...	9th and 16th June ...	15th and 22nd June	190 „
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	17th June ...	22nd June ...	500 „
9	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	21st June ...	27th June ...	200 „
10	Núr Afshán ...	Ludhiána ...	M. Wylie ...	24th June ...	Ditto ...	496 „
11	Umballa Gazette ...	Umballa ...	Harbans Rái ...	31st May and 7th June	Ditto ...	1,111 „
	Monthly.					
12	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For June ...	30th June ...	500 copies.
13	Singh Sahái ...	Amritsar ...	Arjan Singh ...	30th May ...	23rd June ...	200 „
	Gurmukhi.					
	Weekly.					
14	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th June ...	27th June ...	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	25th June ...	29th June ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	22nd, 23rd and 28th June.	27th, 27th June and 1st July.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 23rd, 24th and 25th June.	30th June ...	900 "
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	23rd June ...	30th June ...	190 copies
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	20th June ...	27th June ...	550 "
6	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd June ...	Ditto ...	700 "
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohái-ud-dín	22nd and 29th June...	27th June and 2nd July	950 "
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	24th June ...	29th June ...	500 "
9	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	25th June ...	Ditto ...	500 "
10	Haftawár ...	Do. ...	K. P. Thápur ...	Ditto ...	Ditto ...	950 "
11	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	1st July ...	1,875 "
12	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 "
13	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	27th June ...	2nd July ...	450 "
14	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	18th June ...	27th June ...	11,000 "
15	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	25th June ...	2nd July ...	304 "
16	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	Ditto ...	1st July ...	2,500 "
17	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	27th June ...	2nd July ...	300 "
18	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	23rd June ...	29th June ...	600 "
19	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	27th June ...	1st July ...	475 "
20	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	17th and 24th June...	27th and 29th June...	500 "
21	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	25th June ...	30th June ...	300 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	***Weekly*—concluded.**					
22	Umballa Gazette ...	Umballa ...	Harbans Rái ...	14th June ...	29th June ...	1,111 copies
23	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	27th March and 27th June.	27th and 30th June	547 „
24	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	22nd June ...	27th June ...	300 „
	Tri-monthly.					
25	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st June ...	27th June ...	180 copies.
	Gurmukhi.					
	Weekly.					
26	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh...	24th June ...	30th June ...	300 copies.

[Confidential.]

[Vol. XI] [No. 27.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd July 1898.

POLITICAL.

1. The *Paisa Akhbár* (Lahore), of the 20th June 1898, publishes a lengthy article to show that a Muscovite invasion of India is an impossibility, and that Government has nothing to fear from Russia if it stays within the natural boundaries of the country.

Russian invasion of India.

2. The *Paisa Akhbár* (Lahore), of the 16th June 1898, says that Mr. Chamberlain ought to have hesitated in declaring in his now famous Birmingham speech that England could not go to war with Russia without an ally, seeing that her navy alone is sufficient to crush her rival in the East. It cannot, however, be denied that Lord Salisbury's foreign policy is very weak. Indeed, even the Conservative newspapers have commenced to find fault with His Lordship for this. The Prime Minister should not have permitted Russia to occupy Port Arthur and Talienwan. The Editor then quotes extracts from an article published in a recent issue of the *Civil and Military Gazette* under the heading of "Wanted a Policy," and remarks that for several years past the politicians of England have been in the habit of doing nothing beyond entering their protests when the interests of their country were at stake. England should abandon this policy of indifference and take steps to maintain her prestige in the world.

Lord Salisbury's foreign policy.

3. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 22nd June 1898, says that it is rumoured that Government intends evacuating Chitrál, and expresses a hope that the rumour may turn out to be incorrect. Only recently, when the Government of India was being accused of breach of faith in connection with the occupation of Chitrál, Lord George Hamilton declared that the retention of Umra Khán's country was desirable, and that its evacuation would produce a bad effect on the minds of the tribesmen. No one can question the reasonableness of His Lordship's declaration. Why should Government abandon Chitrál after spending crores of rupees on its conquest? If it cannot retain that country for want of funds, why not divide it among the loyal native *Ráises*, or settle it on pensioned soldiers, &c, who will keep the tribesmen quiet?

The retention of Chitrál.

Garhshankar riots.

4. The *Paisa Akhbár* (Lahore), of the 21st June 1898, publishes the substance of the Lieutenant-Governor's letter to the Commissioner of Jullundur on the subject of the Garhshankar riots, and regrets that although Sir Mackworth Young admits that the Police fired on the rioters without orders, His Honor has not thought fit even to reprimand them. At least the public is not aware that any notice has been taken of the conduct of the Police, while it is generally known that 60 or 70 rioters have been sent to jail.

The Punjab Government's reply to the memorial of the *Anjuman i Himáyat-i Islám.*

5. The *Alhakam* (Kádián), of the 13th June 1898, expresses satisfaction at the reply given by the Punjab Government to the memorial submitted by the *Anjuman-i-Himáyat-i-Islám* of Lahore, and remarks that there is only one physician who can diagnose and cure the diseases of Islám, and that the name of that physician is Jesus, son of Mary, in the world of angels, and Mirza Ghulám Ahmad in this world. The Editor after ridiculing the memorial of the Anjuman observes that no good would have accrued even if the Government had suppressed the *Ummahat-i-Mominín*, seeing that the object of the writer in publishing the work had been fully gained. It would be a pity indeed if after this humiliation the Anjuman and the *Paisa Akhbár* failed to learn wisdom. The only way in which the Anjuman can wipe out this humiliation is to follow the advice of the Mirza and join him as soon as he publishes his *Faryád-wa-dard*. The Editor cannot disclose the contents of the work in question, which will shortly be published both in English and Urdu, but he has no hestitation in saying that if the Muhammadans fail to listen to what he says they will be held as warring against God. They must remember that the appeal made by the Mirza for the sake of the founder of Islám cannot remain unheeded. In conclusion, the Editor remarks that the offence given to the Muhammadans by the publication of the *Ummahat-i-Mominín* will soon be converted into pleasure, inasmuch as the Imám (the Mirza) for the time being has determined to give a crushing reply, not only to the author of the offending pamphlet, but to all the criticisms levelled against Islám by the Christians. The *Anjuman* and the *Paisa Akhbár* have now realized the consequences of pouring ridicule over one who has been commissioned by the Almighty. Let them follow his lead if they care to serve Islám.

(Sic)

The same.

6. The same paper in another article thanks the Punjab Government for attending to the memorial submitted by the Mirza. If Government had complied with the request of the Anjuman and stopped the publication of the *Ummahat-i-Mominín*, it would have been inferred that the strictures passed and the allegations made by the writer of that pamphlet were unanswerable. In view of the reply given by His Honor, it is now open to the Muhammadans to publish an answer based on argument and couched in dignified language.

The *Ummahat-i-Mominín.*

7. A correspondent, writing to the *Núr Afshán* (Ludhiána), of the 24th June 1898, says that the Punjab Government has declined to order the suppression of the *Ummahat-i-Mominín* on the ground that the pamphlet is a mere compilation

consisting of extracts from the religious books of the Muhammadans themselves. There are, therefore, only two alternatives before the followers of Islám, *viz.*, to institute legal proceedings against the auther of the *Ummahat-i-Mominin*, or to publish a reply to his pamphlet. The writer understands that the Muhammadans are collecting tracts written by atheists with a view to attacking the Christian religion.

Marriage among the followers of Mirza Ghulám Ahmad of Kádián.

8. The *Alhakam* (Kádián), of the 13th June 1898, publishes a notice over the signature of Mirza Ghulám Ahmad of Kádián, in which the latter states that, as the number of his followers already amounts to thousands and will ere long reach lakhs, he considers it necessary to make satisfactory arrangements for intermarriage between them. This is desirable, as intermarriage is impossible between the followers of the Mirza and their bigoted opponents who denounce them as Káfirs and *dajjáls*, unless they repent and follow the lead of the Mirza. To attain this object the Mirza will, in future, keep a confidential register containing the names of boys and girls. If the parents of a girl are unable to find a suitable match, they should inform the Mirza of the fact, and he will do his best to secure the desired match among their fellow-castmen, or among such other castes as are in the habit of intermarrying with each other. The Mirza, therefore, calls upon his disciples to send the names of their sons and daughters, stating their names, age and caste.

The Natu brothers.

9. The *Akhbár-i-'Am* (Lahore), of the 21st June 1898, publishes a communication from Gurdhan Dás of Mooltan, who remarks that a short time ago the hearts of the people of India were gladdened by the news that the Natu brothers had been released, but it appears that this was a mistake, seeing that the Secretary of State, in reply to a question by Mr. MacNeil, recently observed that the Natus had not been released, but allowed to live in their private houses at Belgaum, which they cannot leave. The writer fails to see why the Bombay Government should feel any shame in admitting its mistake, and why it should allow justice to be murdered for the sake of screening itself. This is specially to be regretted, as crushing replies have been given to the calumnies and false charges preferred against the Natus. Lord George Hamilton has been taken to task by the English papers, but, in spite of this, neither he nor Lord Sandhurst are disposed to make a frank admission of their mistake. Let them remember that truth is bound to triumph. They must not run away with the notion that the people of India are quite helpless, as Sir William Wedderburn will, in presenting the petition of the elder Natu's wife, show up the Bombay Government in its true colours and bring home to the public the difficulties that the people of India have to contend against.

Indian emigrants in Uganda.

10. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), dated 17th June 1898, states that letters received from Uganda show that the colonists do not fulfil their engagements with the Indian emigrants, and that justice is unknown in the Colony. Since the people of India complain that in India itself European murderers are not hanged, but let off without punishment, why should they expect the colonists to treat Indian emigrants with kindness? If the Indians are not respected in their own country, why should they be

treated with consideration in the Colonies? The British Government is just, and allows the Congress to prate. If the people are denied even-handed justice under such a régime, they can only expect to get "Nádirshahi Ráj" in the Colonies, and even that is good enough for cowards.

Complaint against a Constable posted at Kádián.

11. The *Alhakam* (Kádián), of the 13th June 1898, remarks that Hákim Ali, Constable, is in the habit of telling people that he has been specially deputed to Kádián to make secret reports on the doings of Mirza Ghulám Ahmad of Kádián and his followers. A man who openly gives himself out to be a member of the Secret Police is guilty of disclosing the secrets of Government, and is therefore unworthy of his salt. His object in doing so is to make himself feared and thereby fill his own belly. Mirza Ghulám Ahmad has no reason to be afraid of this man, inasmuch as he belongs to a family that has given practical proofs of its devotion and loyalty to the Government. After referring to the treatises, &c., compiled by the Mirza to promote sentiments of loyalty among the Muhammadans, the Editor states that the followers of the Mirza are not mean people of suspicious character, but traders, Government servants and educated men. The *Alhakam* then states that it once thanked this Constable for a trifling service rendered by him in connection with a certain case some time ago. It was not, however, much of a service, seeing that when brought face to face with the badmáshes he was at his wit's ends as to what he should do. As already stated, he represents himself to be a member of the Secret Police, and endeavours to bring undue pressure to bear on the people. These doings of his, if carried a little further, would amount to criminal intimidation. The Editor would have taken no notice of this were it not for the fact that he has now taken to submitting false reports at the instance of Mirza Nizám-ud-dín, an agent of Mirza Sultán Ahmad, Lambardár of Kádián, who supplies Hákim Ali with food, &c. The Editor will ere long be compelled to disclose certain conspiracies that are being hatched in a certain Diwán Khána at Kádián, and show that there are certain persons who are a danger to the public peace. The circumstances which have led to an increase in the number of thefts and robberies will also be detailed in a future issue, and in the meantime the Editor contents himself with referring to an incident in which the Constable submitted a false report. It appears that the Mirza gave permission to one of his disciples to erect a house on a piece of land belonging to him (the Mirza). The walls had been built up to a height of 5 feet, and the work of building was proceeding quietly, when on the 10th June Mirza Imám-ud-dín and certain sweepers carrying sticks came to the spot, where a number of the Mirza's followers were present. Hákim Ali also came with the party and had a stick in his hand. It appeared that the whole thing was premeditated. The Constable, instead of preventing the party which carried sticks from resorting to violence, began to abuse and threaten the followers of the Mirza, who, however, ran away, as the Mirza had directed them to avoid a disturbance and to seek redress in a court of justice. Now this Constable in reporting the incident to his superiors was unscrupulous enough to say that Mirza Imám Dín and Nizám-ud-dín had no friends, and that Mirza Ghulám Ahmad, Maulvi Nú[illegible], &c., were bent on causing disturbances. The reason why the Constable has submitted such an utterly false report is that Mirza

Ghulám Ahmad does not give him anything, whereas his enemies feed him and supply all his wants. As these false reports may possibly injure the Mirza and his followers, the Editor calls upon the Police authorities to attend to the matter. He will ere long expose everything that is being done in secret so as to enable the authorities to judge whether this man endeavours to preserve the public peace, or whether he is promoting a breach of it. On the 10th June he came as a partisan, and not one whose duty is to watch. It is to be feared that in the event of this affair being carrried to any great length, Hákim Ali will be called to account. The Editor, therefore, calls upon the Deputy Inspector of Batála and the District Superintendent of Police, Gurdáspur, to attend to the matter without delay, as this Constable is likely to prove very dangerous.

The Editor of the *Dost-i-Hind* and the Bhera Police.

12. The Editor of the *Dost-i-Hind* (Bhera), writing in its Supplement, the *Gulzár-i-Bhera*, of the 17th June 1898, says that he has been elected a member of the local Municipal Committee in spite of the efforts of the Bhera Police to the contrary. The Editor is not so much pleased at this election as at the discomfiture of his enemies, and promises to give publicity to the correspondence which has passed between him and the Punjab Government on the subject of his membership. It is true that his success has cost him a large sum of money, but he hopes to recover the amount from the Bhera Police. The Editor then goes on to say that one of his servants, Sundar Singh, against whom two cases were trumped up by Thánadár Ináyatullah, has been directed by the Junior Secretary to the Punjab Government to sue the Thánadár for damages. He then gives an account of the case got up against him by Ináyatullah on the allegation that certain issues of the *Dost-i-Hind* bore no imprint, and remarks that had the Thánadár known that a copy of every newspaper published in the Punjab is sent to the office of the Lieutenant-Governor and very carefully examined there, he would never have thought of instituting this case. By the way, if the Police are allowed to institute false cases against Her Majesty's loyal subjects in this country with a view to suppressing newspapers, the days of the Press as well as of the people are numbered. In conclusion, the Editor calls upon the Divisional Judge and the Deputy Commissioner of Shahpur, as also upon the Chief Court, to call for the records of the case under reference, and take severe notice of the conduct of the Bhera Police.

Offences against Press laws.

13. The *Akhbár-i-'Am* (Lahore), of the 16th June 1898, says that under the Press law every printed paper, which is complete in itself, should bear on it the names of its printer and publisher, as also the name of the press at which it is printed. This is to enable the authorities to lay their hands on the culprits should it be found to contain seditious, obscene or defamatory matter. Certain printing presses, however, deliberately disobey this law, and not only abstain from giving their names on objectionable publications, but go the length of printing on them the name of another press. Two such papers are now in the possession of the Editor. They were printed at the press of a local newspaper. In addition to the copies circulated with the newspaper in question, the aforesaid press printed extra copies and printed on them the names of certain other newspapers, their dates of publication, &c. This is an offence

against the Press Act, which forbids newspapers to circulate with them notices, &c., not printed at their own presses. It may be mentioned in this connection that the majority of the persons who circulate with newspapers long-winded advertisements are so many cheats, who are looting the people through the press. The Editor promises to expose the scandal in an early issue of the *Akhbár-i-'Am*.

The same.

14. The *Koh-i-Núr* (Lahore), of the 21st June 1898, writing on the same subject, remarks that the advertisers of the kind referred to in the *Akhbár-i-'Am* are a pest to the country, and requests Government to take steps to remedy the evil.

Agriculture and poverty in India.

15. The *Akhbár-i-'Am* (Lahore), of the 17th June 1898, endeavours to show that the best way to banish poverty from India is to improve agriculture and to raise the average produce of culturable land in India.

The same.

16. The *Akhbár-i-'Am* (Lahore), of the 20th June 1898, in endeavouring to show that the only way to rescue India from the clutches of poverty is to improve the agricultural condition of the country, remarks that, although haïl storms, scarcity of rain, inundation of rivers, locusts, cattle diseases, &c., sometimes prove the ruin of many a zamíndár, it should not be forgotten that such calamities are not of frequent occurrence. The non-agricultural classes should not therefore feel afraid of investing their money in zamíndári pursuits.

Patwárís and litigation.

17. The *Akhbár-i-'Am* (Lahore), of the 22nd June 1898, publishes a communication in which the writer complains that Patwárís alone are responsible for the litigation prevailing among zamíndárs and the ruin which is overtaking them. The evil cannot be remedied so long as educated, respectable and honest persons are not appointed to the posts of Patwárís.

Jhatka shop at Umballa.

18. The *Umballa Gazette* (Umballa), of the 7th* June 1898, remarks that the Sikh community will be glad to learn that a *jhatka* shop has been opened in Umballa near the Subáthu Gate. All Hindu residents of the city who eat meat should patronise this shop.

Municipal elections at Amritsar.

19. The *Ahluwália Gazette* (Amritsar), of the 16th June 1898, remarks that the disgraceful tactics adopted by certain persons during the last municipal elections at Amritsar must be still fresh in the memory of the people, and advises the voters to give their suffrages at the approaching elections to none but competent, honest and public-spirited men.

The Amritsar Municipality and the Octroi Tahsíldár.

20. The *Ahluwália Gazette* (Amritsar), of the 16th June 1898, takes the Municipality to ask for recommending the payment of Rs. 1,500 to Hikmatulla, Octroi Tahsíldár, on account of the cost of cases instituted against him by Balwant

* Received on the 27th.

Rái, and asks what service the Tahsíldár has rendered that the Municipality should be so anxious to recoup him for the amount spent by him in defending himself? His devotion to the interests of the Municipality and his deeds of honesty have been noticed in the *Ahluwália Gazette* from time to time, but if he has done anything beyond those deeds, the Municipality should inform the Editor, so that the latter may recommend him for a medal in addition to the compensation proposed to be paid to him by the Municipality. The *Gazette* then states that certain charges were brought against Sardár Muhammad Hayát Khán, but that no compensation was paid to him, although he was acquitted of the said charges. The Municipal Act does not provide for the payment of compensation in such cases, and it is to be hoped that the Punjab Government will decline to sanction the recommendation made by the Municipality.

The Aitchison College, Lahore.

21. The *Victoria Paper* (Siálkot), of the 17th June 1898, urges that College Classes should be opened in the Punjab Chiefs College, so as to enable the students of that institution to study up to the B. A. standard. The present staff should be strengthened, if necessary, and the extra expenditure met from Provincial Funds. If Government is not prepared to find the necessary funds, it should call upon Municipalities, *Ráises* and Native Chiefs to contribute towards the extra expenditure that the opening of College Classes would entail.

Honorary Magistrates.

22. The *Akhbár-i-'Am* (Lahore), of the 20th June 1898, says that the Punjab Government should follow the example of the Madras Government and fix five years as the term of office of an Honorary Magistrate. This would put a stop to the numerous serious complaints now made against the Honorary Bench in the Punjab. Government would of course have the power to re-elect an Honorary Magistrate for another term of five years, if he gave satisfaction in the discharge of his duties.

Litigants in the Hamírpur and Núrpur Tahsíls.

23. The *Akhbár-i-'Am* (Lahore), of the 20th June 1898, publishes a communication in which the writer says that as litigants from the tahsíls of Hamírpur and Núrpur, especially from the iláka of Dhaúwál, were put to great inconvenience in being obliged to travel to Kángra to institute their cases, the Tahsíldárs of Núrpur, Dera and Hamírpur were empowered to hear and decide civil suits to the value of Rs. 20. This did not, however, afford any great relief to the people, as the Tahsíldárs have frequently to go out on tours and are away from their head-quarters for the greater part of the year. It is rumoured that the District Judge of Kángra has very kindly taken the matter in hand and submitted proposals to the Chief Court for remedying the evil. The writer observes that the only way to do so will be to post a Munsiff at Pálampur and place the tahsíls of Dera, Hamírpur and Pálampur, as also the ilákas of Changro, Baliyár and Kaloh, in his jurisdiction, as the residents of these places would experience no inconvenience in attending his court.

The Divisional Judge's Court at Umballa and the litigants.

24. The *Akhbár-i-'Am* (Lahore), of the 17th June 1898, publishes a communication in which the writer states that some time ago the members of the Umballa Bar submitted a memorial to the Punjab Government praying that the Divisional

Court should be held, like other Courts, in the District Kutchery, and not in the Cantonments. The Chief Court approved of the suggestion, and directed that a house should be rented for the purpose in the city. Indeed, it was proposed to rent the kothi of the Sardár of Shahzádpur, but the proposal had to be dropped, as the Sardár was unwilling to build a separate room for the Divisional Judge's Office. Nothing has been heard of the matter since. As the heat now-a-days is intense and the litigants are put to much inconvenience in going to and returning from the Cantonments—a distance of 12 miles—the writer suggests that the Divisional Judge's Court should be held in the house now occupied by the District Judge's Court, and that the latter Court should be removed to the *kothi* occupied by the office of the District Board. In the event of the house now occupied by the District Judge's Court being insufficient, the barrack of the District Board Committee may be utilized for the Divisional Judge's Office, and the room opposite to that of the Revenue Assistant may be given to the Sub-Registrar, who at present occupies the barrack in question. As for the District Board Office, the writer suggests that the barrack close to the lock-up should be repaired and that the office in question should be located therein.

The Umballa Police.

25. The Editor of the *Umballa Gazette* (Umballa), writing in his paper of the 31st May 1898,* says that the Deputy Commissioner of Umballa has taken no action on the false reports submitted by the local Police against him (the Editor), but has directed them to desist from submitting such reports in future. The Editor expresses his sense of obligation to the Deputy Commissioner, and observes that it is not easy to guess what the Police think themselves to be.

NATIVE STATES.

Visits of Native Chiefs to Europe.

26. The *Victoria Paper* (Siálkot), of the 16th June 1898, remarks that the Rája of Kapurthala is in the habit of visiting Europe every second year and spending large sums of money during his travels. The question, however, is whether the State benefits in any way by these visits, and whether the prolonged absence of the Rája does not tell on the administration of the State. The Editor is not opposed to Native Princes visiting England, but he fears that such visits, if repeated from time to time, are bound to add to the burdens of the State. If the State subjects are in any way benefited by these visits, then the Editor has nothing to say against them. What he is anxious about is that the Native Chiefs should take as much interest in the administration of their States as the Viceroy and Lieutenant-Governors take in the welfare of the Provinces committed to their charge. Now, neither the Viceroy nor his Lieutenants visit foreign countries during their term of office, leaving the administration to be carried on by their subordinates. There is no reason why Native Princes should not follow in the footsteps of these high officials. If the money spent on these visits were devoted to the relief of the famine-stricken, the country would benefit. The truth is that if Native Chiefs realized their responsibilities, they would not think of leaving their States every second year. The Editor

* Received on the 27th June 1898.

concludes by asking what new knowledge the Rája of Kapurthala has gained during his present tour, and what steps have been taken to turn such knowledge to good account.

The Rája of Keonthal.

27. The *Aftáb-i-Punjab* (Lahore), of the 20th June 1898, remarks that it is not in a position to say what truth there is in the allegation that the Punjab Government has called upon the Chief of Keonthal either to abdicate, or agree to the appointment of a Manager who will administer the State. It is true that there are certain Native Chiefs who are extravagant and neglect the administration of their States. The "new-fashioned" Rájas in order to avoid the risk of incurring the displeasure of Government submit medical certificates recommending a trip to Europe or the hills. As a matter of fact, the Chiefs in question, being the natives of the country, require no change of climate, their sole object in visiting European countries being to enjoy themselves at the expense of their subjects. If such rulers fell under the displeasure of the Government, they would have only themselves to thank, but unfortunately they manage to escape a public reprimand, but Government is not so foolish as to be indifferent to their doings. It is not however, the duty of Government to press for the appointment of a Manager. On the contrary, it ought to warn the erring Chief and to depose him in favour of an abler member of the family if its warnings remain unheeded. The Editor admits that Government gives Native Chiefs every chance of mending their ways; it provides for their education and carries on the administration of their States during their minority, but thinks that its action in pressing for the appointment of European Managers is apt to lead the people to misconstrue its motives. The Native Chiefs are at liberty to select European or Native Managers just as they like, and all that Government need do in such matters is to advise them, and not to press for the appointment of any particular person. The Editor therefore hesitates to believe that Government has pressed for the appointment of a European Manager for the Keonthal State. It is, however, likely that the Keonthal Darbár may have applied for, and obtained, the services of the Tika of Náhan, inasmuch as the State is for the children of the soil and not for foreigners.

Baghát affairs.

28. The *Umballa Gazette* (Umballa), of the 31st May 1898, * states that there are only two Courts of law in the Baghát State, *viz.*, the Tahsíl and the Solon Courts. The former is presided over by Mián Amar Singh and the latter, which is an Appellate Court, by Rána Dalíp Singh, C.I.E. The Rána, however, is merely a signing machine, and all his orders, &c., are written by the Mián, that is to say, the Judge of the Lower Court is also the Judge of the Appellate Court. Again, cases are kept pending for years together, which is a source of great trouble to the people. The Editor further understands that the Peshkár of Mián Amar Singh is his own brother, and can do anything he likes. It is to be hoped that the Deputy Commissioner of Simla will take pity on the subjects of the Baghát State and cause secret inquiries to be made into their grievances.

* Received on the 27th June 1898.

Lekh Rám and the orthodox Hindús.

29. The *Sanátan Dharm Gazette* (Lahore), for June 1898, says that a correspondent takes exception to its criticism of Lekh Rám's life-work, and remarks that the Hindús should respect the deceased, as he was a good hand at answering charges levelled against their religion by bigoted and foul-mouthed writers like the prophet of Kádián. The correspondent is not perhaps aware that Lekh Rám made a thousand attacks on Hinduism where the Muhammadans made one. Can such a man be called a defender of the Hindu religion? It is a pity that attempts should be made to rehabilitate Lekh Rám in the eyes of the Hindús by saying that he used to abuse the Muhammadans. Will the Hindús respect a sweeper for heaping abuse on the heads of the followers of Islám?

The widow and mother of the late Pandit Lekh Rám.

30. The *Arya Gazette* (Lahore), of the 9th June 1898, says that the widow of the late Pandit Lekh Rám has sent a letter to Lála Lajpat Rái in which she complains that the monthly allowance fixed for her and the mother of the deceased has not been paid to them regularly by Lála Munshi Rám. The Editor then puts certain questions to the last-named gentleman from which it would appear that Lála Munshi Rám has not replied to the letters written to him by Lekh Rám's widow during the last six or seven months; that he neither paid her her monthly allowance regularly, nor purchased any house for her to live in; that he took no steps to recover the amounts due to the survivors of the Pandit from the Sun Life Insurance Company and the Hindu Family Relief Fund; that he has paid to the widow and mother of Lekh Rám no portion of the profits realized from the sale of the deceased's publications, although the Pritinidhi Sabha does not hold their copyright; that nothing whatever has been spent in tracing the murderer of the late Pandit; and that a portion of the Lekh Rám Memorial Fund is being utilized in entertaining preachers, &c.

The same.

31. The same paper of the 16th June 1898 remarks that the office-bearers of the Pritinidhi Sabha are too busy sowing the seeds of dissension in the Arya Samáj to find time to attend to the wants of the widow and mother of Pandit Lekh Rám. But the worst of it is that they are moving heaven and earth to prove that the letter referred to in the beginning of the previous article was obtained from the widow by deception, and that she wished to return the Rs. 20 paid to her by Lála Lájpat Rái, but that he would not take back the money. Their assertions are, however, falsified by the letter which she has written to the Lála and in which she thankfully acknowledges the receipt of the money and requests him to continue his kindness towards herself and her mother-in-law.

Prosecution of an Arya preacher under Section 396, Indian Penal Code.

32. A correspondent, writing to the *Aftáb-i-Punjab* (Lahore), of the 20th June 1898, says that an Arya preacher has been prosecuted under Section 396, Indian Penal Code, for using disrespectful language towards Guru Nának and the Sikh scriptures in the course of a sermon delivered by him in the Guru Bágh at Amritsar. The case is being heard in the Court of Rái Dhanpat Rái, Extra Assistant Commissioner, who has framed a charge against the accused.

The case is exciting much interest and the Court is crowded by Aryas, who are helping the accused. Several Kes Dhárís, as also Gopál Singh, Pujári of the Akál Bunga, are assisting the preacher. Indeed it was at the instance of the latter that Rám Bhaj Dat, Pleader, used insulting language in reference to the Darbár Sáhib in the Court. In short, party feeling is running high, and lawyers have been engaged on both sides. It is a pity that the *Khálsa Akhbár* and the Granthís, who lost their heads over the lighting of the Golden Temple with electricity, have taken no notice whatever of this important case. If they had taken an interest in conducting the case, the writer would have been convinced that they were the true servants of the Guru. Báwa Gurmukh Singh, against whom they are in the habit of venting their spleen, is taking a most prominent part in the matter. It is to be regretted that these people should be so far carried away by their selfishness as to injure, not the Khálsa faith, but their own interests.

MISCELLANEOUS.

33. The *Akhbár-i-'Am* (Lahore), of the 18th June 1898, says that it has received from the Almighty a *kharita* written on a "paper of light." The *kharita* addresses the *Akhbár-i-'Am* as the "Gazette of the Government of the Wonderful" and contains two orders, one for the *Akhbár* itself and the other for the Urdu-speaking residents of India. In the former the Almighty expresses his satisfaction at the zealous and able manner in which the *Akhbár-i-'Am* has been discharging its duties towards the Government of India and its native subjects for the last 28 years, and, as a reward for these meritorious services, appoints it as His prophet among the Urdu-speaking people of the country. The other order the Editor has been forbidden to publish at the same time as the former. It will, therefore, appear in the *Akhbár-i-Am* at some future time.

The *Akhbár-i-'Am* and the Almighty.

34. The *Umballa Gazette* (Umballa), of the 7th* June 1898, says that of the three post offices in Umballa the one located inside the city has the largest amount of work to do, and that the Sub-Postmaster is always so busy that he can hardly find time to attend to all the people going to his office. The Postmaster-General will lay the Umballa public under an obligation by giving a Despatcher to the Sub-Postmaster.

The Umballa Post Office.

35. A correspondent, writing from Harnai to the *Aftáb-i-Punjab* (Lahore), of the 20th June 1898, complains that the passengers who are sent to the quarantine camp at Sharigh are put to much trouble owing to the closure of the pump at the Railway Station. The watermen are employed on other work even at the time of the arrival of trains, with the result that the passengers are reduced to extremities for want of water. The writer calls upon the Station Master of Harnai to take pity on the poor passengers.

Railway complaints.

*Received on the 27th June 1898.

36. The *Akhwdlin Gazette* (Amritsar), of the 16th June 1898, is glad to find that the Sikhs are holding meetings in various places in favour of introducing the electric light at the Golden Temple, Amritsar, and takes to task those who have opposed the measure from motives of self-interest.

Lighting the Golden Temple with electricity.

37. The *Singh Sahái* (Amritsar), of the 30th* May 1898, remarks that the Granthís who oppose the introduction of the electric light in the Golden Temple are instigated by the Lahore party, the leading members of which so bitterly opposed the establishment of the Khálsa Diwán and the Khálsa College, as also the appointment of Harnám Singh as Granthi. The Editor further remarks that the Granthís are endeavouring to divide the Sikhs and create dissensions in their chief Gurdwára to serve their own selfish ends, and request the authorities to take immediate steps to remedy the evil.

The same.

38. The *Khálsa Gazette* (Lahore), of the 15th† June 1898, also publishes a communication in which the writer deprecates the attitude of the Lahore party in the matter of lighting the Golden Temple with electricity.

The same.

*Received on the 23rd June 1898.
†Received on the 27th June 1898.

Punjab Government Press, Lahore—13-7-98—70.

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[Vol. XL] [No. 28.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 9th July 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	28th May; 23rd, 24th, 27th, 28th, 29th and 30th June; 1st and 2nd July.	4th July, 2nd July; 27th and 30th June; 1st, 4th, 4th, 4th and 6th July.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	24th, 25th and 27th June; 1st and 2nd July.	27th, 29th and 30th June; 6th and 6th July.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	20th and 22nd June	30th June ...	900 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.* *Weekly.*			1898.	1898.	
4	Atfáb-i-Punjab ...	Lahore ...	Attar Singh ...	27th June ...	4th July ...	246 copies.
5	Ahluwála Gazette ...	Amritsar ...	Balwant Rái ...	24th June ...	29th June ...	600 „
6	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	2nd July ...	6th July ...	500 „
7	Koh-i-Núr ...	Do. ...	Nabi Bakhsh ...	28th June ...	2nd July ...	200 „
8	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	1st July ...	6th July ...	500 „
9	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd June ...	27th June ...	1,200 „

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No	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	6th July ...	9th July ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	29th and 30th June...	4th July ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 27th, 29th and 30th June; 1st July.	7th July ...	900 „
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	30th June ...	8th June ...	190 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st July ...	6th July ...	700 „
6	Civil and Military News ...	Ludhiána ...	Ghulam Mohai-ud dín.	4th July ...	9th July ...	950 „
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Lobháya ...	1st July ...	4th July ...	500 „
8	Haftawár ...	Lahore ...	K. B. Thápur ...	2nd July ...	6th July ...	950 „
9	Kapurthala Akhbár ...	Kapúrthala ...	Prág Náráin ...	Ditto ...	8th July ...	125 „
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	1st July ...	6th July ...	200 „
11	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	4th July ...	8th July ...	450 „
12	Lahore Punch ...	Do. ...	Abdul Rahmán ...	29th June ...	4th June ...	200 „
13	Núr Afshán ...	Ludhiána ...	M. Wylie ...	1st July ...	4th July ...	496 „
14	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	16th and 30th June	3rd February; 1st April.	600 „
15	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	2nd July ...	7th July ...	300 „
16	Wafádár ...	Lahore ...	Fazal-ud-dín ...	1st July ...	Ditto ...	1,200 „
17	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	27th June ...	2nd July ...	700 „
18	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th July ...	9th July ...	547 „
	Tri-monthly.					
19	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st July ...	4th July ...	180 copies.
	Fortnightly.					
20	Safir-i-Tijárat ...	Delhi ...	Buláki Dás ...	30th June ...	4th July ...	1,000 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
				1898.	1898.	
	URDU—*concluded.*					
	Monthly.					
21	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	For June 1898 ...	4th July ...	500 copies.
22	Rifáh-i-'Am ...	Siálkot ...	Diwán Chand ...	Ditto ...	Ditto ...	500 „
23	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Deo Ráj.	30th June ...	9th July ...	250 „
	HINDI.					
	Fortnightly.					
24	Punjab Theosophist ...	Lahore ...	Lál Man ...	1st July ...	7th July ...	300 copies.
	Monthly.					
25	Jain Patrika ...	Lahore ...	Lál Man ...	1st July ...	7th July ...	...
	GURMUKHI.					
	Weekly.					
26	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd June ...	4th July ...	400 copies.

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[Vol. XI] [No. 28.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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POLITICAL.

Lord Elgin's Viceroyalty.

1. The *Paisa Akhbár* (Lahore), of the 1st July 1898, writing regarding the approaching retirement of Lord Elgin, remarks that His Lordship displayed rare skill and tact in coping with famine, plague and war, which swooped down upon this country almost simultaneously. India will long remember Lord Elgin's Viceroyalty for several reasons, especially for the new law of sedition, which is proving so effectual in muzzling the Native Press. The Editor does not mean to say that the retiring Viceroy can be accused of being the author of this law. On the contrary, it is well known that His Excellency was in favour of leaving the old Section 124 A alone. But just as famine and plague, over which Lord Elgin had no control, will long remind India of His Lordship's Viceroyalty, so will the new law of sedition serve as a memento of it.

Mr. Thorburn's speech.

2. The *Paisa Akhbár* (Lahore), of the 2nd July 1898, remarks that it is unfortunate for India that those responsible for its administration are dominated over by the Military. The result of this Military domination is the present frontier policy of Government, the pernicious character of which is apparent to every sensible person. This fact was clearly brought out in a speech which Mr. Thorburn, the popular and vigilant Financial Commissioner of the Punjab, delivered in the Town Hall of Simla on the 28th June last. The Editor then gives the substance of the speech, and remarks that Mr. Thorburn has clearly shown that the Forward policy is fraught with danger to India.

Gold currency for India.

3. The *Akhbár-i-'Am* (Lahore), of the 24th June 1898, publishes a communication from Rái Dholan Dás of Amritsar, who takes exception to the remark of the Editor that the introduction of a gold currency would prove beneficial to India. If Government borrows ten crores per annum in gold for purposes of currency, it will suffer a loss of at least five crores, and it is scarcely likely that it will care to incur such a heavy loss. Moreover, having regard to the fact

that the poor people of India deal generally in small sums, the introduction of a gold standard would prove a source of great inconvenience to them. The smallest coin current in this country is the cowrie, which is equal in value to $\frac{1}{160}$th or $\frac{1}{200}$th of a penny. The poorer classes in India have an enormous quantity of silver jewellery; while the amount of silver coin current in the country (which has been absorbing silver worth crores of rupees during the past three hundred years and more) must be simply incalculable. Thus the loss which the introduction of a gold coin must entail on those who hold silver in the shape of money or jewellery can be easily imagined. It is not, therefore, easy to see how the establishment of such a currency will benefit the people of India. The closure of the mints has resulted in great loss to the Sáhúkárs in spite of the fact that an enormous number of rupees are in circulation in the country. If a gold coin is introduced, it will cause a great deal of inconvenience. The Rái concludes by calling the attention of the Editor to the views expressed on the subject by the Bombay, Bengal, Madras and Allahabad Chambers of Commerce which consist of able men fully qualified to express an opinion on a matter like the currency of the country.

The same.

4. The Editor, commenting on the above, remarks that the views expressed by his correspondent, who is a wealthy dealer in silver and gold, are doubtless entitled to great weight, but states that he was led to express an opinion in favour of a gold currency in view of India's commercial relations with foreign countries, and not in connection with the internal trade of the country. India is not an independent country, and cannot therefore compel foreign countries to appreciate its coin. Her commercial relations with gold-using countries are, however, becoming more and more intimate every day, but she suffers incalculable loss through exchange An idea of the amount gained by Government through the closure of the mints, which had the effect of raising exchange, can be formed from the fact that last year's budget showed no deficit in spite of the enormous outlay on the Tirah and other frontier expeditions. The introduction of a gold standard will doubtless disturb the market and result in the failure of many firms, but it will in the end prove profitable to the country, inasmuch as it will give a powerful stimulus to its trade with foreign countries. The silver coins will not cease to circulate entirely. The depreciation of silver will certainly prove a source of loss to the poorer classes, but the evil is one beyond the power of Government to remedy, as all the silver mines in the world are not under its control. In any case, the question of bimetallism is such a complex one that no hasty opinion should be formed in regard to it.

The *Crescent* and the frontier war.

5. A Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 2nd July 1898, states that the *Crescent* of the 1st June last publishes a letter, written from Pondicherry, in which the writer observes that the English are a cowardly race; that they are afraid of Russia, Turkey, &c., but that they bully weak nations; that they sustained a disgraceful defeat in the recent frontier war, and had a thrashing which they will not forget for a long time to come; that the English officials published false reports in the papers regarding this war; that the Patháns, so far from paying any fines—either in money or in rifles—have received both from the British Government; and that the English behave with

extreme cruelty in times of war. The writer has also preferred other charges against England and abused the followers of the late Mr. Gladstone. So long as Government does not prohibit the entry of newspapers like the *Crescent* into India, the law of sedition will avail it nothing. No one can read the letter under reference without entertaining feelings of contempt for the British nation. The correspondent further remarks that the Native Press is the pupil of the English and the Anglo-Indian Press, and that if the Government of India were to punish certain Anglo-Indian papers, their native contemporaries would hasten to mend their ways. Notice should, moreover, be taken of the *Crescent's* attempts at leading the Hindús and Muhammadans of India astray.

The Mombassa-Uganda Railway and its Indian employés.

6. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 30th June 1898, complains that the authorities of the Mombassa-Uganda Railway practise gross oppression on their employés, and quotes instances in support of his assertion. He further complains that the Camp Allowance hitherto granted to the signallers has been stopped, and no notice taken of their representations on the subject. Again, the quarters supplied for the servants of the Company are not spacious enough for their requirements, while in several cases no quarters have been supplied at all. The writer concludes by expressing a hope that the Government of India will be pleased to look into the matter and remedy the evils complained of.

The same.

7. The same correspondent, writing to the same paper of the 1st July 1898, says that it was scarcely fair for the Chief Engineer to stop the Camp Allowance of the signallers, who live in discomfort in out-of-the-way places and have to work for more than 20 hours a day, while no such orders have been passed with regard to the clerks of his own office, who draw high salaries, work only for 7 hours a day and have an easy time of it. It may be mentioned in this connection that while the Chief Engineer is very lavish in giving promotions to the clerks in the Engineering Department, he treats those in the Traffic Department with cold neglect, not infrequently disregarding the recommendations even of the Traffic Manager. The only way to prevent a recurrence of such scandals is to invest the Traffic Manager of the Mombassa-Uganda Railway with the same powers which Managers of the Indian Railways exercise. The writer further remarks that he intends exposing the Company in its true colours with a view to preventing his fellow-countrymen from going to a foreign country only to endure hardships.

Indians in the Colonies.

8. The *Akhbár-i-'Am* (Lahore), of the 30th June 1898, says that it is a blot on the fair fame of British justice that Her Majesty's Indian subjects should be treated with less consideration in Australia, Natal and Cape Colony than the Italians, Greeks or Spaniards. The unlimited wealth of Natal and Australia has turned the heads of the English colonists and made them overbearing, proud and avaricious. The story of the oppression practised on the native immigrants in Natal has been told by Mr. Gandhi, and is too well known in this country to need repetition. The proud English settlers in Australia, who take great offence at the frugal habits of the natives, have also been endeavouring to keep the

Indian immigrants out of their colony by hook or by crook, and have now informed the Government of India that there is no longer any work for the native coolies in Australia. Alas for their philanthropy and good manners!

Government and the Indian soldier.

9. The *Akhbár-i-'Am* (Lahore), of the 29th June 1898, remarks that no Anglo-Indian officer is so anxious for the welfare of native troops as Lord Roberts. Indeed, most of these officers are aware of the value of the native soldier, but they do not care to appreciate him at his true worth. The fact that natives of India are not promoted to high posts in the Army not only proves that England is incapable of appreciating their services, but also implies that they (the Indians) are not fit to be entrusted with the command of an expedition. Who led and commanded the armies before the advent of the British? Have the Indians, in spite of the Military training they have received under British officers, lost the qualities that go towards making a commander? The Editor thinks that the Indians have not yet become so degenerate, but fears that such a time is not far distant. Just as a sword or rifle becomes rusty through disuse, a brave people become cowards and lose their soldierly qualities if they have no chance of displaying them. There are many other qualities which the Indians are fast losing. For instance, they have become indolent and love ease. The Glasgow correspondent of the *Akhbár-i-'Am* is of opinion that they should be encouraged to emigrate. The action of the Indians in Trinidad, in offering to fight on behalf of America, shows that Indians, living in foreign countries, possess certain good qualities which their fellow-countrymen in this country can scarcely boast of. The Bengalís are considered to be cowards, but during the Brazilian Revolution, which resulted in the downfall of Don Pedro, a Bengali General commanded the rebel forces in several engagements.

Muhammadans and fanaticism.

10. The *Paisa Akhbár* (Lahore), of the 24th June 1898, remarks that Reuter is wrong in saying that religious fanaticism was at the bottom of the revolt of the Muhammadan residents of Indijan against the rule of the Czar. It is a pity that every act of the Muhammadans should be ascribed to religious fanaticism and their feelings wounded for nothing. Do not the Muhammadan subjects of non-Moslem Governments possess any rights, and should they be branded as fanatics for endeavouring to secure those rights? Is it just that the atrocities committed by the Nihilists, Anarchists, Socialists, &c., should be connived at, and the Muhammadans of India abused merely because their co-religionists on the frontier take it into their heads to rise against the British Government? The Editor concludes by remarking that the Anglo-Indians should learn to treat the followers of Islám better than that.

The degeneration of India.

11. The *Akhbár-i-'Am* (Lahore), of the 28th May[1] 1898, remarks that there was a time when the natives possessed unbounded wealth, cultivated arts and letters and exported their manufactures to the markets of the world. Now, however, they have been reduced to a state of abject poverty, so much so that the failure of a single crop sends them abegging at the doors of foreign nations. As regards arts and letters, they depend on foreign manufacturers for every article of use required by them, while education is at a discount among them.

[1] Received on the 4th July 1898.

GENERAL ADMINISTRATION.

The Garhshankar riots.

12. The *Paisa Akhbár* (Lahore), of the 25th June 1898, in commenting on the Lieutenant-Governor's letter to the Commissioner of Jullundur on the subject of the Garhshankar riots, regrets that His Honor has not reprimanded the Police for firing on the rioters without orders. This omission on His Honor's part is the more regrettable, as it appears that the fire was opened in disobedience of the orders of Mr. Jones, Assistant Commissioner, and Mr. Hadow, District Superintendent of Police. In addition to this, the rioters were not warned to disperse before the Police fired on them. Sir Mackworth Young ought to have taken severe notice of these irregularities.

Government officials and the plague riots.

13. The *Paisa Akhbár* (Lahore), of the 27th June 1898, says that the recent plague riots have had at least one good result, *viz.*, acquainting the authorities with the ideas and beliefs of the natives; and no sensible person will deny that it is very desirable that Government's European servants should keep in touch with the people. After remarking that the ignorance of the Anglo-Indian officials of these ideas and beliefs was at the bottom of last year's Press prosecutions in the Bombay Presidency, the Editor observes that the riots in question have also shown that the Vernacular Press has nothing to do with the spirit of discontent and opposition evoked by the plague regulations in the country. Nay, it cannot be gainsaid that the Vernacular newspapers have all along been doing their best to reassure the people and advise them to abstain from obstructing Government in its efforts to save human life. The riots have also resulted in a relaxation of the stringency of the plague rules. But since it has now been proved that the motives of the Native Press in criticising the plague measures were not sinister, it is only just that the new Section 124 A of the Indian Penal Code should be expunged from the Statute Book.

The Victoria Cross in a theatre.

14. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 23rd June 1898, writing under the head of "Victoria Cross in a Theatre," says:—

"The Soho Square and its neighbourhood is inhabited by disreputable beauties and diseased fairies. Close to the square is a road infested by thieves. Armed with a knife I visited this quarter at 2 or 3 o'clock at night. No one assaulted me; but then I was prepared for all eventualities. It is in this part of the town that the well-known Theatre Alhambra is situated. Pleasure-seekers and thousands of women of lewd character assemble here in the evening. Every kind of vice is practised here, the prostitutes dancing in a state of almost utter nudity. It was here that the Scotchman, Findlater, exhibited himself and played the part which won him the Victoria Cross (Victoria Cross ká tamásha dikhláya). Do not believe that any good woman offered to marry this man or to spend thousands of pounds for his sake. Similar *canards* were circulated regarding Dr. Jameson. British newspapers are in the habit of telling lies, and are therefore unreliable. Let the Anglo-Indians come to their senses and let them confer the Victoria Cross on our dear and brave Indian soldiers—a reward to which they have a better claim and which they will appreciate better."

The Bakra 'Id and the Hindús and Muhammadans.

15. The *Akhbár-i-'Am* (Lahore), of the 27th June 1898, publishes a letter from its Glasgow correspondent, who urges that the Indian Muhammadans should in future term the Bakra 'Id the festival of Bairam, in commemoration of the restoration of friendly relations between themselves and the Hindús. Tradition has it that Abraham wished to sacrifice his son Ishmael, but that the Almighty sent a goat to be sacrificed instead. Let the Muhammadans regard the cow as a sacred animal and make sacrifices of goats instead. Long live the union of Hindús and Muhammadans. Long live Islám.

Sheikh Abdulla Quilliam and the Sultán.

16. The same correspondent states that among the English Muhammadans, who had the honor of an audience with the Sultán on the occasion of the Bairam, was Mr. Abdulla Quilliam, who is regarded with feelings of love by all Muhammadans who are not jealous of him, like the hypocritical clergymen of Europe. The Sultán had a conversation with the Sheikh and his sons for half an hour. Long live the Kaiser of Turkey, the Defender of God's faith.

Oppression of the zamíndárs.

17. The *Akhbár-i-'Am* (Lahore), of the 1st July 1898, says that the zamíndárs of India are the most ill-used people on the face of the earth, and are oppressed and looted in the most heartless manner. One might come across hundreds of persons engaged in other than agricultural pursuits who have never had to pay a bribe to any Government official. It will, however, be difficult to find a single zamíndár,—with the exception of those who save their money by becoming the cat's-paw of corrupt officials,—who has not had to put up with exactions and oppression every year of his life. It is not only petty officials, like Patwárís, Tahsíl peons and members of the Police force, who extort money, &c., from the zamíndárs, but also not infrequently they are treated in a cruel manner in the name of very highly-placed officials, when the latter happen to halt at a village in the course of their tours. On such occasions the zamíndárs are not paid for the supplies given, or the work done, by them. The Editor then goes on to say that Sir Dennis Fitzpatrick's *Begár* Resolution has been honored more in the breach than in the observance. In the beginning a few honest and God-fearing officials, who perhaps used to treat the zamíndárs kindly even previous to the adoption of that resolution, acted upon it for some time. Gradually, however, things began to move in their old grooves, and the resolution became a dead letter. Sir Dennis Fitzpatrick was still the Lieutenant-Governor of the Punjab, and instances of breach of His Honor's orders were brought to his notice by the Press and the zamíndárs, but to no purpose.

Permanent Settlement in the Punjab.

18. The *Akhbár-i-'Am* (Lahore), of the 27th June 1898, publishes a communication in which the writer states that he has perused with much interest the articles that have appeared in the *Akhbár-i-'Am* on the improvement of agriculture in India. The reason why educated natives prefer ill-paid clerkships to a career as agriculturists is that zamíndári does not pay much in the Punjab. In order to ameliorate the condition of the agriculturists, it is essential that a Permanent Settlement should be made in the Punjab. If agriculturists are well off in Europe, it is because of the Permanent Settlement and the small land revenue

they are required to pay. In the Punjab, not only is there no Permanent Settlement, but the revenue demanded is exorbitant, amounting in some cases to as much as one-half of the entire produce of the land. The writer then endeavours to show that no improvement in agriculture can be expected in the Punjab until a Permanent Settlement is made, and urges that the Punjabís should do all in their power to induce the authorities to make a Permanent Settlement of the land. The landlords should form an association for the purpose of obtaining this all-important concession.

The Chenab Canal zamíndárs and the Irrigation Department.

19. The *Akhbár-i-'Am* (Lahore), of the 30th June 1898, publishes a communication from one Ghulám Muhammad, a land-owner in the Khángah Dográn Tahsíl, who says that a Robkár has been issued from the Irrigation Office, Chenab Canal Division, forbidding zamíndárs to irrigate more than two-fifths of their lands with canal water. The writer endeavours to prove that this arrangement is calculated not only to involve the zamíndárs in ruin, but also to lead to a decrease in the amount of Government's income from water-rates, and calls upon the Lieutenant-Governor of the Punjab to order the withdrawal of the Robkár in question.

The same.

20. A correspondent, writing to the *Paisa Akhbár* (Lahore), of the 25th June 1898, states that the settlers in the Chenab Colony have been informed by the Chief Superintending Engineer that every *Abádkár* should irrigate only five and eight bigahs of land in kharíf and rabi, respectively, with canal water. This is very hard on the *Abádkárs*, who have to support large families and keep a number of cattle. They have, moreover, to grease the palms of *Patwárís*, *Pansál-nawises*, &c. The orders in question are also calculated to cause a decrease in the amount of Government revenue, and it is to be feared that if they are not withdrawn at an early date, the settlers will go back to their homes.

Obscene advertisements.

21. The *Aftáb-i-Punjab* (Lahore), of the 27th June 1898, remarks that the circumstances under which any words are uttered or written, as also the intention of the utterer or writer thereof, must be taken note of before declaring them to be obscene or otherwise. The jokes cracked at the expense of the relations and friends of the bridegroom on the occasion of a native marriage are obscene in the extreme, and would, if uttered at some other time, lead to bloodshed; but marriage festivities sanctify them, and they provoke only a smile on the lips of those at whom they are aimed. Besides, they are not uttered with any evil intention. Likewise, the words used in an advertisement in connection with bodily ailments cannot be called obscene, as they are intended only for the benefit of suffering humanity, just as the propriety of the action of parents in providing wives for their sons, or that of Government in procuring healthy women for its soldiers and subjecting them to medical examination cannot be called into question.

Advertisements by Native quacks.

22. The *Akhbár-i-'Am* (Lahore), of the 28th June 1898, remarks that the advertising Hakíms, whose number is daily on the increase, are a pest to the country.

These medicos are generally very insignificant persons and innocent of all knowledge of medicine. Should they happen to come to know of any prescription for the treatment of gonorrhœa,, syphilis, &c., or prolonging sexual pleasure, they at once prepare the medicine and advertise it in every newspaper. Government should take steps to rescue the people from the clutches of these greedy *badmáshes*. The best way to do so would be to make it incumbent upon the chief medical officer in every district to test medicines prepared by advertising Hakíms in his *iláka*s. In addition to this, Deputy Commissioners and District Superintendents of Police should be empowered to institute enquiries into the practices of these hakíms, and punish those who practise deception on the public or charge exorbitant prices for their medicines.

The same

23. The same paper of the 30th June 1898, writing on the same subject, remarks that the Hakíms in question undermine not only the health of the people, but their morals as well, and that their only object in publishing misleading advertisements is to fleece simple and ignorant persons.

The Hindús and Muhammadans of Pesháwar.

24. A correspondent, writing to the *Wafadár* (Lahore), of the 22nd June 1893, says that on the 31st May last, the 9th day of the Muharram, the Hindús of Pesháwar had a band to play on the occasion of a marriage. They also sent for a prostitute from the Sadr Bazár, and arranged for a dancing performance. The Muhammadans protested against this, and asked the Hindús to postpone the marriage for a couple of days The latter, however, applied to the Deputy Commissioner for permission to take out the marriage procession (accompanied by a band) on the day on which the Alam procession was to be paraded in the city. But the Deputy Commissioner, who is a prudent officer, told the Hindús that, while they could postpone their marriage for a day or two, the Muhammadans could not change the dates of the Muharram.

The same.

25. Commenting on the above, the Editor remarks that if the above story is correct, the agressive conduct of the Hindús of Pesháwar is deserving of contempt.

Hindús and Muhammadans.

26. The *Wafadár* (Lahore), of the 22nd June 1898, publishes a communication in which the writer says that a spirit of opposition is not without its advantages, as it enables the opposing parties to learn their defects and shortcomings from their adverse criticisms of each other. A friend cannot be expected to inform one of one's defects. It is, therefore, to be hoped that the recent union of the Hindús and Muhammadans will not tend to make them cease from making attempts to better their condition, or put a stop to the spirit of emulation, which now actuates them.

The [illegible] at Pesháwar.

27. The *Sat Dharm Parchárak* (Jullundur), of the 1st July 1898, publishes a lengthy communication from Shiv Rám, Secretary, Arya Samáj, Pesháwar, who gives an account of the doings of the Devi who visited Pesháwar on the 6th April last, and says that the three Hindu residents of that city who cut off their tongues and presented them to the goddess have lost their power of speech. It is rumoured that no sooner did the people come to know that the

tongues of these persons had not been made whole, then the Devi left Pesháwar in hot haste. She, however, took with her about Rs. 5,000 in cash, ornaments, clothes, &c., offered to her. The miracles alleged to have been wrought by another Devi who came to Pesháwar on the 16th April are also so many frauds, as was admitted even by a member of the local Sanátan Dharm Sabha. The writer also refers to the work of undeceiving the public done by the Pesháwar Arya Samáj during the visits of the goddesses.

Kidnapping at Lahore.

28. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 1st July 1898, says that a few days back the wife of a poor resident of Lahore was kidnapped by a prostitute, certain Syads of Delhi and Kashmir, and some other persons. The prostitute in question is an old hand at the game, and belongs to a class of women who are a bane to society and destroy the morals of young men. The authorities should, therefore, see that no mercy is shown to such women whenever they transgress the law. If no notice is taken of the abduction of the females of the poor, unpleasant consequences are likely to ensue. It, therefore, behoves the authorities to make searching enquiries into the matter and inflict some deterrent punishment on the culprits. It is not unlikely that startling revelations may be made in the course of the inquiries.

The Police and their officers.

29. The *Victoria Paper* (Siálkot), of the 22nd June 1898, remarks that the Police perform their duties in an efficient and satisfactory manner in those districts where the District Superintendents of Police are energetic officers, who, at the sacrifice of personal ease and comfort, make a tour of their districts and supervise the work of their subordinates even in this trying weather. Mr. Stewart, it is said, is in the habit of visiting one police station after another, although the heat is intense. None but those who, like the Editor, are aware of his work can form an idea as to how energetic and hard-working this officer is.

How to put down corruption.

30. The same paper remarks that one of its correspondents is of opinion that if the District Superintendents of Police took as much pains in suppressing bribery as they do in putting down thefts, highway robberies and dacoities, no official would think of taking illegal gratifications. The Editor is of opinion that if the work of putting down this crying evil were entrusted to District Superintendents of Police, the authorities would be saved the trouble of appointing commissions for enquiring into charges of bribery.

Transfer of Judicial Officers.

31. The *Victoria Paper* (Siálkot), of the 20th June 1898, suggests that Judicial Officers of the position of Judge and Magistrate should not be transferred from one place to another in less than five years, except under special circumstances.

Honorary Magistrates.

32. The *Koh-i-Núr* (Lahore), of the 28th June 1898, remarks that it is no doubt undesirable that Honorary Magistrates should be allowed to hold office during their life-time, inasmuch as the number of such offices being limited, deserving men have to wait for a long time before they have a chance. On the other hand,

it is anything but fair that a man who has discharged the duties of such an office to the satisfaction of all concerned should be compelled to vacate the post after the lapse of a limited period. What is wanted is that the authorities should thoroughly satisfy themselves in regard to the qualifications of a candidate before finally selecting him. It is undesirable to compell him to retire after five years without some good reason. Government should also increase the number of such unpaid posts so as to give really qualified persons a chance of serving the public and the Government.

The City Magistrate's Court, Lahore.

33. The *Gham Khwár-i-Hind* (Lahore), of the 2nd July 1898, learns that Lieutenant Irvine has been appointed City Magistrate, and that the criminal work of the city and its suburbs has been entrusted to him. What the Editor wants is a City Magistrate invested with the powers of a 1st Class Magistrate or Sub-Divisional Officer, who, in addition to trying criminal cases occurring within municipal limits, should be empowered to hear appeals from the orders of the Honorary Magistrates in the city. These appeals are at present heard by the District Judge, but the Editor considers it desirable that this work should be transferred to the City Magistrate's Court, which should be an independent charge, and not part of the ordinary criminal courts of the district.

The new law of sedition.

34. The *Paisa Akhbár* (Lahore), of the 1st July 1898, remarks that the new law of sedition has diminished the usefulness of the Native Press. Those officials whose doings the Indian newspapers used to criticise have been empowered to institute prosecutions for seditious writing. The Native Press was a link between the people and Government, but Mr. Chalmers' law deprives the former of the only means of laying their grievances before the latter. Lord William Bentinck acknowledged the usefulness of the Indian newspapers in very eulogistic terms; and Government ought to have enhanced that usefulness instead of circumscribing the liberty of the Native Press by passing a rigorous sedition law.

MISCELLANEOUS.

Electric light at the Golden Temple, Amritsar.

35. The *Ahluwália Gazette* (Amritsar), of the 24th June 1898, publishes a communication in which the writer remarks that the action of the Granthís, &c., in opposing the introduction of electric light at the Golden Temple, Amritsar, has so far displeased the Rája of Faridkot that His Highness has stopped the daily supply of *Karah Parshád*, and will probably discontinue the *Langar*. The Granthís have no hereditary claims on the Temple, and are opposing the introduction of electric light from motives of self-interest. The writer gives a list of the various places of worship that have been lighted with electricity, and ridicules the idea that its introduction will in any way detract from the sanctity of the Temple.

Fine on Pleaders' Munshís.

36. The *Koh-i-Núr* (Lahore), of the 28th June 1898, publishes a communication in which the writer remarks that the Editor is not justified in praising Sarfaráz Khán for fining two Munshís Rs. 40 each, merely because they remarked that a certain

accused person (whose case was then being decided) had broken the *khums* (water vessels) of the Munshís. Is a Magistrate justified in punishing an aggrieved person for making a verbal complaint? The writer hopes that the fine will be remitted, and promises to bring to light certain matters, provided the Editor agrees to give publicity to them.

Deterrent sentences and crime.

37. The *Gham Khwár-i-Hind* (Lahore), of the 2nd July 1898, praises Muhammad Sarfaráz Khán for the ability with which he discharges his duties as a Magistrate, and remarks that the deterrent sentences which he passes have made him a terror to evil-doers and led to a decrease in the number of thefts at Lahore.

Punjab Government Press, Lahore—19-7-98—70.

[Confidential.]

[Vol. XI.] [No. 29.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 16th July 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898	1898	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	4th, 7th and 8th July	7th, 10th and 11th July	1,000 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	4th, 5th, 6th and 7th July.	5th, 6th, 7th and 11th July.	One.
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	28th June and 2nd July.	7th July —	500.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—*concluded.*			1898.	1898.	
	Weekly.					
4	Alhakam ...	Kádián, District Gurdáspur.	Yakúb Ali ...	20th and 27th June	7th July ...	300 copies.
5	Arya Gazette ...	Lahore ...	Atma Rám ...	7th July ...	13th July ...	190 „
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	4th July ...	11th July ...	550 „
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	9th July ...	13th July ...	500 „
8	Koh-i-Núr ...	Do. ...	Nabi Bakhsh ...	5th July ...	11th July ...	200 „
9	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	30th June ...	7th July ...	11,000 „
10	Punjab Samáchár ...	Do. ...	Pohlo Mal ...	2nd July ...	8th July ...	2,500 „
11	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	4th July ...	11th July ...	700 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	12th July ...	15th July ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	12th and 13th July...	16th July ...	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 4th, 7th and 8th July.	14th July ...	900 "
	Weekly.					
4	Civil and Military News ...	Ludhiána ...	Ghulám Mohái-ud-dín	13th July ...	16th July ...	950 copies
5	Haftawár ...	Lahore ...	K. P. Thápur ...	9th July ...	13th July ...	950 "
6	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	2nd July ...	11th July ...	1,875 "
7	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	9th July ...	13th July ...	125 "
8	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th July ...	Ditto ...	200 "
9	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	11th July ...	15th July ...	450 "
10	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	9th July ...	16th July ...	11,000 "
11	Punjab Samáchár ...	Do. ...	Pohlo Mal ...	Ditto ...	13th July ...	2,500 "
12	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	4th and 11th July ...	11th and 15th July ...	300 "
13	Sádiq-ul-Akhbár ...	Bahawalpur ...	Maulvi Abdul Qaddús	7th July ...	11th July ...	600 "
14	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	4th and 11th July ...	11th and 15th July ...	475 "
15	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	8th July ...	14th July ...	500 "
16	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	9th July ...	Ditto ...	300 "
17	Wafádár ...	Lahore ...	Fazal-ud-dín ...	8th July ...	13th July ...	1,200 "
18	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	6th July ...	11th July ...	300 "
	GURMUKHI.					
	Weekly.					
19	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th July ...	16th July ...	400 copies.

[Confidential.]

[Vol. XI] [No. 29.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 16th July 1898.

POLITICAL.

Mr. Thorburn's speech.

1. The *Punjab Samachár* (Lahore), of the 2nd July 1898, remarks that Colonel Hutchinson delivered a very good speech regarding the success of the Tirah Expedition at a meeting of the United Service Institution, recently held at the Simla Town Hall. A large number of Europeans were present on the occasion. Among others, the speech delivered by the Hon'ble Mr. Thorburn is worthy of special praise, seeing that, regardless of his official position, he gave expression in clear and unmistakable language to the views held by every educated native regarding the Forward policy of the Government. He declared in the presence of the highest officials that poverty on the one hand, and the expenditure on frontier wars on the other, were impoverishing the country. An idea of the fearless way in which he spoke of the Tirah Campaign may be formed from the fact that Sir James Westland declared that he imagined he was listening to a speech at a Congress meeting. If Government abandoned its Forward policy even now, the people would be satisfied.

The same.

2. The *Paisa Akhbár* (Lahore), of the 4th July 1898, says that Mr. Thorburn's speech has created a sensation in official circles, and that the Anglo-Indian newspapers are lauding his remarks. Perhaps this is the first time that an adverse critic of Government has succeeded in securing the sympathy of these papers. The Editor then goes on to say that if Mr. Thorburn's criticism is just,—and no one has up to the present shown it to be otherwise,—it is clear that Government has been guilty of negligence and carelessness in connection with the Tirah Campaign. It may be mentioned here that the Financial Commissioner of the Punjab has only repeated what the Native and the Anglo-Indian Press, as also several members of the House of Commons, have been urging for the last few months. His hard-hitting has, however, gone home, and shown to the world that the last frontier war cannot be regarded with feelings of unmixed satisfaction. The Editor then quotes

Mr. Thorburn's remarks on the Forward policy, the "revolt" of the tribesmen, the impressment of man and beast for the transport service, and the recall of Captain Barton from the Khaibar, and expresses his concurrence with them.

The same

3. The *Wakil* (Amritsar), of the 4th July 1898, publishes a translation of Mr. Thorburn's speech at the United Service Institute at Simla, and remarks that, whether the policy of expansion is right or wrong, it is too late now to alter it. Since Government has once adopted it, it is desirable in the interests of the Empire that it should be persisted in and proved to be expedient. The *Wakil* also gives the substance of Sir James Westland's reply, and remarks that the latter has for some time past got the Congress on the brain (*lit.* tongue). He commenced his reply with the remark that he felt doubtful whether it was a Congress meeting, or a Simla audience, that had cheered Mr. Thorburn's remark regarding the 23rd of August being "a day of pain, shame and humiliation to every Englishman in India." Sir James made a similar remark in replying to Mr. Rahmat-ullah Syáni on the 22nd March. After briefly referring to the other speeches delivered on the occasion, the *Wakil* remarks that the Anglo-Indian Press are exposing the absurdity of certain statements made by Sir James in the course of his speech, and are finding fault with Sir Richard Udny, who is now on leave. What the result of this war of words will be remains to be seen; but apparently it would be best to allow this controversy about Tirah to drop, and to leave the matter to be dealt with by the Government, which is fully acquainted with the ins and outs of this wretched affair.

The Currency question.

4. The *Paisa Akhbár* (Lahore), of the 6th July 1898, says that India has to pay England about £19,000,000 annually in Home charges, and that it is this heavy item which makes the Currency question such a complex one. If England were to accept the payment in silver or in shillings, twenty of which always make a pound, no matter whether the rate of exchange is high or low, the question would at once become a simple one. India could get the necessary number of shillings coined in England, and pay the charges. But no, the £19,000,000 must be paid in gold. This inflicts a loss of lakhs of rupees on this country, as the value of gold is never constant. The Government of India tried to remedy the evil by closing the mints to the free coinage of silver. But, although the closure has raised the value of the rupee, it has undoubtedly proved injurious to the interests of the people. The Editor promises to make this clear in his next article on the subject.

The late Mr. Gladstone.

5. The Glasgow correspondent of the *Wakil* (Amritsar), of the 4th July 1898, writes:—

"I am not in a position to say that Mr. Gladstone was a friend of Christianity, but he was doubtless a mortal enemy of Islám. During his time, *i. e.*, from 1860 to 1878, more than 12 millions of Indians died of famine, but the illustrious deceased did very little for them. He was, however, always ready to place credence in the complaints—however baseless they might be—of the Christian subjects of Turkey. Many Provinces have become independent,

and there is scarcely any likelihood of their being restored to Turkey. This result was partly due to Mr. Gladstone's writings and speeches, and partly to the Russian invasion of Turkey and the rebellion of her Christian subjects. Mr. Gladstone may have been a worshipper of God, but he was certainly a worshipper of the people. A great man's hostility or friendship should not be actuated by motives of a personal character; on the whole it may be said that he was a worshipper of God, a worshipper of the public and, above all, a worshipper of his own self. He aimed at being the leader of the people, and sometimes succeeded and at other times failed in gaining this object. Every body in England and India is sorry at his death, but at the same time every one is glad that the old Statesman's sufferings from a painful malady are over."

GENERAL ADMINISTRATION.

Leaders of the native community and the plague.

6. The *Bhárat Sewak* (Jullundur), of the 4th July 1898, remarks that when a panic was prevailing at Jullundur owing to the spread of the plague in that district, the Editor called upon the leaders of the native community to re-assure their fellow-citizens and convince them that the various rumours current in the city were unfounded. Pandit Devi Chand, Pleader, Ráizáda Bhagat Rám and other members of the Municipality exerted themselves in this behalf, while the Deputy Commissioner and the Municipal Secretary made a round of the city and endeavoured to re-assure the people. These gentlemen certainly deserve much credit for the trouble they took in the matter, but what is to be said of those who took the lead in beating a hasty retreat from the city and sending their families away. The Editor pointed out to the Deputy Commissioner that such conduct on the part of native gentlemen was calculated to intensify the panic prevailing among the ignorant masses, and urged that they should be called to account for behaving in this manner. The Editor then gives the substance of the remarks made on the subject in the *Civil and Military Gazette* of the 23rd June, in which the authorities are advised to deprive such men of the titles and honors they are at present enjoying.

The Garhshankar riots.

7. The *Paisa Akhbár* (Lahore), of the 5th July 1898, writing regarding the Garhshankar riots, remarks that although the Lieutenant-Governor admits that the Police fired on the rioters without orders, His Honor has refrained from taking any notice of their conduct. The killing of 8 persons and wounding 40 others is not at trivial incident, and should not be allowed to pass in silence under the present justice-loving Government. The Editor then goes on to say that it appears from the judgment of the Magistrate who tried the rioters that the residents of Garhshankar were ordered to evacuate the town by the *evening* of the 28th April last. Why should they, then, have been interfered with before the expiry of the time allowed them for the purpose? They had only gathered together at the shrine of a fakír, and the beating of drums was not an extraordinary thing. Even the Magistrate admits that the natives are in the habit of going on pilgrimages to shrines on Fridays and beating drums there. Is it not possible that the residents of Garhshankar were fully resolved to move out of the town by the evening and had gone to the shrine for the last time to pray for the extinction of the plague? Theirs was no unlawful assembly. Nor

does it appear from the Magistrate's judgment that they committed any riotous act before they were interfered with by the plague officials. Nay, the judgment does not speak of any witness who charges the people, in clear and unambiguous language, with disobedience of orders or the like. The time allowed them to evacuate the town had not yet expired; and to declare their assembling at a shrine and beating drums there as seditious, and to despatch a Police force to disperse them, was undoubtedly a hasty and ill-advised step. The Editor does not mean to say that the residents of Garhshankar are entirely blameless; but that the facts of the case as given in the Magistrate's judgment go far to show that the people were not the aggressors. On the other hand, it was the plague officials who "considered it necessary and advisable" to send a Police force to the shrine for the purpose of dispersing "an unlawful assembly." It is possible that the people were incensed at this treatment, and that they had not gathered together with any sinister motive. At any rate the Police cannot be exonerated from the charge of opening fire without orders; and it is to be regretted that the judgment under reference is very weak as regards this point. After remarking that the punishment inflicted on certain persons is not justifiable, the Editor observes that the concluding remarks of the Magistrate show that the evidence for the prosecution was not sufficiently trustworthy. Under these circumstances the decision in the case should have been such as to allow the public no opportunity of picking holes in it.

Colonel Rennick's popularity.

8. The *Akhbár-i-'Am* (Lahore), of the 8th July 1898, learns from a correspondent that Colonel Rennick, Deputy Commissioner of Jullundur, has gained great popularity owing to his kind and considerate treatment of the people. During the plague scare he took so much interest in the sanitary condition of the city that certain quarters which had long since been in a most unsanitary state were thoroughly cleansed. He went about among the people, and re-assured them by removing the misapprehensions prevailing owing to the plague. The Editor congratulates Colonel Rennick on the good impression that he has produced on the minds of those committed to his charge.

The plague policy of the Government: a correction.

9. The *Punjab Samachár* (Lahore), of the 2nd July 1898, after reproducing the concluding portion of an article published in its issue of the 17th May last regarding the plague policy of the Government (*vide* Selections for week ending 21st May 1898, paragraph 4), remarks as follows:—

"It is clear from these words that, after comparing the opinion expressed by the *Spectator* with the views held on the subject by the natives of India, we respectfully asked the Government to content itself with insisting on a portion of the house being set apart for the segregation of the sick. We considered that nothing could be better than this. The article in question did not refer to any particular part or province, but dealt with the plague measures which were then being enforced in various parts of the country. The article was published about two months ago. It is undeniable that the Punjab Government has been graciously pleased to allow a certain number of friends and relations to remain with a patient, but this fact was brought to our notice after the publication of the said article, and as the comments made in that article

were not directed against the plague administration of any particular Province, we did not consider it necessary to make any sort of correction. But now that we have been informed by the Punjab Government that our remarks were calculated to create misapprehension, we withdraw those remarks so far as they relate to the Punjab with the greatest pleasure, and inform our readers that the relations and friends of a patient are at liberty to accompany him to the hospital."

Mirza Ghulám Ahmad and the plague policy of the Government.

10. The *Alhakam* (Kádián), of the 27th June 1898, reproduces a paragraph from the *Victoria Paper* praising the action taken by the Mirza in removing the misapprehension prevailing among the people regarding the plague policy of the Government.

Mirza Ghulám Ahmad and the *Ummahat-i-Mominín.*

11. The *Alhakam* (Kádián), of the 27th June 1898, reproduces the substance of a communication published in the *Siráj-ul-Akhbár* of the 3rd June 1898 (*vide* Selections for week ending 27th June, paragraph 5), and concurs with the writer that the publication of the *Ummahat-i-Mominín* has given great offence to the Muhammadans, and that the decision of Government not to interfere in the matter has caused them still greater pain. The reply given by the Government to the memorial of the Anjuman is, however, based on considerations of justice, and is useful to the Muhammadans who are now at liberty to reply to the author of the *Ummahat-i-Mominín*. Indeed, the time is not far distant when that great reformer and true well-wisher of Islám will publish a work in which he will give a dignified reply to the various criticisms of Islám indulged in by short-sighted Christian writers.

The same paper states that the *Singh Sahái* of the 30th May 1898 approves of the memorial submitted by Mirza Ghulám Ahmad regarding the *Ummahat-i-Mominín*, and condemns the action taken by the Anjuman-i-Himáyat-i-Islám. The *Singh Sahái* is, however, wrong in saying that the Mirza aspires to the leadership of the Muhammadan community. If the Mirza had cared for such a distinction, he could have easily gained his object by supporting the hasty action of the Anjuman or by joining the party of Sir Syad Ahmad Khán. As a matter of fact, the Mirza does not at all care for worldly distinction: he cares only for what is good in the eyes of the Almighty. The Editor then states that the *Sat Dharm Parchárak* also approves of the views expressed by the Mirza in regard to the *Ummahat-i-Mominín.* As regards the remark of the *Parchárak*, that the tone adopted by the author of the *Ummahat-i-Mominín* is dignified, the Editor observes that this is not to be wondered at; for it is only natural that a people who regard the shameless doctrine of *neog* as the height of civilization should consider the use of abusive language dignified. Do the believers of this doctrine of *neog* regard the arbáb-i-nishát (prostitutes, &c.) who practise *neog* as a pious people who are glorifying the holy Vedas?

The Punjab Government and the zamíndárs.

12. The *Paisa Akhbár* (Lahore), of the 7th July 1898, praises the generosity of the Punjab Government in lending money to zamíndárs during the prevalence of the last famine, and remarks that if the authorities had not come to the rescue of the agricultural classes the latter would have been ruined for ever. The *bania*

would have taken undue advantage of the failure of the rains and the scantiness of crops, and would have got the zamíndárs completely in his power. It may be mentioned in this connection that the cruel and high-handed practices of the *bania* have been brought to the notice of the authorities, and are frequently referred to in official reports. It is not, therefore, idle to hope that steps will soon be taken to remedy this state of things, especially as the present Financial Commissioner of the Punjab is a friend of the zamíndárs, and it is through his efforts that the tyrannical practices of Mahájans have been brought to light. He is the same gentleman who only recently denounced the "Forward" policy and exposed the blunders committed by the officers in charge of the Tirah Campaign. The Punjab is proud of Mr. Thorburn, and hopes that before retiring he will be able to accomplish "the great mission of his life," *viz.*, the rescuing of the zamíndárs from the clutches of the *bania*. The Editor further remarks that it is a matter for regret that during the last year lands worth Rs. 1,25,00,000 were transferred from the agricultural to non-agricultural classes, which does not bode well for the former, and calls upon the Punjab Government to help them out of their difficulties.

Poverty of the agricultural classes.

13. The *Akhbár-i-'Am* (Lahore), of the 4th July 1898, in endeavouring to prove that the only way to make India prosperous is to improve the agricultural condition of the country, remarks that the poverty of the agricultural classes is due to the fact that they cannot borrow money for their requirements at all times and at reasonable rates of interest. Their extravagant and litigious habits are also largely responsible for their present indigent circumstances.

The Chenab colonists and the Irrigation Department.

14. A correspondent, writing to the *Koh-i-Núr* (Lahore), of the 5th July 1898, deprecates the action of the Irrigation authorities, Chenab Canal, Division No. 2, in forbidding the settlers in the Chenab Colony to irrigate more than two-fifths of their lands with canal water (*vide* paragraph 19 of Selections for the week ending 9th July), and remarks that the step is calculated to prove detrimental to the interests of both the settlers and the Government.

Corruption in the public service.

15. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 7th July 1898, says that the only way for Government to put down the bribery and corruption prevalent in the public service is to appoint only educated and well-connected persons to posts of trust and responsibility. Experience has shown that 98, nay 99, per cent. of the educated servants of Government are honest and popular. It is true that they are not flatterers, and have a dash of independence in them. They do not, moreover, like to be made to do any illegal or unjust act. The writer feels confident that if his suggestion were adopted the stigma of corruption would soon be removed from the public service of the country. As regards petty officials, it is possible that they may give up their dishonest practices if they are given an increase of pay. At any rate, they cannot work so much mischief as their more highly placed brethren, who not infrequently sell justice to the highest bidder. It will not be out of place to mention here that those whom corrupt Magistrates injure in this way dare not complain to the higher authorities for fear of themselves being subjected to a prosecution.

16. The *Victoria Paper* (Siálkot), of the 28th* June 1898, states that the Financial Commissioner of the Punjab has issued instructions to the effect that every Government official in the Province shall be called upon to furnish a quarterly return showing the amount of land owned by, or mortgaged to, him in any district. The Editor observes that the officials should also state in this return if they have purchased, or taken in mortgage, any land in the name of any relation of theirs. They should, moreover, be called upon to swear to the truth of their statements. In addition to this, it should be the duty of every Collector, District Magistrate, Divisional Judge and Commissioner to find out by other means if the entries in these quarterly returns are correct. Severe notice should be taken of the conduct of any official who is found guilty of prevarication in this respect. The Editor further remarks that inquiries should also be made from time to time as to what property every servant of Government has acquired after entering the service, and whether he could have acquired such property without resorting to unfair means for the purpose of augmenting his income. Moreover, if any official has any money in a bank or with a banker, he should be called upon to pay Income Tax on the amount of interest received thereon. The paper concludes by remarking that every public servant should also furnish a quarterly return showing the amount of his debts, the portion of the debts owed by him before joining Government service, the amount repaid by him since then, and his ability to do so. The Editor feels confident that if his suggestions were acted upon, the *morale* of the public service would improve in almost no time.

Acquisition of land and other property by Government officials.

17. The *Alhakam* (Kádián), of the 27th June 1898, remarks that it has received a detailed account of the excitement caused among the opponents of the Mirza by the publication of an article regarding the doings of Hákim Ali, Constable (*vide* Selections for week ending 2nd July, paragraph 11). The Editor holds over the account for the present, but will publish it in a future issue if necessary. The opponents of the Mirza are now resorting to threats with a view to prevent the Editor from making an exposure of their doings, but the latter does not care for these threats, and defies them to do all in their power to injure him. He will bring their improper doings to the notice of the Punjab Government, regardless of their threats and appeals to his avarice. The Editor is carrying on a correspondence on the subject with the Deputy Commissioner and the District Superintendent of Police of Gurdáspur, and has already received acknowledgments of the registered letters addressed to those officers. He feels confident of success in the matter.

Mirza Ghulám Ahmad and his enemies at Kádián.

18. The *Alhakam* (Kádián), of the 27th June 1898, publishes a communication in which the writer states that a meeting was held on the 3rd June at Yáripura in Kashmir for the purpose of making known the spiritual claims of Mirza Ghulám Ahmad of Kádián. Several speeches were delivered on the occasion. It was pointed out that a *mujaddad*, or reformer, appeard at the beginning of each century of the Muhammadan era, and that the Mirza was the reformer for the present century. The speakers gave a brief account of the career of the Mirza and

Success of Mirza Ghulám Ahmad's mission in Kashmir.

*Received on the 7th July.

referred to his miracles in general and to the one wrought in the case of Pandit Lekh Rám in particular. The meeting was a great success, seeing that nearly 80 persons made *baiat* on the hand of Rája Atta-ulla. Apparently this means that the Rája made them disciples on behalf of the Mirza.

The same.

19. The Editor, commenting on the above, ironically remarks that Maulvi Muhammad Hosain of Batála, who some time ago stated in his journal (the *Ishát-us-Sunnah*) that he would bring about the downfall of the Mirza, should take particular note of the above meeting.

Confirmation of Mirza Ghulám Ahmad's spiritual pretensions.

20. The *Alhakam* (Kádián), of the 27th June 1898, publishes a declaration from Háfiz Muhammad, resident of Kot Kázi in the Gujránwála District, who states that he had dreams and revelations which convinced him beyond the possibility of doubt that Mirza Ghulám Ahmad of Kádián is the promised Messiah.

Obscene literature, &c.

21. The *Paisa Akhbár* (Lahore), of the 4th July 1898, says that, in the name of art and science, the English papers daily publish pictures which no civilized person can bear to look at. It is true that there is a great difference between the Indian and the English law on the subject, and that such pictures and even still worse things are not considered obscene in England, perhaps because the English are a more sensible people than the natives, and such pictures cannot affect them injuriously. But why should the pictures in question be allowed to enter India? Or is there any difference between the obscene pictures executed in this country and those drawn in England? Urdu literature has to mourn the loss of scores of books which were not half so obscene as the English newspapers and journals. The Editor then sarcastically remarks that if there was not this distinction between English and Indian things, who would call the English an "educated" people? It is a pity that obscenity should not only be on the increase in civilized countries, but should also not be considered subversive of morality! It is quite true that every country has its own customs.

Press Committees.

22. The *Victoria Paper* (Siálkot), of the 2nd July 1898, remarks that a Press Committee, like the one formed in Poona, should be established in every district to scrutinise the contents of the newspapers published in it. The Press should behave with extreme caution in these days, seeing that every Editor, who shows the least carelessness in the conduct of his paper, finds himself in hot water. The *Phenix* of Karáchi is about to be prosecuted for using inflammatory language in connection with the plague administration, while one or two newspapers of Lahore have been called upon to show cause why legal proceedings should not be taken against them for publishing obscene articles, &c. Under these circumstances it behoves every native journalist to keep his temper under control when plying his quill.

23. The *Akhbár-i-Am* (Lahore), of the 4th July 1898, publishes a communication from Kotu Rám, Veterinary Assistant, who says that every religious restriction [illegible] The prohibition among the Hindús agains

kine slaughter is an instance in point. To kill a useful animal like the cow for the sake of its flesh is foolish in the extreme, seeing that the animal can be of much greater service while alive. This being so, is it not natural that cows and oxen should be tended in their sickness. The writer enquires if a Hindu can perform an operation on a cow or an ox without transgressing the laws of his religion.

Shooting passes to British soldiers.

24. The *Paisa Akhbár** (Lahore), of the 30th June 1898, remarks that the recent instances of the tyrannical conduct of British soldiers make it imperatively necessary that the rules regarding the grant of shooting passes should be made as stringent as possible. It is no exaggeration to say that when a British soldier handles a gun he becomes blind to everything, and considers it a mere joke to take the life of a human being. His brutal acts are a foul blot on the fair fame of the European community. The Commander-in-Chief's recent instructions on the subject of shooting passes are well meant; but the evil cannot be remedied so long as the courts of justice fail to do their duty.

Wanted an Honorary Magistrate and Registrar at Kádián.

25. The *Alhakam* (Kádián), of the 27th June 1898, urges the posting of a permament Police guard and the appointment of a Registrar and Honorary Magistrate at Kádián, which is an important town. The Editor, however, does not mean to say that the last-named post should be conferred on the Mirza, as the latter, though fully qualified for such an honor, does not covet it, and is content with fulfilling his divine mission.

Want of a City Magistrate for Lahore.

26. The *Gham Khwár-i-Hind* (Lahore), of the 9th July 1898, says that there are courts of Presidency Magistrates and their Chiefs in Calcutta, Bombay and Madras to try cases arising in those cities Cannot Government sanction even a City Magistrate for Lahore? The attention of the Local Government was directed to the subject in the last issue of the *Gham Khwár-i-Hind* (*vide* Selections No 28, paragraph 33), and it will afford pleasure to the Editor to learn that his remarks have been taken notice of.

NATIVE SOCIETIES.

The Lekh Ram Memorial Fund.

27. The *Arya Gazette* (Lahore), of the 7th July 1898, publishes a communication from Durga Dás, Pleader, who says that it is now an open secret that, but for the letters, &c., published in the *Arya Gazette* on the subject, no allowance would have been paid to the survivors of the late Pandit Lekh Rám, that the Pritinidhi Sabha has been guilty of gross carelessness in the matter of tracing the murderer of the Pandit, and that the Lekh Rám Memorial Fund has been utilized to make Lála Munshi Rám's Press a flourishing concern, instead of as a means of continuing the work of the deceased. The Mahatma Party has only abuse by way of reply to these and other charges preferred against it in connection with the above fund. It is, therefore, clear that the charges are perfectly true. Several members of the Mahatma Party itself have now come to realize the truth, and are accusing the Pritinidhi Sabha of carelessness, breach of faith, &c. In support of this assertion the writer quotes a lengthy

* Weekly

extract from the *Vedic Dharm* of the 23rd June last, which advises the Sabha to retrieve its lost credit by utilizing the Lekh Rám Memorial Fund for the purposes for which it was collected.

NATIVE STATES.

Bhopál affairs.

28. A correspondent, writing to the *Paisa Akhbár* (Lahore), of the 7th July 1898, complains that not only is no newspaper published in Bhopál, but that the State considers it a crime for its subjects to have any connection with one. It is this want of a true friend, like a newspaper, which is at the bottom of the mismanagement prevailing in the State. As an instance in point, the writer says that cases,—civil as well as criminal,—are kept pending for years together, and the litigants pass their time in the *haválát* or in wandering about the streets of Bhopál. The first thing that the new Wazír did was to direct his attention to the criminal administration of the State and issue orders that no persons should be kept in the *haválát* for more than fifteen days. These orders were not, however, obeyed for more than a week, and the State officials went to sleep again. The writer can furnish a list of the cases in which accused persons have now been in the *haválát* for about six months. If the Wazir, who is praised by everybody for his kindly disposition, were to devote a portion of his time to supervising the work of the lower courts, the evil would soon become a thing of the past.

Press, Lahore—26-7-98—70.

[Confidential]

[Vol. XI.] [No. 30.]

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Received up to 23rd July 1898.

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22. The Glasgow correspondent of the *Akhbár-i-'Am* on Indian Affairs (*Akhbár-i-'Am*) 459
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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	9th, 13th, 14th and 15th July.	13th, 16th and 18th, 18th July.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	8th, 9th, 11th, 15th and 16th July.	13th, 13th, 14th, 18th and 20th July.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	5th, 6th, 9th, 11th and 17th July.	14th, 14th, 14th and 20th July ...	900 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Díwán Búta Singh	11th July ...	15th July ...	246 copies.
5	Arya Gazette ...	Do. ...	Atma Rám ...	14th July ...	20th June ...	190 "
6	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	12th July ...	16th July ...	200 "
7	Núr Afshán ...	Ludhiána ...	M. Wylie ...	8th and 15th July ...	13th and 18th July ...	496 "
8	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	16th July ...	23rd July ...	300 "
9	Wakil ...	Amritsar ...	Ghulám A h m a d, Mukhtár.	11th and 18th July ...	18th and 20th July ...	700 "
10	Wakíl-i-Hind ...	Delhi ...	Ahmad Mírza Khán	Ditto ...	16th July ...	547 "

LIST OF NEWSPAPERS EXAMINED AND FILED.

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	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	16th and 18th July...	20th and 21st July ...	2,600 copies.
2	Paisa Akhbár ...	Do. ..	Mahbúb Alam ...	19th July ...	22nd July ...	600 ,,
	Weekly.					
3	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th July ...	20th July ...	700 copies,
4	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Lobháya ...	Ditto ...	18th July ...	500 ,,
5	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	16th July ...	20th July ...	500 ,,
6	Haftawár ...	Do. ...	K. B Thápur ...	Ditto ...	Ditto ...	950 ,,
7	Hamdard-i-Hind -	Do. ...	Kishen Chand & Co.	9th and 16th July ...	18th and 22nd July ..	1,875 ,,
8	Kapurthala Akhbár ...	Kapurthala ...	Prág Náráin ...	16th July ...	20th July ...	125 ,,
9	Khair Khwáh i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	Ditto ...	200 ,,
10	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	18th July ...	21st July ...	450 ,,
11	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	19th July ...	23rd July ...	200 ,,
12	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	6th July ...	22nd July ...	11,000 ,,
13	Punjab Samáchár ...	Do. ...	Pohlo Mal ...	Ditto ...	20th July ...	2,500 ,,
14	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	14th July ...	18th July ...	600 ,,
15	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	15th July ...	20th July ...	500 ,,
16	Wafádár ...	Lahore ...	Fazal-ud-dín ...	Ditto ...	Ditto ...	1,200 ,,
	Fortnightly.					
17	Safir-i-Tijárat ...	Delhi ...	Buláki Dás ...	15th July ...	18th July ...	1,000 copies.
	HINDI.					
	Fortnightly.					
18	Punjab Theosophist ...	Lahore ...	Lál Man ...	15th July ...	22nd July ...	300 copies.
	GURMUKHI.					
	Weekly.					
19	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th July ...	23rd July ...	400 copies.
20	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	8th and 16th July ...	20th and 22nd July	300 ,,

[Confidential.]

[Vol. XI.] [No. 30.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 23rd July 1898.

I.—Foreign Politics.

1. The *Wakil* (Amritsar), of the 18th July 1898, says that the *Times* expresses satisfaction at the approaching visit of Emperor William to Egypt, and remarks that the economic and material progress which that country has made of late cannot fail to convince the Kaiser of the necessity of British occupation. The Editor, however, thinks that it would not be a matter for surprise if the reverse of what the *Times* expects turned out to be the case. It is a matter of notoriety that the Kaiser does not like the British occupation of Egypt, and that the Sultán also does not regard the prolonged stay of the English in that country with favour. The Kaiser will be a guest of the Khedive, who will most probably make his views known to His Majesty in the course of his private interviews, and the result of such interviews will not be exactly what the *Times* anticipates. Moreover, the Kaiser cannot be considered a friend of England, seeing that his general policy is as hostile to her as that of Russia. The Sultán is sure to speak to him on the subject, whether he goes to Constantinople before, or after, visiting Egypt. In view of these facts, it is likely that the hope expressed by the *Times* will not be realised, and that the Emperor's visit may lead to the re-opening and final settlement of the question of evacuation.

Emperor William's approaching visit to Egypt.

II.—Afghanistan and Trans-Frontier.

2. The *Koh-i-Núr* (Lahore), of the 12th July 1898, is glad to learn that the Afrídi *jirgás* have returned from Kabul without attaining their object, and that the Amír has given an unfavourable reply to their representations. This action on the part of the Amír has convinced the Government of India—nay the whole world—that the ruler of Afghánistán had no hand whatever in the recent frontier risings, and that he is a true and loyal friend of the British Government. The *Koh-i-Núr* has always been of opinion that a wise and intelligent man like the present Amír of Afghánistán could not possibly be so foolish as to

Government and the Amír.

forget the numerous favours he has received at the hands of the British, and court his own ruin by taking the side of a number of tribal *badmáshes*. He is therefore glad to find that the view he has consistently held has been justified by events.

Mr. Thorburn's speech.

3. The *Wakil* (Amritsar), of the 11th July 1898, says that Mr. Thorburn's speech has not met with the approval of the Government of India, and that if the Viceroy was not afraid of rousing general discontent, he would not hesitate to dismiss the present Financial Commissioner of the Punjab from the service. Mr. Thorburn has not only been guilty of a breach of official etiquette in making his speech, but his remarks have had the effect of encouraging the critics of Government to resume their criticism of its frontier policy and level all sorts of charges against it in this connection. To make matters worse, the Anglo-Indian newspapers, the professed champions of Government, are backing up Mr. Thorburn. They admit that he committed a breach of official etiquette, but still they defend his conduct. In support of this assertion the Editor quotes lengthy extracts from an article which appeared in a recent issue of the *Civil and Military Gazette* on this subject.

III.—Native States.

Newspapers in the Bhopál State.

4. The *Paisa Akhbár* (Lahore), of the 11th July 1898, learns from a correspondent that a notice has been published at Bhopál to the effect that all State officials who have any connection with the press will be liable to be punished. Is Maulvi Abdul Jabbar, C.I.E., who is an intelligent and enlightened officer, the author of the notice in question? Some time ago the Editor was informed that the Nábha State had directed that no one should subscribe to the *Paisa Akhbár*, with the result that the few State officials who used to subscribe to that paper ceased to do so. It is a great pity that Native States should be so impatient of all criticism of their administration. Great credit is due to the British Government, which allows its actions to be subjected to the severest criticisms and never cares to stop a newspaper unless it gives publicity to seditious matter. As a matter of fact, newspapers are the best informants of Governments and States, and are therefore very useful.

IV.—Kine-killing.

Jhatka slaughter-house at Lahore.

5. The *Aftáb-i-Punjab* (Lahore), of the 11th July 1898, complains that the management of the *Jhatka* slaughter-house outside the Masti Gate is anything but satisfactory. Crows, kites and dogs are always to be seen hovering round the place and eating, or dragging along the ground, the entrails of the animals killed. The sight is unbearable to people with a tender heart, as also to those who do not eat flesh.

V.—Native Society.

The Purdah system.

6. The *Táj-ul-Akhbár* (Lahore), of the 16th July 1898, reproduces a paragraph from the *Anis-i-Hind* of Meerut, which says that, according to the Glasgow correspondent of the *Akhbár-i-Am*, about 4,000 bastards are born annually in Liverpool;

that if the *Pardah* system were not in vogue in India, the number of such children would also be on the increase in this country; and that for the most part Europeans alone would be responsible for this result; for when even the men of India cannot protect themselves against Europeans, what is to be expected of their females? The correspondent also advises natives not to admit any European lady, whether a member of the Zenána Mission or not, into their houses, lest some man, disguised in female attire, should enter therein. The last statement is merely a joke; but there can be no doubt that the present is the age of the *Pardah* and not that of the emancipation of women. The Editor then ridicules the efforts of those who wish to do away with the *Pardah* system, and observes that it is apparent from the remarks of the Glasgow correspondent of the *Akhbár-i-'Am* that the emancipation of women has resulted in an increase of immorality in Europe.

The same.

7. The *Núr Afshán* (Ludhiána), of the 15th July 1898, remarks that the Native papers are writing a good deal about the *Pardah*. It is an undeniable fact that the Indians can make no real progress as a nation unless the status of their women is raised, and that the *Pardah* system is the great obstacle in the way of female progress. The removal of this evil is one of the many crying wants of India. Reformers have done their best to put down the custom, but unfortunately the conservative classes in this country are opposed to any reform in this direction. They must, however, remember that, unless equal rights are conferred on women, the religious, social and political advancement of India is an impossibility. The Editor then takes the English correspondent of the *Akhbár-i-'Am* to task for libelling English women and representing the English as a race of bastards. Apparently the correspondent is in the habit of associating with bazár women only. Some time ago the *Akhbár-i-'Am* published a letter from an English woman. Was that letter written within the four walls of a zenána? And if not, why are the *Akhbár* and its correspondents proud of the *Pardah* system and loud in its praises?

Muhammadans and the Congress.

8. The Glasgow correspondent of the *Wakíl* (Amritsar), of the 11th July 1898, remarks that if Sir Syad were alive, he would advise the Muhammadans to regard the British Government as a blessing, and not to claim equal rights with the English, who are the conquerors of the country. He would bring home to them the fact that the Army, the Navy, the Railway and the Police, nay the trade (*lit* manufacture) of the country, being in the hands of the English, the latter would punish them if they committed any act of wickedness or folly. The writer then goes on to say that all Hindús are not hostile to the Muhammadans, but that the promoters of the Congress movement are their bitterest enemies. These Congresswallahs would not allow a single post to be held by a Muhammadan if they became the rulers of the country. The Government of India appreciates the loyalty of the Indian Muhammadans, and is aware that, unlike the Hindús, they do not take much interest in politics, and that they care more for religious liberty and "*izzat*" than for anything else. As a matter of fact, the Muhammadans are happy under a Government that does not interfere with religious matters or the *pardah* of their females.

9. A correspondent writing to the *Arya Gazette* (Lahore), of the 14th July 1898, remarks that the *Mahátmas* have utterly failed to answer the charges preferred against their party in connection with the Lekh Rám Memorial Fund (*vide* paragraph 30 of Selections for week ending 2nd July), and endeavours to show that Lála Munshi Rám's answer is puerile and incorrect The main argument of the Lála is that the reason why the allowance fixed for the survivors of the late Pandit Lekh Rám was not paid to them regularly was that he was ignorant of their address, as he had not received any letter from them during the last six or seven months. The writer says that this statement is not true, and in support of his assertion quotes extracts from certain letters written by the widow of the Pandit to certain female friends of hers. He, moreover, alleges that she complained of Munshi Rám's conduct to the wives of Lála Gopi Chand and Lála Fateh Chand. As regards the statement that she declined to receive any money from Lála Lajpat Rái, the fact that she gave, at different times, two receipts for the amount paid to her is a refutation of it, as also of the allegation that her letter to Lála Lájpat Rái was obtained from her by deception. In conclusion, the writer remarks that it is rumoured in Ráwalpindi that the survivors of Lekh Rám are paid at the rate of ten and not twenty rupees a month. What has Lála Munshi Rám got to say to this?

The Lekh Rám Memorial Fund.

10. One Gopi Chand of Ráwalpindi, writing to the same paper on the same subject, remarks that the *Mahátmas* are bringing pressure to bear upon the poor widow of Lekh Rám to give them letters exonerating them from the charges preferred against them by the "cultured" party. The writer swears by his religion that the survivors of the deceased did not object to receiving the Rs. 20 in question from Lála Lajpat Rái. He further remarks that he can adduce proofs to show that the Pritinidhi Sabha pays only Rs. 10 a month to the widow and mother of Lekh Rám.

The same

11. The same paper publishes another communication from one Fateh Chand, who states that the widow of the deceased Pandit used to complain to his own wife as also to the wife of Lála Gopi Chand that the Pritinidhi Sabha had neither paid her her allowance for four or five months nor purchased any house for her to live in.

The same.

VI.—LEGISLATION.

12. The *Paisa Akhbár* (Lahore), of the 9th July 1898, remarks that the Editors of all, and especially those of native, newspapers should be more than ordinarily careful in these days, as under the present law of sedition they are liable to be prosecuted not only for matter published in the Editorial columns, &c., but also for articles republished from other newspapers. In support of this view the Editor states that the Government proposed to prosecute the Editor of the *Phœnix* of Karachi for republishing a portion of a speech delivered by an Irishman. Some care is no doubt exercised in selecting extracts from foreign newspapers, but Editors must in future be equally careful when reproducing articles from newspapers published in the United Kingdom and Ireland. Although these countries

The Indian law of sedition.

as well as India form part of the same Empire, the laws in force in them are different. In other words, the Indian law of sedition differs from that in force in other parts of the Empire, inasmuch as the people of India do not enjoy the same amount of liberty of the press and speech as the other subjects of Her Majesty. The passage reproduced by the *Phœnix* is not considered seditious in Great Britain. Nor is it seditious in India so long as it is circulated through the medium of the English papers, but the moment it is reproduced by an Indian paper it becomes seditious. The British Government claims to treat all classes of its subjects alike without reference to their creed or nationality, and yet it considers it politic to restrict the liberty of the press and speech in this country. What those considerations of policy are none but the Government can understand.

VII.—General Administration.

(*a*).—*Police.*

The strength of the Punjab Police Force.

13. The *Victoria Paper* (Siálkot), of the 5th July 1898, remarks that the Punjab Police is unable to cope with the criminal classes owing to its numerical weakness, and urges that not only should the force be doubled, but that the number of village chaukídárs should also be increased. Moreover, punitive police posts should be established at all villages where the "*badmásh*" element is strong; while Lambardárs, Sufedposhes, Zaildárs and members of Municipal Committees should be called upon to serve as Honorary Police Officers.

Mr. Stewart, District Superintendent of Police, Siálkot.

14. The same paper remarks that Mr. Stewart, District Superintendent of Police, Siálkot, is in the habit of visiting police stations without giving previous intimation of his arrival, with the result that Deputy Inspectors of Police in his district have to be always on the alert and attentive to their duties. The Editor urges that other District Superintendents of Police should imitate the good example set by Mr. Stewart.

(*c*)—*Agriculture and questions affecting the land.*

Starting of a "Zamíndára Fund"

15. The *Paisa Akhbár* (Lahore), of the 15th July 1898, says that the Punnún Játs have started a "Zamíndára Fund" with the object of shielding the members of their community from the exactions of the *bania*, and preventing the alienation of their lands. The question of the indebtedness of the agricultural classes has been engaging the attention of Government for a long time past. During the last fifteen years the opinions of the various Local Governments have more than once been called for, while the Land Indebtedness Commission collected a deal of valuable information on the subject. It is now rumoured that a Bill to improve the present deplorable condition of the zamíndárs is soon to be introduced in the Supreme Legislative Council. The proposed law cannot, however, be expected to usher in an era of prosperity forthwith. It will be years before the zamíndárs are able to stand on their legs once more. It, therefore, behoves them to start "Zamíndára Funds" in every district, and to ask the authorities to help them in the achievement of this end. Every well-wisher of the country should, moreover, consider it his duty to interest himself in the matter.

(*f*).—*Miscellaneous.*

The *Ummahát-i-Mominín.*

16. The *Núr Afshán* (Ludhiána), of the 8th July 1898, publishes a communication from Kidár Náth, Preacher, Fatehgarh, who says that, while Pandit Lekh Rám's *Taksíb-i-Buráhin-i-Ahmadia* only levels objections against the Muhammadan religion, the *Ummahát-i-Mominín* not only exposes the misdeeds of Muhammad, but invites his followers to seek consolation from Christ. The writer further remarks that some time back Maulvi Muhammad Husain of Batála challenged the whole non-Islamic world to prove the Prophet guilty of intentionally breaking the commandments of the Qurán. Doctor Ahmad Shah has proved beyond a shadow of doubt that Muhammad's conduct in marrying more than four wives was in utter violation of the teachings of the Qurán, and that his marriage with the wife of his adopted son was an offence against morality. The writer then reproduces the charges preferred against the Prophet by the author of the *Ummahát-i-Mominín* in this connection.

The Ummahát-i-Mominín: a rejoinder to Sir Syad Ahmad.

17. The *Núr Afshán* (Ludhiána), of the 15th July 1898, remarks that a few days before his death, the late Sir Syad Ahmad Khan wrote an article in reply to the *Ummahát-i-Mominín* or the Mysteries of the Court of Muhammad, a book which has been much discussed by the Muhammadan papers of late, and the circulation of which they wished Government to stop. The article written by the late Sir Syad has been communicated to the Muhammadan papers by his Secretary, Maulvi Wahíd-ud-dín Salím, and has attracted considerable notice. The author of the *Ummahát-i-Mominín* has accordingly compiled a rejoinder to Sir Syad's article and sent the same for publication to the *Núr Afshán*. The Editor intends publishing this rejoinder in the shape of a Supplement of 8 pages from the 6th August, so that the treatise in question may be supplied to the readers of the *Núr Afshán* week by week along with the paper. Those who have got copies of the original *Ummahát-i-Mominín* should at once remit three annas' worth of postage stamps and get their names registered The rejoinder when completed will be despatched to them by post. The *Núr Afshán* Press will not print more copies than are actually applied for. Applications should therefore be made without delay.

Indian Finance.

18. The *Paisa Akhbár* (Lahore), of the 9th July 1898, remarks that India's National Debt has already reached an enormous amount, and that if it goes on increasing at the present rate, the country will become bankrupt ere long. Having regard to the way in which the financial administration of the country is being carried on, there is hardly any chance of the debt being cleared off. Moreover, the amount now shown under the head of "Extraordinary Expenditure" may now be regarded as ordinary. It is true that plague and earthquake are beyond the power of Government, but, unless radical changes are introduced into the present system of administration, a visitation of famine may confidently be expected every 5th or 6th, or at the most every 10th or 12th year, while a frontier war may be considered well nigh inevitable after every two or three years. How long can the money-lenders be expected to give loans under such circumstances and on what security? It is true that the interest on

the debt is regularly paid; but if the debt goes on increasing at the rate of 25 millions sterling every five years, the country will before long be unable to pay even the interest, except by starving the administration (lit. by sacrificing the interests of the country). The Secretary of State, in his speech on the East India Loan Bill, remarked that if the rate of exchange had not been raised by temporary measures, the country would have well nigh become bankrupt. India has this time escaped bankruptcy, but how long can she reasonably hope to do so? Such a calamity is sure to overtake her sooner or later. The subterfuges to which the statesmen of the present day are resorting will prove of no avail in averting the evil day. The Editor is of opinion that Government should give up the idea of raising fresh loans in the future and effect an annual saving of several crores of rupees for the liquidation of the old debt, so as to reduce the amount now paid on account of interest and thus allow more money to be spent on the urgent needs of the country.

Taxation in India.

19. The *Paisa Akhbár* (Lahore), of the 16th July 1898, says that on the occasion of the second reading of the new Indian Loan Bill, Lord George Hamilton stated in the House of Commons that during the last forty years the burden of the Indian tax-payer had, so far from being added to, been considerably lightened. Cannot His Lordship propose some examplary punishment for those who are giving Government a bad name in connection with the question of taxation? But it is unlikely that the Secretary of State for India will do so, for in that case some of the highest officials of Government, Members of Councils and even several Viceroys, who have held and still hold quite different views on this question, will have to be punished. Besides, have not the Salt Tax, the Income Tax, the Water Tax, the Cloth Duty, &c., &c., added to the burden of the Indian tax-payer?

The last year's famine.

20. The *Paisa Akhbár* (Lahore), of the 8th July 1898, in praising the generosity of Government in relieving distress during the last famine, remarks that the Secretary of State for India in saying that no other Government of India ever met with such a splendid success in coping with a famine, seems to forget that this was simply because the predecessors of Lord Elgin did not possess the same means of combating a famine as are at present available. Lord George Hamilton further says that the last famine has been productive at least of one good, namely, that it has bound the ruler and the ruled more closely together, and made the former acquainted with the ideas and beliefs of the latter. If this is a fact, thrice blessed be the famine which has wrought the desired change. It is gratifying indeed that even Anglo-Indian newspapers have begun to realize the desirability of promoting friendly relations between the European officials of Government and the people.

The plague administration in the Punjab.

21. The *Paisa Akhbár* (Lahore), of the 8th July 1898, publishes a communication in which the writer, after giving a history of the progress of the bubonic plague in the country, remarks that disinfection, segregation, quarantine, &c., have proved of no avail in stamping out the epidemic. Indeed, the medical profession has up to the present failed to hit upon any reliable remedy for the disease. The writer then refers to the measures adopted in the Jullundur

District for the purpose of stamping out the plague, and says that the residents of the infected villages opposed the house-to-house visitations. They also disliked the practice of their camps being surrounded by the Police at night, as it was a source of inconvenience to *purdanishin* women. Again, the sheds to which they were removed were not comfortable, and did not afford them sufficient protection from the sun and rain. Moreover, they frequently caught fire and inflicted a loss of life and property on their occupants. In addition to this, pregnant women had a trying time of it in these sheds, and tossed about restlessly when the sun was very hot. The writer further remarks that the poor people, who used to earn their daily bread by labour, had to starve, no satisfactory arrangements having been made to supply their wants. Again, there was only one hospital to two or three villages; and at first men and women,—young as well as old,—were kept in these hospitals. The relations of the sick could learn nothing about them; while the patients themselves were in great trouble, and lost heart and became alarmed at their separation from those near and dear to them. Nay, more, even children of tender age were taken away from their parents, and died from the shock of the separation. When these things came to the knowledge of Government, it very kindly put a stop to house-to-house visitations, inspection of women and the segregation of the sick, which had the effect of re-assuring the people to a certain extent. In addition to this, the residents of Garhshankar, Sarhál Mandi, Punián, &c., were informed that they were not bound to evacuate their houses or place themselves under the treatment of European doctors. This was perhaps done at the bidding of Government, but only a few days afterwards the people were compelled to move out, and even medical examinations were resumed in certain villages. This had the effect of rousing discontent once more, so much so that riots took place in Bhangal and Garhshankar. It is not necessary to give an account of these disturbances in this letter, but there can be no denying the fact that the plague regulations were responsible for them. It is, however, a matter for congratulation that the authorities are relaxing the rigour of these regulations. House-to-house visitations and examination of women have already been stopped, and it is to be hoped that this concession will be productive of good results. The writer further remarks that the Police cordons surrounding the infected villages are a source of trouble and annoyance to the residents of these villages, and have more than once led to altercations between the Police and the people. On the other hand, the lot of the Police is hardly more enviable. They cannot go to healthy villages; while they are without shoes, and their clothes have become torn through wear and tear. They cannot, moreover, secure the services of a washerman or a barber. Nay, even the arrangements for the supply of their provisions and fuel are not satisfactory. In addition to this, they are exposed to the inclemencies of the weather, with the result that sickness has appeared among them. To cap all, no allowance of any kind has been paid to them up to the present. It may be mentioned here that, while the plague officials,—European as well as native,—are performing their duties in a praiseworthy manner, and Government is spending untold money in stamping out the plague, discontent in the affected areas is on the increase. The writer then endeavours to show that disinfection and cleanliness have proved far more effectual in checking the spread of the malady than the Police cordon, and that if healthy villages

were thoroughly cleaned, the progress of the plague would be arrested at once. Ponds and tanks containing stagnant and dirty water should, moreover, be filled up, as experience has shown that the villages situated in depressed localities and surrounded by groves of trees catch the infection very readily. After remarking that every one proceeding from the plague-stricken areas should be required to undergo ten days' quarantine, and referring to the complaints rife against the petty Medical and Police officials on plague duty, the writer observes that the people have hitherto behaved with great patience and courage, and will, it is hoped, continue to do so, as also to help Government in its efforts to save life. It may, however, be mentioned in this connection that at first they were under the impression that the plague rules would be enforced in their villages only for one or two months, and that the continued enforcement of the rules is beginning to damp the spirits of the people.

The Glasgow correspondent of the *Akhbár-i-'Am* on Indian affairs.

22. The Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 14th July 1898, remarks that the natives should take warning from the events now happening in India, and not be frightened by them. The fate of Maulvi Muhammad Yúsaf Ali, Maulvi Hidáyat Rasúl, Munshi Amba Parshád and Mr. Tilak should open their eyes and not strike terror into their hearts. The anger of Government is the reflection of the anger of God, who, however, is great and merciful. The correspondent further remarks that no disease is without its remedy, and no situation utterly forlorn. As regards India, she is under British rule, which is an inestimable blessing. The Afrídís and the Afgháns, the Persians and the Chinese, all are admirers of this rule. India, then, is very fortunate. One reaps what one sows. God never punishes any one without fault, either in this world or in the next. The correspondent then reminds the Muhammadans that it is a heinous sin to kill the cow, seeing that the prosperity of India is bound up with the existence of the animal.

Shooting passes to European soldiers.

23. A correspondent writing to the *Táj-ul-Akhbár* (Ráwalpindí), of the 16th July 1898, expresses his satisfaction at the instructions recently issued by the Commander-in-Chief regarding the grant of shooting passes to British soldiers, and remarks that in view of the tyrannical conduct of the soldiers when out shooting such a course was absolutely necessary. He then gives the substance of His Excellency's instructions, and quotes an extract from the *Faisa Akhbár's* article on the subject (*vide* paragraph 24 of Selections for the week ending 16th July 1898).

Farewell parties to Khán Bahádur Ghulám Ahmad.

24. The *Victoria Paper* (Siálkot), of the 9th July 1898, remarks that Khán Bahádur Munshi Ghulám Ahmad, late Settlement Officer, Siálkot, is a very popular official, and that the farewell parties given in his honor on his transfer to Dera Ismail Khan were in no way objectionable in their character, as has been hinted in certain quarters. The present Deputy Commissioner of Siálkot himself invited the Khán Bahádur to a dinner. Can *he* be accused of being afraid of any person or of wishing to flatter any one? Again, Bakhshi Rám Singh, Rái

Bahádur, Executive Engineer, also gave a feast in Munshi Ghulám Ahmad's honor, and several Raises of Lahore, like Pandit Prem Náth, Rái Bahádur, took part in it. It is therefore idle to say that the organizers of these parties were anxious to please the Munshi or expected to receive from him any reward for their efforts. In conclusion, the Editor remarks that the Khán Bahádur served in the Siálkot District for seven years, and always paid for everything supplied to him.

Complaint against a European Magistrate at Umballa.

25. The *Akhbár-i-'Am* (Lahore), of the 9th July 1898, publishes a communication in which the writer states that a few days back a certain European Magistrate at Umballa ordered all the goldsmiths residing in the Umballa Cantonment to furnish securities of Rs. 200 each on pain of being turned out of the Cantonment. The goldsmiths applied for a copy of this order, but their application was neither granted nor returned to them. Upon this the applicants brought the matter to the notice of the District Magistrate, who has made certain inquiries from the aforesaid European Magistrate. The writer then endeavours to prove that the Magistrate had no power to pass the order under reference, and that if he suspected the goldsmiths of being engaged in any unlawful trade, he should have served a notice on them under Sections 107 and 110 of the Criminal Procedure Code and decided the matter, after hearing their defence.

The same.

26. The same correspondent, writing to the same paper of the 15th July 1898, says that the Magistrate has informed the District Magistrate that he has passed the order in question at the bidding of the Military authorities. The District Magistrate has, therefore, declined to interfere in the matter; and the goldsmiths will be rendered homeless if they fail to furnish the security required of them.

Bribery and corruption in the public service.

27. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 13th July 1898, remarks that it is not so long ago since bribery and corruption were unknown among Government officials. This was because in those days only the sons of rich and respectable people were taken on in the service; and these, being in affluent circumstances and jealous of the honor of their families, disdained to soil their hands with illicit gains. Now, however, educated but poor people are preferred to them, and these take bribes to pay off their debts and enrich themselves. To make matters worse, their example is exercising a demoralising effect on other servants of Government.

Rain-gambling at Delhi.

28. The *Wakil-i-Hind* (Delhi), of the 11th July 1898, regrets that rain-gambling is on the increase at Delhi, and has already proved the ruin of more than one person. The people should avoid gambling and other vices, and try to improve their condition by taking to trade in larger numbers.

The pay of Náib Tahsíldárs.

29. The *Victoria Paper* (Siálkot), of the 11th July 1898, remarks that Náib Tahsíldárs, who exercise the powers of a 3rd Class Magistrate and Collector, do not get more than Rs. 50 a month; whereas Extra Assistant Commissioners

and Assistant Commissioners exercising similar powers draw Rs 250 and Rs. 400 per mensem, respectively. If the responsibilities of the two classes of officials are alike, it is highly desirable that the pay of Náib Tahsíldárs should be raised so as to attract well-educated men to these posts.

Vacancy caused by the death of Sardár Arjan Singh.

30. The *Victoria Paper* (Siálkot), of the 6th July 1898, after expressing regret at the untimely death of Sardár Arjan Singh, urges that the vacancy thus caused should be conferred on Khán Bahádur Ghulám Ahmad Khán in recognition of the good services rendered by him in connection with the Settlement of the Siálkot District.

The same.

31. The *Victoria Paper* (Siálkot), of the 17th July 1898, approves of the appointment of Pandit Hari Kishen as Settlement Officer of Muzaffargarh in place of the late Sardár Arjan Singh.

Tongue cutting at Ferozepore.

32. The *Paisa Akhbár* (Lahore), of the 9th July 1898, publishes a letter from one Ganesh Dás, who states that a Hindu boy, aged 11, cut off his tongue and presented it to the Goddess at the temple of Bhairon in Ferozepore. The Deputy Inspector of Police, on hearing of the matter, proceeded to the temple, accompanied by his subordinates. He found a razor besmeared with blood, while the tongue, more than one-half of which had been cut off, was bleeding profusely. It is a pity that the *pujárís* of temples should instigate the commission of such rash acts by offering sweets and fruits to boys of a tender age. If this new victim of the tongue-cutting mania survives his injuries, he is sure to remain dumb for the rest of his days.

Juvenile offenders and whipping.

33. The *Koh-i-Núr* (Lahore), of the 12th July 1898, states that Sir Mackworth Young, in reviewing the Jail Administration Report, calls attention to the large percentage of juvenile offenders undergoing sentences of imprisonment for first offences, and urges that such offenders should be sentenced to whipping. It is, doubtless, undesirable to allow juvenile offenders to associate with hardened criminals and thus preclude the possibility of their reforming and becoming useful members of society. But the alternative punishment proposed by His Honor is one that no one can contemplate without a shudder. There are very few people who do not faint when subjected to whipping, and most of them become unconscious after receiving a few lashes, while in some cases death is known to have occurred from the effects of this most terrible punishment. Under these circumstances, it is highly desirable that some other punishment should be substituted for whipping in the case of juvenile offenders.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	19th, 20th, 21st, 22nd and 23rd July.	22nd, 23rd, 25th, 27th and 27th July.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	18th, 20th, 22nd, 23rd and 25th July.	21st, 25th, 27th, 27th and 27th July.	600 ,,
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	18th July ...	22nd July ...	246 copies.
4	Arya Gazette ...	Do. ...	Atma Rám ...	21st July ...	27th July ...	190 ,,
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	18th July ...	Ditto ...	550 ,,
6	Núr Afshán ...	Ludhiána ...	M. Wylie ...	22nd July ...	Ditto ...	496 ,,
7	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	8th July ...	Ditto ...	304 ,,
8	Seráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	18th July ...	22nd July ...	475 ,,
9	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd July ...	27th July ...	1,200 ,,
10	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th July ...	22nd July ...	547 ,,
	Monthly.					
11	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For July ...	21st July ...	500 copies.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.					
	Daily.			1898.	1898	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	26th July ...	29th July ...	2,600 copies.
	Weekly.					
2	Civil and Military News ...	Ludhiána ...	Ghulám Mohái-ud-dín	20th July ...	25th July ...	950 copies.
3	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	22nd July ...	27th July ...	500 „
4	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	23rd July ...	Ditto ...	500 „
5	Hamdard-i Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	29th July ...	1,875 „
6	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	27th July ...	125 „
7	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th July ...	28th July ...	200 „
8	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	25th July ...	29th July ...	450 „
9	Lahore Punch ...	Do. ...	Abdul Rahmán ...	2?nd June and 20th July.	27th July ...	200 „
10	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	1st July ...	Ditto ...	304 „
11	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	23rd July ...	Ditto ...	2,500 „
12	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	25th July ...	28th July ...	300 „
13	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	21st July ...	27th July ...	600 „
14	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	23rd July ...	29th July ...	300 „
15	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	18th July ...	25th July ...	700 „
	Tri-monthly.					
16	Ashraf ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st July ...	25th July ...	180 copies.
	Monthly.					
17	Háfiz-i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi	For April and May	25th July ...	400 copies.
	Gurmukhi.					
	Weekly.					
[illegible]	Parkásh ...	Lahore ...	Diwán Bóta Singh...	24th July ...	28th July ...	300 copies.

LAWRENCE AND MUIR

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 30th July 1898.

I.—Foreign Politics.

Transport for a Russian invasion of India.

1. The *Akhbár-i-'Am* (Lahore), of the 20th July 1898, publishes a communication from its Glasgow correspondent, who remarks that certain Anglo-Indian officials, Colonel Hanna, for instance, have not the ability to understand Military questions. From the fact that during the last frontier campaign 75,000 mules were required for 25,000 British soldiers, the Colonel argues that if Russia were to invade India with, say, 250,000 soldiers, she would have to procure 900,450 (*sic*) mules for transport work. Quite so, provided the Russians are donkeys! There is no country on the face of the earth which cannot be conquered by Commanders like Hannibal, Alexander, Napoleon, Nádir, Timur, &c.

II.—Afghanistan and Trans-Border.

Surrender of rifles by the Afridís.

2. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 20th July 1898, remarks that the people of India seem to be under the impression that the manufacturers of the rifles surrendered to Government by the tribesmen have realized immense profits. The delay caused by the tribesmen in surrendering the rifles demanded, was not due to their reluctance to part with them, but to the fact that the weapons could not be manufactured quick enough. The writer further remarks that if Government had insisted upon receiving good and serviceable weapons, it would have had to wait for them indefinitely. The Afrídi will sell off all his property, nay even his wife, to purchase a good rifle; and should he be able to secure one, he will not part with it for any consideration.

Afghán Ambassador at the Court of St. James.

3. The *Akhbár-i-'Am* (Lahore), of the 23rd July 1898, publishes a communication from one Muhammad Dín, Mauj, of Jalálpur, now staying in Kabul, who, after remarking that the Amír's friendship for the British Government is thoroughly sincere, states that His Highness has long been desirous of establishing direct relations with the Court at St. James. Indeed, it is only natural that, being the ruler of a vast kingdom like Afghánistán, Abdul Rahmán

should consider it beneath his dignity to have to address the Government at Home through the Viceroy of India. If the history of the connection of the British Government with Afghánistán for the last 18 years were carefully examined, it would be seen that the present state of affairs has more than once led to undesirable results. The writer further remarks that the sole object of Prince Nasrulla Khán's visit to England was to request the Queen to sanction the appointment of an Afghán Ambassador at London, and that Her Majesty's refusal to do so was a sore disappointment to the Prince, as also to the Amír. It may be mentioned here that if the Amír's request were granted, His Highness would at once meet the wishes of Government in the matter of the appointment of an English Ambassador at Kabul and two British Agents (Muhammadans) in Kandahár and Herát.

III.—Native States.

Patiála affairs.

4. A notice over the signature of Sardár Shamsher Singh, Private Secretary to the Mahárája of Patiála, circulated with the *Patiála Akhbár* (Patiála), of the 8th* July 1898, states that most of the complaints which have reached His Highness regarding bribe-taking, oppression, &c., by district and other officials being anonymous, no action can be taken on them. The Mahárája, therefore, desires that anyone who has any complaint to make against any State official should address the Private Secretary on the subject. Every complaint should, however, be accompanied by proofs, in support of the allegations therein made, and should contain the name and full address of the complainant, in which case it will receive prompt attention. His Highness does not wish that his subjects should be treated in an improper or illegal manner by any State official. At the same time, the people should remember that if they make false complaints against the officials, they will render themselves liable to severe punishment. The notice concludes by calling upon the State officials to be just and honest in the discharge of their duties, and never give the Mahárája an opportunity of taking legal proceedings against them.

The same.

5. Commenting on the above, the Editor remarks that the notice shows that the Mahárája is a sincere well-wisher of his subjects, who should, therefore, always pray for His Highness's prosperity and long life.

V.—Native Societies and Religious matters.

The Sunnís and the Shiahs.

6. The *Paisa Akhbár* (Lahore), of the 25th July 1898, publishes a communication in which the writer expresses satisfaction at the restoration of friendly relations between the Hindús and Muhammadans. This reconciliation ought to teach one very important lesson to the Muhammadans, *viz.*, that if they can unite with the Hindús, who have little or nothing in common with them, there is absolutely no reason why they should not unite among themselves. The Shiahs worship the same God, follow the same Prophet and believe the same fundamental doctrines as the Sunnís, but differ from them only in matters of detail. That these two important sections into which Islám is divided should

* Received on the 27th.

quarrel with one another over trifles, and not endeavour to unite among themselves is very much to be regretted. The writer therefore calls upon the Nudwatul-Ulama to take steps to bring about a reconciliation between the Sunnís and Shiahs.

The same.

7. The Editor, commenting on the above, fully endorses the views expressed by the writer of the foregoing communication, and after expressing satisfaction at the establishment of friendly relations between the Turks and the Persians, states that the *Hablul-Matín* of Calcutta has recently published a communication from a Shiah *savant*, Aka Háji Syad Alam Tálib of Persia, who urges the holding of a Conference of Sunni and Shiah Ulamás to promote friendly feelings among the two sects. The Editor considers this an admirable suggestion, and calls upon the Nudwatul-Ulama to take the lead in this important matter by inviting the learned men of the Shiah community to attend its next annual Conference, and to take part in its deliberations.

Sri Krishna and Jesus Christ.

8. The *Sanátan Dharm Gazette* (Lahore), for July 1898, publishes a communication in which the writer, after referring to the Hindu conception of incarnation, remarks that the miracles wrought by Sri Krishna are known throughout the civilized world. Indeed, it is no exaggeration to say that the appearance of great men in the West was due to the influence, which the stories of Sri Krishna's powers exercised on the minds of his western contemporaries, and which ultimately culminated in the rise of persons like Christ and John. The similarity between the miracles wrought by Sri Krishna and those performed by Christ, although the latter was born about 5,000 years after the former, lends support to this theory After referring to certain events of a similar character in the lives of these two great men, the writer says that the researches of Anquetil Du Perron have proved conclusively that the Bhágwat Gíta was in existence long before the compilation of the Mahábhárat, and that it has formed the subject of inspiration from the Most High in every age and clime. He concludes by promising to revert to the subject in his next letter.

Mirza Ghulám Ahmad's reply to the *Ummáhat-i-Mominín.*

9. The *Nur Afshán* (Ludhiána), of the 22nd July 1898, says that Mirza Ghulám Ahmad of Kádián is compiling a reply to the *Ummáhat-i-Mominín* in which he will endeavour to find fault with the founder of Christianity by quoting the attacks made on him by Jews and Atheists of Europe. This reply will, however, be worthless in the estimation of the learned. The author of the *Ummáhat* has quoted extracts from the writings of Muhammadan Imáms, &c., in support of his contention, while the Mirza proposes to have recourse to the works of the enemies of Christianity : and there is a great difference between the two methods.

The Lekh Rám Memorial Fund.

10. The *Arya Gazette* (Lahore), of the 21st July 1898, publishes a communication from one Badháwa Rám, who says that on the 11th April 1897, under the presidency of Lála Munshi Rám of Jullundur, the Sub-Committee of the Lekh Rám Memorial Fund adopted a resolution to the effect that the printing, &c., of Lekh Rám's works should be entrusted to the Pritinidhi Sabha;

that these books should be sold at their cost price and that no profits should be realized from them. The resolution was approved of by the Antrang Committee of the Pritinidhi Sabha on the 18th idem; and in pursuance thereof Rái Paira Rám made arrangements with the Aror Bans Press for the printing of the books in question. But Lála Munshi Rám was also the proprietor of a press and knew how to make profits from the printing and sale of books. Accordingly, before the bargain with the Aror Bans Press could be struck, the President of the Lekh Rám Memorial Committee and the Pritinidhi Sabha (Lála Munshi Rám) "volunteered his services" and he was permitted to print and publish the works of the deceased. In utter violation, however, of the resolution referred to in the beginning of this letter, it was agreed that the books should be sold at double their cost price, and that Lála Munshi Rám should pay one-quarter of the profits to the Pritinidhi Sabha. Nay, the Sabha did not stop short even at this, and in order to enrich the Lála's press, permitted the sale of the books at three, and even four, times their cost price. The writer then gives the cost and selling prices of the books, pamphlets, &c., published by Lála Munshi Rám up to the present, and says that the Lála has realized a net profit of Rs. 4,000 from their sale. The Pritinidhi Sabha's share is in addition to this, and comes to Rs 2,284, of which Rs. 720, being the amount of profits from the sale of the *Sabut-i-Tanasukh*, &c., published by Lekh Rám himself at his own expense, have not been made over to his heirs. In conclusion, the writer asks if this is the way in which the Sabha has redeemed its promise of selling Lekh Rám's works at their cost price. Alas for the truthfulness and honesty of the Aryas!

VII.—General Administration.

(*b*)—*Education.*

University education in India.

11. The *Paisa Akhbár* (Lahore), of the 22nd July 1898, in an article on University Education, complains that the Indian Universities do not encourage the study of the vernaculars of the country. If they are under the impression that English will, if duly encouraged, become the language of the masses of India, they are greatly mistaken. The Muhammadans ruled India for upwards of seven centuries, but Persian never acquired any great hold on the natives of India, although it was the language of the court, and the highest appointments were given to those who possessed a competent knowledge of it. The reason why Indian graduates are inferior to those of European Universities is that they have to study through the medium of a foreign language instead of their own vernaculars. It is the duty of the Indian Universities, not merely to turn out a large number of graduates annually, but to create a taste for the study of arts and sciences and to raise the standard of the general knowledge of the people. The Editor fears that the Indian Universities are grossly neglecting this part of their duty, with the result that native graduates look upon the vernaculars of the country with contempt and consider it an insult to be addressed in their mother tongue. Several graduates have from time to time called at the office of the *Paisa Akhbár* for employment, but though well up in the various subjects taught in the colleges, they failed to give satisfaction owing to their inability to express themselves in Urdu. This state of things is due to the fact that the study of the vernacular finds

no place in the curriculum of Indian Colleges. The Editor therefore urges that this defect should be removed by insisting on the study of the vernacular up to the B. A. Standard. Good text-books could be compiled from the materials already available, but even if this were impracticable, the Universities could get standard works on Philosophy, Physics, Botany and Natural History translated into the vernaculars of the country. This suggestion, if adopted, would not only remove the defect complained of, but would, at the same time, enrich the vernacular literature. The Punjab University should take the lead in this matter, as it was on the distinct understanding that it would encourage the study of the vernaculars that the Punjab Chiefs contributed towards its funds. As a matter of fact, the University in question has done very little to redeem its pledges beyond establishing an Oriental College and prescribing a number of examinations in Oriental languages. The Editor promises to resume this subject in another article, and point out to the University the responsibilities which its founders took upon themselves when they promised to encourage a study of the vernacular languages of the country.

(*c*).—*Agriculture and questions affecting the land.*

Murders by reversionary heirs.

12. The *Paisa Akhbár* (Lahore), of the 20th July 1898, publishes a communication in which the writer states that in more than five instances within the past ten years widows and orphans, owning land, have been murdered either by, or at the instigation of, their reversionary heirs in the district in which the writer resides. These men, after their acquittal of the charge of murder, return to their homes and take possession of the lands of their victims. To put an end to this class of murders, the writer calls upon the Punjab Legislative Council to pass a law to the effect that persons guilty of such murders and their branch of the family shall be deprived of the right of reversion; that such lands shall become Government property and be sold to residents of villages other than those where the murder has been committed. If Government considers it objectionable to take the sale proceeds of such land, it may spend the amount on works of public utility. In conclusion, the writer assures the Editor that he is in no way interested in any case, and that his sole object in writing on the subject is to put an end to this class of offence.

Necessity of irrigation works in India.

13. The *Akhbár-i-'Am* (Lahore), of the 20th July 1898, regrets that although India stands in great and urgent need of irrigation works and the canals constructed up to the present have proved a source of profit to both the Government and the people, the authorities, in their anxiety to find money for carrying on wars on the frontier, cannot give that attention to the subject which its importance demands. If this were not so, Government would experience no difficulty in finding the necessary funds for extending irrigation works. Every well-wisher of India should, therefore—instead of clamouring for privileges which Government does not think it advisable to confer on the natives at present and which are not calculated to prove beneficial to the whole country—suggest means for increasing the wealth of India and affording permanent relief to such of his fellow-countrymen as constantly live

on the verge of starvation. There can be no doubt that if the leading members of the native community were to direct the attention of Government to this important question, the authorities would not refuse to listen to their suggestions.

Agriculturists and their cattle.

14. The *Akhbár-i-Am* (Lahore) of the 19th July 1898, says that the high rate of mortality prevailing among cattle in India and their consequent rise in price is due to the fact that the cultivation of fodder is very much neglected by the zamíndárs. The result of this negligence on their part is that their cattle live constantly on the verge of starvation, and die off by lakhs in years of scarcity. The present state of affairs is deplorable in the extreme, and those desirous of bettering the lot of the agriculturist should lose no time in devising means to increase the number, and improve the breed, of cattle in this country.

Taccávi advances to agriculturits.

15. The *Akhbár-i-Am* (Lahore), of the 21st July 1898, says that although Government sets apart every year a certain sum of money for making *taccávi* advances to the agricultural classes, these people are, for certain reasons, averse to taking advantage of Government's good intentions towards them. To obviate this difficulty, the people should start companies for the purpose of finding money for improving the agricultural condition of India. It may be mentioned in this connection that the system of periodical assessments of land revenue and enhancing the amounts of revenue on lands, which may have improved since the previous assessment, deter capitalists from investing their money in agricultural undertakings. If the authorities were to remedy this evil, a powerful stimulus would be given to agriculture in this country.

The same.

16. The same paper, of the 22nd July 1898, says that the extension of irrigation works is very necessary for improving the agricultural condition of the country. These works, however, are in the hands of Government, which, it is to be hoped, will not hesitate to extend them in order to meet the growing needs of the people. But the latter also can do much to help themselves. They can dig channels for the reception of inundation water, and make arrangements for collecting rain water in reservoirs, whence pipes can be laid on to cultivated lands in their neighbourhood. It should not be difficult to form companies for executing these works, or for lending money to the zamíndárs for the execution of the same. These companies could, moreover, lend a helping hand to those zamíndárs whose lands are mortgaged to money-lenders, and who have little or no hope of being able to rescue themselves from the clutches of these Shylocks.

Agricultural Banks.

17. The *Paisa Akhbár* (Lahore), of the 23rd July 1898, says that it is rumoured that the remedy which Government has proposed in order to put a stop to agricultural indebtedness in this country is that the zamíndárs should have no power to borrow money by hypothecating their lands. If this is true, it is to be feared that the change will prove a calamity instead of a blessing to the agriculturists. The best way to remedy the present unsatisfactory state of things would be to make arrangements to enable the zamíndárs to borrow

money for their requirements at moderate rates of interest. This can only be done by starting Agricultural Banks in every village, or at places not more than four miles distant from the neighbouring villages. Those who advise the authorities to establish such banks in cities alone are utterly ignorant of the disposition and needs of the agricultural classes. It should, moreover, be remembered that if the zamíndars experience any inconvenience or difficulty in borrowing from Agricultural Banks they will again have recourse to the *bania* and fall into his clutches. In addition to this, the banks should be willing to make advances to the agriculturists if respectable persons come forward to stand sureties for the repayment of the same, as also to lend small sums of money on the security of ornaments. Above all, the bank officials should be good-natured and gentlemenly persons.

(*d*).—*Railways and Communication.*

Defence of Bridges and Railways in India.

18. The *Paisa Akhbár* (Lahore), of the 25th July 1898, remarks that a Conference was recently held at Simla to report as to what steps should be taken for the defence of Bridges and Railways in India in case of an emergency. It is, of course, impossible to say what recommendations have been made by the Conference and whether they are politic or not, but the question is, what has led Government to attend to the defence of Bridges and Railways after the lapse of so many years? The Editor does not at all mean to suggest that nothing should be done in this connection, seeing that proper provision is made for guarding Railway lines, &c., even in Europe, where democratic forms of Government prevail in most countries. What he wants to say is simply this, that the action of Government in taking up this matter after the lapse of so many years will lead her European rivals to infer that her relations with her Indian subjects are not what they formerly were and that she entertains suspicions regarding their loyalty. They will say that it is for this reason that the Calcutta Municipal Bill, which aims at depriving the people of Local self-Government, has been introduced; that the Native Press has been gagged; that laws are being framed to prevent the spread of false rumours and that various restrictions are being placed on the liberty of the people. The Editor feels certain that Government does not suspect the people, and that the various steps it has taken are due to special political considerations, but who can prevent a critic from saying such things especially when he can cite facts that tend to lend colour to his view?

Want of platforms, &c., on the Lyallpur line.

19. The *Seraj-ul Akhbár* (Jhelum), of the 18th July 1898, publishes a communication in which the writer states that passengers on the Lyallpur line are put to great inconvenience on account of the mud at Railway stations where there are no platforms. The Railway authorities should attend to the matter and provide platforms at all stations on the line in question. The writer further complains that the arrangements for supplying water to passengers are most unsatisfactory, and urges that Station Masters should be directed to see that watermen discharge their duties efficiently. The Waiting Room at Wazírabad has been enlarged, but even now it does not contain sufficient accommodation, and passengers are subjected to no small amount of inconvenience for want of room in this trying weather.

20. The *Aftáb-i-Panjab* (Lahore), of the 18th July 1898, publishes a communication in which the writer states that when the train started from Daud Khel two passengers entered the Intermediate carriage along with him. One of these was a Railway Clerk, and the other a companion of his, but both were travelling without tickets. While the train was in motion, they went to the female compartment and began to joke with a woman who had got into the train at Daud Khel. The writer, who had been peeping through the window, went to the female compartment on the arrival of the train at the next station, and the woman complained to him of the conduct of the clerk and his companion. He reported the matter to the Guard, but the latter took no notice of the affair, as the person complained against was a Station Master himself. When a Station Master behaves in this way, then who is to protect the honor of passengers? The Police also pay no heed to such complaints. The writer therefore calls upon the Traffic Superintendent to attend to the matter and take necessary steps for protecting the *izzat* of passengers travelling on this line. There are several other complaints to which reference will be made in the next communication.

Complaint against a Station Master.

(f).—Miscellaneous.

21. The *Paisa Akhbár* (Lahore), of the 18th July 1898, publishes a communication in which the writer regrets that European Governments should allow themselves to be led by the nose by Doctors, and observes that this state of things does not augur well for the peace and happiness of mankind. In support of his view, the writer refers to the inconvenience to which pilgrims have been subjected both in India and Arabia owing to the Governments of India and Turkey blindly following the advice of Doctors and accepting the theories propounded by them as Gospel truths. The unbounded power wielded by medical men may prove the ruin of Europe just as bigoted Priests and Pandits and the unscrupulous *Ulemas* proved the ruin of non-Moslem Governments in the past.

Doctors and the Government.

22. The *Akhbár-i-'Am* (Lahore), of the 23rd July 1898, publishes some verses in which the poet enumerates the blessings which have fallen to the share of India during the reign of Queen Victoria, and says that it was during Her Majesty's rule that the *Sati* was abolished; infanticide and human sacrifice were put down; religious liberty was conferred on the natives; the Telegraph, the Post Office and local Self-Government were introduced in the country; Hindús and Muhammadans became united and a powerful stimulus was given to education and industry.

British rule and its blessings.

23. The *Paisa Akhbár* (Lahore), of the 22nd July 1898, remarks that hitherto Europeans charged with the murders of natives have escaped with trifling fines or small terms of imprisonment amounting to three or four months. As a result of this, the impression has been gaining ground that it is idle to expect Indian Courts to award severer punishment in cases of this kind. Great credit is therefore due to the Calcutta High Court which has upheld its reputation for even-handed justice by passing a sentence of 7 years' rigorous imprisonment

The Barrackpore murder case.

against each of the three soldiers charged with the murder of Dr. Surat Chandra Sircar. The jury which brought in a verdict of guilty, regardless of the race and creed of the accused, are also entitled to praise. After referring to the facts of the case, the Editor observes that if the jury had brought in a verdict on the more serious count of murder, the High Court would probably have passed a capital sentence. But the sentence of imprisonment passed in the present case is on the whole satisfactory. The people of India ought to feel thankful to the High Court which has set a good example to Subordinate Magistrates and convinced the public of the impartiality of British laws.

Famine and the export of grain.

24. The *Paisa Akhbár* (Lahore), of the 20th July 1898, remarks that it has been proved times out of number that the measures which have hitherto been adopted for the prevention of famine have not proved thoroughly effectual, and that the country is not yet free from all danger of such visitations. The Government of India, considering that the true remedy lay in an extension of the Railway system, has spent crores of rupees on the construction of Railway lines. But unfortunately these lines, so far from preventing, have actually become the means of causing famines. It is true that they are of service in carrying grain from one part of the country to another during a famine, but at the same time they cause a rise in prices by daily exporting grain to foreign countries. It is clear, therefore, that Railways have done more harm than good so far as the prevention of famine is concerned. But apart from the question of their utility in preventing famine, the existence of Railways is essential for meeting the other requirements of the country. What is wanted is that these lines should exist but, at the same time, the export of grain should be prevented. Every Government has of course the power to stop the export of grain to foreign countries, and indeed the Governments of Russia and America have in former years exercised this power in cases of emergency. The Government of India, however, cannot take any such steps owing to the relations existing between this country and England. England being a free-trading country, India is bound to follow her, regardless of her own domestic requirements. There is, however, one thing which the Government of India can do, and that is to impose a tax on the export of grain so as to render the export of Indian wheat unprofitable. If some such measures were adopted, the export of grain would either be stopped, or, if the wheat traders still persisted in exporting grain, the Indian treasury would realize a good round sum of money without in any way adding to the burdens of the Indian tax-payer. The Editor then goes on to remark that if the Karáchi Municipality had imposed an export duty on grain its annual income would have increased by several lakhs, but unfortunately the Report, which the Municipal Commissioners have recently submitted to the Commissioner in Sind, makes no mention whatever of an export duty on grain. The select Committee appointed to consider the new taxes proposed by the Municipality should take into consideration the desirability of levying an export duty of at least 8 annas per maund both in its own interests and those of the country at large. If, however, the Karáchi Municipality fail to attend to the matter, it is the duty of the Government to take steps for preventing the export of grain to foreign countries. The Secretary of State for India is raising a loan of 3 million sterling in England, while the Government of India are arranging for another loan of Rs. 1,20,00,000 in India. Is it not advisable, in

view of these circumstances, to consider the propriety of increasing the Imperial revenues by so easy a means as the imposition of an export duty on grain. Government has not yet forgotten the famine of last year, and it behoves all well-wishers of the country to do all in their power to stop the export of wheat from India, otherwise famine prices are sure to rule the market throughout the year. If the American grain corner had not failed, and a large amount of cheap grain had not been thrown on the market, who can say that prices would not have been as high now, as they were four or five months ago?

Mr. Warburton and the bribery charges against Sardár Gurdiál Singh.

25. The *Wafadár* (Lahore), of the 22nd July 1898, remarks that Mr. Warburton has displayed great zeal and ability in bringing home to Sardár Gurdiál Singh the charges of bribery preferred against him. The Sardár's good fortune may possibly not desert him in this crisis; but the facts of the case against him are such that it is rumoured that he will, in all probability, be found guilty. Under these circumstances, it will not be improper to request Government to place Mr. Warburton on special duty to work out bribery cases against other corrupt officials; and thus help the authorities to save the people from ruin and compel Civil Servants to discharge their duties with honesty. The Editor then goes on to say that the Commissioners appointed to enquire into the charges preferred against Sardár Gurdiál Singh have submitted their report, and that the decision of Government will be made public in a few days. It is generally rumoured that the Sikh community is bringing pressure to bear upon Government to decide the case in favour of the Sardár, who will not, therefore, be punished very severely. The ability and honesty of Mr. Warburton have been made patent to the public as well as to the Government.

Suitors' shed at Jullundur.

26. The *Bhárat Sewak* (Jullundur), of the 18th July 1898, complains that no sheds are provided in the law courts at Jullundur for the use of litigants. It is true that a suitors' shed is attached to the District Court, but it is always crowded with petition-writers. Nay, even all the petition-writers cannot find accommodation in it, and many of them have to sit out in the sun. There is no other building, or even a shady tree, to protect the litigants from sun and cold. When this is the case with the District Court, the less said about the Courts of Munsifs, &c., the better. The Deputy Commissioner should look into the matter and remedy the evil complained of.

Lepers at Delhi.

27. The *Wakil-i-Hind* (Delhi), of the 19th July 1898, complains that lepers are allowed to roam about in the city of Delhi without let or hindrance. They annoy the passers-by, and do not leave them alone till they get something out of them. The Editor hears that efficient arrangements have been made at Lahore for the accommodation of these men, and urges that special accommodation should be provided at Delhi also, so as to prevent other persons contracting this loathsome disease.

Civilized thugs of Europe.

28. A Glasgow correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 20th July 1898, remarks that Mark Twain says that Europeans are civilized *thugs*;

that Englishmen when touring in Spain take great interest in bull-fights; that the English are madly fond of hunting and will pursue a hare through jungles and deserts; and that it is only a small thing for them to squander the wealth of India, create famines and hang murderers.

The Clergy and the revenues of India.

29. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 20th July 1898, remarks that the Clergy get Rs. 22,00,000 annually from the hard-earned money of the poor residents of India, although their services are not of the slightest use to the country. The Hindús, Muhammadans, Native Christians, &c., should combine together at the next session of the congress, and get a stop put to this *sulam*. The Government of India pays Rs. 22,00,000 a year to the Clergy for the benefit of two lakhs of Englishmen residing in Hindustán, that is, the natives have to starve themselves to find Rs. 22 (*sic*) annually for every white Christian.

Punjab Government Press, Lahore—12-8-98—30.

[Confidential]

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VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	25th, 27th, 29th and 30th July.	28th July, 1st 1st and 3rd August.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	14th, 26th and 27th July.	29th July; 1st and 1st August.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	20th, 22nd and 25th July.	1st August ...	900 „
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	25th July ...	1st August ...	246 copies.
5	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	24th July ...	29th July ...	600 „
6	Alhakam ...	Kádián, District Gurdáspur.	Yakúb Ali ...	13th July ...	Ditto ...	300 „
7	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th July ...	Ditto ...	700 „
8	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	27th July ...	1st August ...	950 „
9	Koh-i-Núr ...	Lahore ...	Nabi Bakhsh ...	26th July ...	Ditto ...	200 „
10	Lahore Punch ...	Do. ...	Abdul Rahmán ...	27th July ...	3rd August ...	200 „
11	Názim-ul-Hind ...	Do. ...	Názim Husain ...	23rd July ...	1st August ...	300 „
12	Núr Afshán ...	Ludhiána ...	M. Wylie ...	29th July ...	Ditto ...	496 „
13	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	23rd July ...	27th July ...	11,000 „
14	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	25th July ...	29th July ...	475 „
15	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	22nd July ...	27th July ...	500 „
	Gurmukhi.					
	Weekly.					
16	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd July ...	1st August ...	400 copies

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	28th July and 2nd August.	1st and 6th August...	600 copies
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 23rd and 24th July.	1st August ...	900 „
	Weekly.					
3	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	25th July ...	1st August ...	550 copies.
4	Haftawár ...	Lahore ...	K. P. Thápur ...	23rd and 30th July...	1st and 3rd August	950 „
5	Hamdard-i-Hind	Do. ...	Kishen Chand & Co	31st July ...	5th August ..	1,875 „
6	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	30th July ...	Ditto ...	125 „
7	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	Ditto ...	Ditto ...	11,000 „
8	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	22nd July ...	6th August ...	304 „
9	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	30th July ...	3rd August ...	2,500 „
10	Sádiq ul-Akhbár ...	Baháwalpur ..	Maulvi Abdul Qaddús	28th July ...	1st August ...	600 „
11	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	29th July ...	3rd August ...	500 „
12	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	30th July ...	5th August ...	300 „
13	Wafádár ...	Lahore ...	Fazal-ud-dín ...	1st August ...	Ditto ...	1,200 „
14	Wakíl ...	Amritsar ...	Ghulám A h m a d, Mukhtár.	25th July ...	1st August ...	700 „
15	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	27th July ...	Ditto ...	547 „
	Tri-monthly.					
16	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th July and 1st August.	3rd and 5th August	180 copies.
	Fortnightly.					
17	Safir-i-Tijárat ...	Delhi ...	Buláki Dás ...	30th July ...	1st August ...	1,000 copies.
	Monthly.					
18	Patwár Gazette ...	Ferozepore ...	Saddiqi Press ...	For June 1898 ...	5th August ...	400 copies.
19	Riáh-i 'Am ...	Siálkot ...	Diwán Chand ...	For July ...	6th August ...	500 „
	HINDI.					
	Fortnightly.					
20	Punjab Theosophist ...	Lahore ...	Lál Man ...	1st August ...	6th August ...	300 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
				1898.	1898.	
	Gurmukhi.					
	Weekly.					
21	Khalsa Gazette ...	Lahore ...	Basant Singh ...	1st August ...	6th August ...	400 copies.

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[Vol. XI.] [No. 32.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*b*). *Home.*

A gold standard for India.

1. The *Akhbár-i-'Am* (Lahore), of the 27th July 1898, publishes a communication from one Gawardhan Dás of Mooltan, who endeavours to show that India is growing poorer and poorer every day, and remarks that the introduction of a gold standard in this country will prove disastrous to the people, inasmuch as it is calculated to reduce the value of their possessions in silver by fifty per cent. The writer then gives the substance of the views held by Messrs. Grenfell, Vicary Gibbs and Maclean on the currency policy of the Government of India.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Mr. Thorburn's speech.

2. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th July (received 29th July 1898), states that the Hindu and the Bengali papers are all praising Mr. Thorburn for attacking the frontier policy of the Government in the presence of the Viceroy himself, while the Anglo-Indian papers are finding fault with the President for allowing him to deliver such a speech. But what can be done now that Mr. Thorburn has let off his arrow? Let those who have been hit find a cure (*lit.* apply fomentations). The Editor promises to reproduce Mr. Thorburn's speech in his next issue.

III.—NATIVE STATES.

Patiála affairs.

3. The *Civil and Military News* (Ludhiána), of the 27th July 1898, praises the action of the Mahárája of Patiála in issuing a notice to the effect that all complaints against State officials should be duly signed and authenticated, so as to enable His Highness to enquire into their truth.

4. The *Pdisa Akhbár* (Lahore), of the 26th July 1898, also gives the substance of the notice in question, and remarks that the partisans of the Mahárája ought to feel thankful to the *Pioneer* for praising this action of His Highness. The Editor, however, is of opinion that this order of the Mahárája should not be praised without due consideration, seeing that there is much difference between "saying a thing and doing it."

The same.

5. The *Lahore Punch* (Lahore), of the 27th July 1898, and the *Akhbár-i-'Am* (Lahore), of the 30th July 1898, also refer to the notice in appreciative terms.

The same.

V.—Native Societies and Religious Matters.

6. The *Siráj-ul-Akhbár* (Jhelum), of the 25th July 1898, publishes a communication in which the writer remarks that the Lieutenant-Governor's reply to the memorial of the Anjuman-i-Himáyat-i-Islám, Lahore, praying for the suppression of the *Ummahat-i-Mominín*, should be welcomed by the Muhammadans, as it enables them to publish a reply to Dr. Ahmad Shah's pamphlet. Had His Honor given any other reply, no rejoinder would have been possible. The writer feels confident that the followers of Islám will not fail to publish a reply to the *Ummahat*, and that they will render all possible help to its compiler.

The *Ummahat-i-Mominín*.

7. The *Núr Afshán* (Ludhiána), of the 29th July 1898, publishes as a supplement a rejoinder to Sir Syad Ahmad Khán's reply to the *Ummahat-i-Mominín*. The writer in his preface expresses satisfaction that he has got to deal, not with Maulvís like those with whom he had to deal in the *Ummahat-i-Mominín*, but with a man of the stamp of the late Sir Syad Ahmad Khán. One Nihál Ahmad, Karwi, who is better fitted for crying than for arguing, and who would have been entrusted with the duty of carrying the Hadda Mullah's shoes if he had been on the frontier, wrote in the *Mihr-i-Nimroz* of the 14th that the eyes of an enlightened, learned and respectable man like Sir Syad never fall on the works of an insignificant, ignorant, obscure author of narrow (*lit.* mean) views. This surmise has, however, turned out to be incorrect. The writer has referred to this man, as he resorted to exaggeration with a view to inciting the Muhammadans against the author of the *Ummahat* and his friends and asked the Government to cause that book to be destroyed. At the thirteenth anniversary of the Anjuman-i-Himáyat-i-Islám of Lahore Mír Mumtáz Ali, in the course of a paper, stated that he had asked several Muhammadans as to what his co-religionists ought to do, and that among the various replies that he had received the one that commended itself to him was that "the Muhammadans should do nothing but drown themselves, as they are not fit either to live or to show their faces to the world." If the Mir had come across Nihál Ahmad, he would have contented himself with giving the following reply :—

The same: a rejoinder to Sir Syad Ahmad Khán.

"The Muhammadans in order to save their Mussalmáni (the sexual organ of a male) should append their signatures to the memorial against the *Ummahat-i-Mominín*."

Now that the memorial has been rejected, the Mír is likely to adhere to the reply that originally commended itself to him. The writer admits that he has written in a hostile spirit, and that, as remarked by M. Wáhid-ud-dín, he has referred to the Prophet and his wives in outspoken language (darida dahání = impudence). No wonder that he has given offence to the Muhammadans, but the writer does not care much about their being offended. Truth is always bitter, and the author had no desire for a flattering controversy. He is, however, surprised to find that instead of attempting a well-argued reply "they are appealing to Government and wish to silence the pen of the writer, which, in the field of controversy, is doing the work of a double-edged sword for the sake of God, and to cut off his (the writer's) tongue, which is at one with his heart." The writer then remarks that the Muhammadans have called for the destruction of the work which "has silenced many a controversialist, kindled the flame of malice and hatred in the breasts of many a bigot, scattered to the winds the arguments of many a Maulvi and defied the Muhammadans through the length and breadth of India. The author of the *Ummahat* had made up his mind to keep silent till the Maulvís had given full vent to their feelings, but as Sir Syad Ahmad Khán is an adversary worthy of his steel, he feels no shame in replying to his criticisms.

The same.

8. Commenting on the above, the *Núr Afshán* calls upon its readers to carefully study the rejoinder and read the same to others. Those who do not subscribe to the *Núr Afshán* should do so now, as otherwise they will be denied the pleasure of reading the rejoinder and of forming an idea of the skill and boldness which the author of the *Ummahat* has displayed in dealing with Sir Syad Ahmad Khán's reply. The writer assures those who will act up to his advice that they will not be disappointed. If, after seeing this mirror of Muhammad's life, his followers persist in their obstinacy, their attitude must be attributed to the original sin in them, inasmuch as they are like those who have eyes but will not see and have ears but will not hear.

The same.

9. The same paper publishes a notice from Dr. Ahmad Shah, author of the *Ummahat-i-Mominín*, in which he states that he has come to India for two months, and that if any body wishes to prosecute him he may do so during this period.

The Golden Temple, Amritsar.

10. The *Ahlúwália Gazette* (Amritsar), of the 24th July 1898, remarks that the mismanagement prevailing at the Golden Temple is not likely to be remedied until a new guardian is appointed. The wickedness and devilry (shaitánat) that are committed at the Darbár Sáhib owing to certain fools or badmáshes is without a precedent. The proverb that "the daughter takes what the mother gives in charity, &c," is fully applicable to Bhola Singh, who is a near relation of the guardian. The Editor asks the Deputy Commissioner to visit the fountain, which is near the Akál Bunga Takht and in front of the grain-seller's shop, and see what scandalous things are being done (*lit.* what strange flowers are blossoming forth). The Editor will write in detail in his next issue, and in the meantime contents himself with asking as to why a sum of Rs. 200, offered by a certain

Sic.

Mahátma at the Tarn Táran Gurdwára, has been deposited with a certain shop-keeper. Was not there room enough for the amount in the Golden Temple Treasury? This incident clearly shows that there is "something rotten in the state of Denmark."

The Aryas and the Sikhs.

11. The *Aftáb-i-Punjab* (Lahore), of the 25th July 1898, publishes a communication from Báwa Surmukh Singh, who states that Gopál Dás, an Arya preacher, was recently prosecuted for insulting the Sikh religion at Amrítsar. The charge was almost proved, and the man was about to be convicted, when Sardár Sohan Singh, acting on behalf of the Sarbarah and in collusion with the Aryas, compromised the case on the preacher tendering a simple apology. Sohan Singh's action in the matter has given great offence to the Sikhs, inasmuch as he did not impose any terms and compromised the case without previously consulting the Sikhs. In his statement before the Court the Sardár said that he had effected the compromise with the consent of his co-religionists, but as a matter of fact no Sikh Sabha or Gurdawára was consulted. The Khalsa Panth ought to take notice of this matter. All well-wishers of the Sikh religion are about to appeal to the Panth in the matter, so that the case may be fought up to the Chief Court. This is desirable, as the Aryas are becoming very bold. There would have been no harm in pardoning the preacher if a proper apology had been tendered. The Sikh Barristers are of opinion that, having regard to the terms in which Gopál Dás spoke of the Granth, it is impossible for a Sikh to grant a pardon. The words used by the preacher were: "I can wipe my backside with the leaves of the Granth and throw them away. Guru Nának was a mad man, &c., &c." Some of the Sikhs who were engaged in conducting the case were of opinion that no pardon should be granted unless the leading Aryas personally called on the Sikhs to tender an apology and paid such penalty as the Khálsa Panth might impose, besides executing an agreement to the effect that no Arya preacher would in future attack the Granth in a manner calculated to offend the Sikhs. The Sikhs are of opinion that Sardár Sohan Singh must be an Arya, inasmuch as it is impossible for a true Sikh to accept a commonplace apology from so bitter an enemy of the Gurus. The Sardár has become hostile to the Sikhs who took part in conducting the case and has gone the length of complaining against them to the authorities.

Sikhism and the Arya Samáj.

12. The *Sat Dharm Parchárak* (Jullundur), of the 22nd July 1898, says that, although certain selfish persons are doing their best to prevent the Sikhs from interesting themselves in the Arya Samáj movement, there can be no denying the fact that the Khálsa Panth has much more in common with the Vedic religion than with Islám or Christianity. It is, however, to be regretted that just now the followers of Christ are making vigorous efforts, not only to make the Sikh indifferent to the Arya religion, but also to wean him from his own faith. Some time back Mr. Macauliffe, the translator of the Adi Granth, in reply to an address from the Khálsa Diwán, declared that his translation would show that Sikhism bore the greatest affinity to the Christian religion. The Sikhs are labouring under a delusion, and do not understand the character of "John Bull" if they believe that Mr. Macauliffe has undertaken

the translation of the Granth to confer any benefit on the Khálsa Panth. No, he has done so merely to make it easier for Christianity to make a prey of the Sikh religion. That efforts to that end are being actually made is evident from the fact that a Khálsa Prayer Society has been established in England with the express purpose of converting the followers of Guru Nának to the Christian fold. This Society will not work openly, but will take advantage of the frailties of man. In support of this, the Editor publishes a translation of a letter received by Sardár Shamsher Singh from the corresponding (? darmiáni) Secretary of the Society, and calls upon the Sikhs to escape the snare spread for them by joining the Arya Samáj.

VI.—LEGISLATION.

Sale of nude and indecent pictures in India.

13. The *Paisa Akhbár* (Lahore), of the 27th July 1898, remarks that it is not easy to understand why there should be any difference between the English and the Indian law relating to obscene publications; and that if for certain reasons this difference is considered desirable, why does not the Government of India enforce its law in a rigid manner and prevent the entry in this country of the English and American journals containing obscene and naked pictures? It may, however, be asserted without fear of contradiction that the Government will never adopt such a course, as it is calculated to give offence to Anglo-Indians, whom the authorities are always anxious to keep in a good humour, even at the expense of the children of the soil. It may be that the pictures in question are not considered obscene at all, but in any case it is not likely that the Government of India will prohibit their entry into this country. It is possible that in future such pictures may come to be regarded as harmless even in India, or that the Government at Home may pass some law to prohibit their publication. The Editor then goes on to say that Indian artists never painted obscene pictures, even when the art of painting was at its zenith in the country, and that the publication of indecent drawings did not receive any encouragement even in the time of such voluptuaries as Jahángír and Muhammad Shah. Foreigners may misrepresent the social condition of India, but there can be no denying the fact that, even when her despotic kings were sunk in pleasure, the public taste here was not so grossly vitiated as it is in Europe or America to-day. After observing that the possession of wealth has, from the time of the Romans down to that of the Mughal Empire, always had a tendency to demoralise nations, the Editor remarks that Europe, which is in luck in these days, is also going the same way. Large and splendid buildings for the exhibition of works of art are reared in its capital cities at the expense of the State; Government officials of the highest rank perform their opening ceremonies; and naked and obscene pictures are exhibited in them and gazed upon by men and women. Europeans do not seem to consider such paintings obscene. Indeed, nothing is obscene in itself: it is the customs prevailing in a country which determine whether a thing shall be regarded as obscene or otherwise. As a general rule, it is considered indecent to name certain members of the human body; but the physician does not feel any shame in doing so. The native thinks it the height of shamelessness to take his wife out for a walk; but in European countries no one thinks anything of it. The Editor further remarks that naked pictures, having always been considered

because he has no quarrel with Government for making their publication penal. All that he complains of is that it is scarcely just to import from England works which the law forbids the native artist to execute. The *Akhbár* concludes by remarking that the pictures in question inflame the passions and are subversive of morality, and calls upon Government to put a stop to their publication.

The new law of sedition and the Poona Press Committee.

14. The *Akhbár-i-'Am* (Lahore), of the 27th July 1898, remarks that it appears from Lord George Hamilton's reply to Mr. Lewis' question on the subject that the Poona Press Committee has been established, not to interfere with the writings of the newspapers published in that city, but to keep the authorities informed of the character of these writings. It is not, therefore, correct to say that the Committee's functions will be those of a Press censor. When it is denied that Mr. Chalmers' law itself has in any way muzzled the Native Press, it will be difficult to prove that the Committee in question will interfere with the liberty of the Poona papers. The argument of Government is very strong, and it is difficult to refute it. After remarking that there is no public opinion in India, and that it is almost impossible to bridge over the gulf which separates the rulers from the ruled, the Editor observes that so long as the natives do not learn to look at things from the Government point of view, it will be idle for them to expect their country to derive any real good. The *Akhbár* further remarks that facts have falsified the apprehensions that were entertained in certain quarters at the time of the passing of the new law of sedition; that it would put an end to plain speaking in the Press and sound the death knell of many a newspaper.

The law of bribery in India.

15. The *Koh-i-Núr* (Lahore), of the 26th July 1898, says that bribery is rampant in this country, and is not considered even a moral offence. The present law on the subject, which holds the giver and the receiver of a bribe equally criminal, and does not distinguish between extortion and bribery, is responsible for the prevalence of corruption in the public service. No one will willingly bribe a Magistrate to obtain justice, and as often as not bribes are extorted from litigants. The law as it stands is powerless to remedy the evil, which cannot be put down so long as those from whom bribes are *extorted* dare not open their lips for fear of being themselves subjected to a pros ecution. The authorities should, therefore, come to the rescue of the people by making the necessary alterations in the law in question. They should also see that the Court *amla* do not extort bribes for doing what they are in duty bound to do.

VII.—General Administration.

(b). *Education.*

Indian Universities.

16. The *Paisa Akhbár* (Lahore), of the 14th July 1898, remarks that, although every Indian Province has a University of its own, the scheme of studies adopted by the various Universities does not differ so much from each other as the inhabitants of the several Provinces differ from one another. The Editor then

states that the literary tastes of the inhabitants of the various Provinces are far from identical, and considers it a pity that each Indian University should not encourage the study of those particular subjects for which the inhabitants of the Province possess a peculiar aptitude. The mode of teaching adopted is also defective and urgently calls for reform. Contrary to the practice of European Universities, Indian students are made to study unnecessary and uninteresting subjects at the very commencement of their education, with the result that very few students prosecute their studies after passing the Middle or Entrance Examination. The poverty of the parents and the heavy cost of education doubtless prevent numbers of students from prosecuting their studies, but at the same time it cannot be denied that the mode of teaching is not altogether free from blame. In prescribing the courses of study great care is taken about "variety" and the desirability of enabling a student to master a subject thoroughly is entirely ignored. Moreover, it takes a student at least 14 years to pass the B. A. Examination. Now if a boy is sent to school at the age of 10 he cannot be expected to become a graduate before he attains the age of 25, an age when a man's character is formed. It is owing to the length of time taken in passing University Examinations that 80 per cent. of the students have their health impaired before they leave the College. The most serious defect in the Indian Universities, however, is that those who examine the students are not the teachers, who understand the capabilities of the students and have good opportunities of forming an estimate of their qualifications. In addition to this, the Universities insist on candidates passing in several subjects at once, and if they fail to pass in one out of a number of subjects, they are required to undergo a fresh examination in all the subjects, and not in the particular subject in which they have been plucked.

The Khálsa College.

17. The *Khálsa Gazette* (Lahore), of the 22nd July 1898, remarks that it has on several occasions invited the attention of the Sikh public to the unsatisfactory condition of the Khálsa College, and urged the members of the College Committee to take steps to remedy the present state of affairs. It is a matter for congratulation that these gentlemen are beginning to realize the gravity of the situation, as is evident from a letter recently addressed to the Secretary of the Committee by Bhái Gurmukh Singh, Professor, Oriental College, who says that the College has not shown good results, &c., and makes certain suggestions for improving its condition. The Editor then publishes a translation of the Bhái's letter.

The Khálsa College and the Hindús.

18. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 27th July 1898, says that at a recent meeting of the Khálsa College Committee it was proposed that in future none but Sikhs should be admitted into the College, and that the Hindu students now reading in it should be turned out forthwith. Numerically, the Sikhs are the weakest community in India, and should try to win over to their side members of other communities, instead of alienating their sympathies. Besides, do not the Gurus inculcate toleration and union? Under these circumstances it behoves the originators of the proposal in question to withdraw the same, and try to extend the sphere of usefulness of the College. The Sikhs ought to strengthen themselves by promoting friendly relations with the

Hindús, who are their neighbours as well as relations. It should, moreover, be remembered that the Hindús revere the same objects of worship as the Sikhs. The members of the Khálsa College Committee should therefore do nothing to create feelings of ill-will between the two communities.

(c)—Agriculture and questions affecting the land.

Agricultural Banks in India.

19. The *Akhbár-i-'Am* (Lahore), of the 25th July 1898, says that if arrangements were made to enable the zamíndárs to borrow money for their requirements at the proper time, a great improvement would be effected in the agricultural condition of India. As it is, the zamíndárs cannot borrow whenever they want, except at exorbitant rates of interest. To remedy this state of things agricultural banks and companies should be established in the country. It is true that the zamíndárs residing in villages at a great distance from central places will not be able to derive much benefit from the establishment of these institutions. This difficulty can, however, be obviated by the banks and companies in question appointing certain respectable and well-to-do residents of such villages to act as their agents, and advancing money to the zamíndárs through them. The Editor further remarks that, in order to give a stimulus to agriculture in India, it is very necessary that steps should be taken to increase the number, and improve the breed, of cattle in this country; and suggests the establishment of breeding farms as the only means of attaining this end.

(d).—Railways and Communications.

Want of bridges over the Beas Canal.

20. The *Akhbár-i-'Am* (Lahore), of the 29th July 1898, publishes a communication in which the writer states that last year the authorities of the main (Sháh) Beas Canal were requested to stop utilizing pathways as Rájbahás and to erect bridges over the canal at places where it is crossed by the road. So far, however, from during so, the authorities have not even reconstructed the bridge facing the Sáhrakwál water mills which collapsed some time ago. This is a source of inconvenience to travellers, and not infrequently endangers their lives. It is rumoured that only a few days back a horseman was drowned in the canal. Again the inundation water from the canal has made the Dasúya Road almost impassable. The Deputy Commissioner of Hoshiárpur should look into the matter and take immediate steps to put an end to these complaints.

(f).—Miscellaneous.

The Garhshankar riots and the *Tribune*.

21. The *Akhbár-i-'Am* (Lahore), of the 29th July 1898, says that it has more than once acknowledged and praised the courage and truthfulness of the *Tribune*. The existence of that paper is a blessing to the Punjabís, not only on account of the sterling patriotism of its proprietor, but also on account of the ability and vigilance of its editorial staff and correspondents. The articles which it has recently published on the Garhshankar riots are worth reading. They convince one of the helplessness of the residents of Garhshankar, and show that the incompetency of the plague officials was at the bottom of the mischief. The *Tribune* has thoroughly analysed the doings of these officials, and a perusal of its comments fills one's eyes with tears at the thought that, under the rule of a just Government like the present, the honor and *pardah* of the

people of Garhshankar should have been interfered with, and that on their raising an outcry they should have been quieted with bullets from the carbines of the Police. This is of course the rioters' version of the story. The authorities say that the people were refractory and bent on raising a disturbance, and that the use of firearms was necessary in order to quell the riots. The Editor then goes on to say that the *Tribune* complains that the official reports of the riots have not been made public. He is, however, of opinion that it is better so, and that the publication of these reports cannot produce any good results beyond giving a shock to the feelings of the public and making Government officials still more headstrong. Besides, a summary of them has already appeared in the papers, and shows that the germs of a riot were actually existent in Garhshankar, and that the people assumed a defiant attitude.

High rate of mortality at Delhi.

22. The *Paisa Akhbár* (Lahore), of the 26th July 1898, remarks that a reference to the weekly reports on the vital statistics shows that the rate of mortality at Delhi has been abnormally high during the past two or three years, the number of deaths sometimes exceeding that of births by 70 or 80 per week. No notice, however, appears to have been taken of this deplorable state of things; otherwise the ratio between births and deaths would have undergone a change for the better. There has of late been some falling-off in the rate of mortality, but surely the birth-rate should now and then be higher than, or at least equal to, the death-rate. It is quite possible that a large number of people may have emigrated to Delhi, and that thus the population of the city stands at the same figure at which it stood at the last census; but there can be no denying the fact that the original population must have decreased considerably since 1891, and that if the present high rate of mortality is not checked, Delhi will cease to have the honor of being the most populous city of the Punjab. The Editor estimates the decrease in the population since 1881 (*sic*) at 8 or 10 thousand souls, seeing that the number of deaths exceeded that of births by 84 during the week ending 25th June 1898 and by 92 in the succeeding week. There is no epidemic disease prevailing at Delhi, otherwise the deaths would exceed births by 100 or 150 a week. The Municipality ought to have attended to the matter long before this, and asked the aid of Government if necessary. The money spent on lighting and cleaning the city as well as on the erection of water-works and drains, &c., has failed to preserve the public health, and may be considered to have been wasted. To remedy this unsatisfactory state of things the Editor urges that the Municipality should ask for the services of a competent Doctor, who should, in consultation with Hakím Abdul Majíd Khán, &c., inquire into the causes of the high rate of mortality and suggest remedies for the removal of the same. The Municipality ought to have taken some such step two or three years ago, but it is never too late to mend. The local papers are also to blame for not rousing the Municipality to a sense of its duty. Let them now take up the matter in right earnest and make amends for their neglect in the past.

Pasteur Institute for India.

23. The *Paisa Akhbár* (Lahore), of the 26th July 1898, remarks that the Sanitary Commissioner's report for the year 1897 shows that no less than 139 deaths occurred from hydrophobia during the past year. This is very much to be deplored,

and what makes the matter still more serious is the remark of the Sanitary Commissioner that the actual number of deaths from this cause must be larger still, as the arrangements for the registration of deaths in towns and villages are not complete. If this is the case with a single province, the number of deaths in the whole of India must amount to several thousands every year. What has become of the Pasteur Institute for which subscriptions were raised several years ago? and how long will the Health Institute, which the Mahárána of Dholepore with the aid of other Chiefs of Rájpútána wishes to establish in commemoration of the Diamond Jubilee, hang fire? The Indians are notorious for doing things in a dilatory way, but it appears that the Europeans also have failed to escape the injurious effects of the climate of India. Subscriptions were raised for the Pasteur Institute several years ago, but so far from any buildings being erected, no mention whatever is made of the matter in newspapers.

Municipal affairs at Amritsar.

24. The *Ahluwália Gazette* (Amritsar), of the 24th July 1898, states that a certain sycophant remarks that "the *Ahluwália Gazette* stands in need of attention from the Deputy Commissioner of Amritsar." The Editor ironically remarks that he agrees with the sycophant, and observes that as the *Gazette* is an independent organ of public opinion and shows the dark side of every matter in the interests of the public, the Deputy Commissioner should attend to every thing that appears in its columns.

The same.

25. The same paper states that it showed in its last week's issue how the Octroi Tahsíldár appointed Ináyat Hosein to a Dároghaship on Rs. 25 per mensem without the previous sanction of the General Committee. As a matter of fact, he had called Ináyat Hosein to Amritsar in order to assist him in conducting the criminal case which was pending between Bulwant Singh and the Tahsíldár. In order to get this man confirmed, the Tahsíldár gave him 15 days' leave, and with a view to show that he was a permanent hand, caused the 15 days' pay to be distributed among the following persons:—

1. Rupees 5 to Núr Ali, who, along with the Tahsíldár, was granted a certificate by the Allahabad Municipality on 2nd June 1887, in order that he might obtain service in the Octroi Department of the Amritsar Municipality. A copy of the proceedings of this meeting of the Allahabad Municipality, which was presided over by Mr. B. W. Porter, will be published next week.
2. Rupees 5 to Brij Lál, Dárogha, through whom the Tahsíldár purchases articles required for his Shahjehánpore friends. People naturally charge very low rates, as they know that Brij Lál makes purchases for the Tahsíldár. Should not this man be regarded as a member of the Tahsíldár's household?
3. Rupees 3 to Gholám Jiláni, and so on. The Editor is not aware what connection Gholám Jiláni has with the Tahsíldár.

In these circumstances it behoves the Deputy Commissioner to take notice of the matter, and call for the old files relating to cases of this kind.

Purchase of articles of native make.

26. The *Paisa Akhbár* (Lahore), of the 23rd July 1898, says that the *Pioneer* seems to have espoused the cause of the people of India, and has been voicing their grievances for some time past. There can be no doubt that the Anglo-Indian newspapers can, if they will, serve the cause of India better than the Native Press. Only recently the *Pioneer* * published a thoughtful and sympathetic article under the heading of "Stocks for India," in which it advises Government to discourage the import of articles required for use in public offices, &c., and to order their purchase in this country. It is satisfactory to note that the attention of the authorities has already been drawn to this subject, and that efforts are being made to purchase the articles in question locally. It will be readily believed that if Government were to extend its patronage to Indian factories the latter would very soon begin to turn out articles equal in finish to those manufactured in England. The Editor then refers to the Viceroy's recent resolution forbidding the purchase in England of all iron ware with the exception of the articles required for Engineering and Railway purposes, and expresses a hope that the resolution will not remain a dead letter.

Mirza Ghulám Ahmad of Kádián and the plague administration.

27. The *Alhakam* (Kádián), of the 13th July (received 29th July) 1898, publishes a translation of a letter addressed by the Junior Secretary to Government, Punjab, to Sheikh Rahmatulla, Merchant, Bombay House, Lahore, expressing the pleasure of Government at the speech delivered by Mirza Ghulám Ahmad on the 2nd May 1898 at Kádián on the plague administration of the Punjab Government. The Editor also reproduces the remarks made by the *Civil and Military Gazette* regarding the meeting held at Kádián and the speeches delivered on the occasion.

Mirza Ghulám Ahmad of Kádián.

28. The *Paisa Akhbár* (Lahore), of the 27th July 1898, states that Mirza Ghulám Ahmad of Kádián has mortgaged his lands, gardens, &c., to one of his wives named Nusrat Jehán Begam for Rs. 5,000. The *Akhbár* publishes the text of the deed of mortgage.

The *Názim-ul-Hind* newspaper.

29. The *Názim-ul-Hind* (Lahore) of the 23rd July (received 1st August) 1898, states that the non-publication of the paper since the Muharram was due partly to the indisposition of the Editor and partly to other circumstances. The Editor, who never failed to discharge his duties even when he was put to an expenditure of five or six thousand rupees in defending a libel case which resulted in his conviction, promises to issue the paper regularly in future.

Honorary Magistrates for cities.

30. The *Victoria Paper* (Siálkot), of the 22nd July 1898, regrets that while several small towns in the Punjab have their Honorary Benches, not a few cities, which stand in sore need of them, cannot boast of that honor. It is not to be believed for a moment that persons eligible for the posts of Honorary Magistrates are not available in these cities. The authorities should, therefore, look

* Weekly edition.

into the matter, and put an end to the complaint. The Editor further remarks that Government should see its way to confer honorary judicial appointments on able and deserving native gentlemen. This will not only lead to a reduction in the public expenditure, but also place the administration of justice in the hands of persons conversant with the manners and customs of the people.

The same.

31. A correspondent writing to the *Sirâj-ul-Akhbâr* (Jhelum), of the 25th July 1898, says that Honorary Magistrates should not be appointed for an indefinite period of time; that pensioned officials who are considered unfit for service under Government should not sit on the Honorary Bench; and that the wholesome rule under which public servants cannot serve at places where they own property or carry on some business should not be relaxed in favour of Honorary Magistrates. The writer concludes by remarking that no Honorary Magistrate should be appointed for more than five years.

Judicial powers and inexperienced Extra Assistant Commissioners.

32. The *Victoria Paper* (Siálkot), of the 25th July 1898, says that the powers of a District or an Additional District Judge should not be conferred on any Extra Assistant Commissioner who has not exercised the powers of a Munsiff of the 1st Class for at least ten years, and whose judgments are not considered able and fair by appellate courts. It is inadvisable to invest inexperienced Extra Assistant Commissioners with unlimited powers.

Suitors' sheds in law courts.

33. The *Victoria Paper* (Siálkot), of the 25th July 1898, complains that suitors' sheds are not provided in all law courts in the Punjab, and requests the authorities to give the matter their earliest consideration. Should, however, the Government be unwilling to erect such sheds at its own expense, special subscriptions should be raised for the purpose.

The Punjabis and the post of District Superintendent of Police.

34. The *Victoria Paper* (Siálkot), of the 25th July 1898, regrets that, although through Sir Mackworth Young's kindness, several natives of the Punjab are working as Divisional Judges and Deputy Commissioners, not a single Punjabi has up to the present been appointed to the post of District Superintendent of Police. It is time that posts of trust and responsibility in the Police Department were also conferred on native gentlemen of approved ability and honesty.

The Native Press and the ruling race.

35. The *Victoria Paper* (Siálkot), of the 20th July 1898, remarks that Indian newspapers should not publish any letter from England calculated to bring the ruling race into contempt. There is a great difference between Ireland and India. If the natives were to speak and write with the freedom which their Irish fellow-subjects enjoy, it is not impossible that they might be prosecuted under Section 124 A of the Indian Penal Code. They should, therefore, give a wide berth to all such writings, which bring about undersirable results and make the rulers look upon the ruled with suspicion and distrust.

Death of Sardár Arjan Singh, late Settlement Officer, Muzaffargarh.

36. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 25th July 1898, says that it is rumoured in Wazirabad that the death of the late Sardár Arjan Singh was due to poisoning. It is alleged that one day, while working in his court, the deceased felt a pain in his head, and ascribing it to constipation sent for a dose of opening medicine from the dispensary to obtain relief. The Compounder (*dawa dene wála*), however, gave some other medicine through mistake or some other cause. The Sardár died as soon as he swallowed this medicine, and his colour turned black immediately after his death.

The *India* newspaper.

37. The *Akhbár-i-'Am* (Lahore), of the 27th July 1898, publishes a communication from its Glasgow correspondent, who writes as follows :—

"Among the subscribers to *India* my number is 632. It is to be hoped that the total number of subscribers to that paper in Great Britain is not less than 1,000. Our Christian and liberal Government seems anxious to make the Vernacular Press useless by depriving it of its liberty. The turn of the native papers conducted in English will come next, in order that the brothers-in-law or sons-in-law of the European officials, who run the Anglo-Indian newspapers, may be benefited. This is called statesmanship! When one does not believe in God or a future life, he is not likely to set much store by justice and fair play. Eat and drink during the day; dance at night; go to prostitutes; drink wine and swallow fish, elephant, whale or whatever you can get; but kiss the hands of a clergyman and pronounce the name of Christ before dying, and your salvation is assured! It is wise on the part of the Congress to maintain a paper in England, so that when the Government of India becomes still more despotic, we shall have at least one of our newspapers left."

[Confidential.]

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 13th August 1898.

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INDIA OFFICE
17 SEP. 1898

LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	28th and 30th July; 1st, 2nd and 3rd August.	1st, 3rd, 5th, 5th, and 6th August.	2,600 copies.
2	Faiza Akhbár ...	Do. ...	Mahbúb 'Alam ...	30th July; 1st and 3rd August.	3rd, 5th and 8th August.	1,000 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	29th and 31st July; 1st August.	8th August ...	200 ,,
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	1st August ...	6th August ...	250 copies.
5	Ahlúwália Gazette ...	Amritsar ...	Balwant Rái ...	Ditto ...	5th August ...	600 ,,
6	Arya Gazette ...	Lahore ...	Atma Rám ...	28th July ...	1st August ...	200 ,,
7	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st August ...	6th August ...	1,000 ,,
8	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	3rd August ...	Ditto ...	1,200 ,,
9	Dost-i-Hind ...	Bhera, District Shahpur,	Rám Labháya ...	29th July ...	3rd August ...	375 ,,
10	Ghum Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	30th July ...	5th August ...	600 ,,
11	Khair Khwáh i-Alam ...	Delhi ...	Mír Hassan ...	1st August ...	Ditto ...	125 ,,
12	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	Ditto ...	Ditto ...	500 ,,
13	Kohi-Núr ...	Do. ...	Nabi Bakhsh ...	2nd August ...	8th August ...	160 ,,
14	Mushír-i-Hind ...	Siálkot ...	Muhammad Shafi Beg.	24th July ...	1st August ...	200 ,,
15	Názim-ul-Hind ...	Lahore ...	Názim Husain ...	30th July ...	3rd August ...	300 ,,
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	15th July ...	Ditto ...	300 ,,
17	Seráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	1st August ...	5th August ...	540 ,,
18	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	Ditto ...	8th August ...	1,000 ,,
19	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	28th July ...	1st August ...	200 ,,

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	URDU.					
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1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	11th and 14th July; 6th and 8th August.	10th, 10th and 11th August.	2,600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	2nd August ...	8th August ...	900 "
	Weekly.					
3	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	8th July; 5th August	8th and 11th August	500 copies.
4	Haftawár ...	Lahore ...	K. B. Thápur ...	6th August ...	10th August ...	950 "
5	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	12th August ...	1,875 "
6	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	11th August ...	125 "
7	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th August ...	12th August ...	200 "
8	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	3rd August ...	10th August ...	200 "
9	Názim-ul-Hind ...	Do. ...	Názim Husain ...	6th August ...	12th August ...	300 "
10	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	29th July ...	10th August ...	304 "
11	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	6th August ...	Ditto ...	2,500 "
12	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	4th August ...	8th August ...	600 "
13	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	5th August ...	10th August ...	500 "
14	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	6th August ...	11th August ...	300 "
15	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th August ...	8th August ...	547 "
	Monthly.					
16	Singh Sahái ...	Amritsar ...	Arjan Singh ...	25th July ...	8th August ...	200 copies
17	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Deo Ráj.	31st July ...	10th August ...	250 "
	GURMUKHI.					
	Weekly.					
18	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st August ...	10th August ...	400 copies.
19	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	8th August ...	12th August ...	300 "

[Confidential.]

[Vol. XI.] [No. 33.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 13th August 1898.

I.—Foreign Politics.

(*a*)—*Foreign.*

The Christian Powers and the Muhammadan States.

1. The *Patiála Akhbár* (Patiála), of the 15th July 1898 (received 3rd August), remarks that the greed of conquest displayed by the European Powers portends a repetition of the wars of the Crusade. The partition of the African Continent by the European Powers, their treatment of the Native Governments and the rapid extension of Russian Power in Asia have roused Asiatic nations to a sense of the danger with which they are threatened, with the result that they are appealing to each other for help. The alliance between Persia and Turkey, the friendly attitude of the Afgháns towards the Turks, and the outcry raised by Egyptian Patriots for the safety of Muhammadan Kingdoms in Africa all tend to show that a change in the affairs of the world is impending. A European Correspondent of the *Paisa Akhbár* states that certain associations in Europe are engaged in devising practical steps for encompassing the ruin of Islám and that some of these associations receive aid from their respective Governments. An Anjuman has also been started at Constantinople for the purpose of deputing Muhammadan Missionaries to various parts of the world for promoting trade, &c. In short, the political horizon is overcast and portends bloodshed. It will not be a matter for surprise if the strained relations existing between the followers of Islám and Christianity end in rousing religious fanaticism and lead once more to a struggle between the Cross and the Crescent. At any rate the prospect is anything but cheering, and time alone will show what the upshot of the present unsatisfactory state of affairs will be.

A new route to Persia.

2. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st August 1898, publishes a communication in which the writer states that a few months back the Assistant Political Agent, Chaghi, Baluchistán, published a notice in several newspapers inviting traders and merchants to travel to Persia, Herát, Bokhára, &c., through Quetta, Noshki, Rabáta, &c. The writer, along with several other persons, went to Bokhára by this route in April last, and can unhesitatingly say that the new route is all that could be desired. The traveller can obtain fuel,

fodder, water, &c., as also the services of guides and sowárs. The writer concludes by praising the present Assistant Political Agent, Chaghi, and his subordinates, for the gentlemanly and kind treatment accorded by them to himself and his companions.

(*b*)—*Home.*

Simultaneous examinations for the Indian Civil Service.

3. The *Victoria Paper* (Siálkot), of the 1st August 1898, sees no harm in examining native candidates for admission into the Indian Civil Service in this country, the conduct of the examination being entrusted to one of the Indian Universities. This arrangement would save native candidates the trouble and expense which they have to undergo in going to England to compete for the Service.

The Opium Commission's recommendation.

4. The *Paisa Akhbár* (Lahore), of the 30th July 1898, remarks that the various Commissions appointed from time to time to enquire into the affairs of this country have been productive of no good results. It was not to be expected that the Opium Commission would prove an exception to this rule, especially as the Government of India, as also the Anglo-Indian Press, was opposed to its appointment. Opium may have the most baneful effects on the health of the people; but does not its consumption bring crores of rupees into the coffers of Government? Those who had a hand in the appointment of the Opium Commission ought to have realized the fact that their proposals, if carried into effect, would entail a loss of crores of rupees on the Government of this country. It is true that these good people suggested certain means of recouping the loss; but these clashed with the interests of the people of England, who will never allow India to benefit at their own expense. It is, therefore, clear that the suppression of the opium traffic would long ago have been an accomplished fact were it not calculated to result in a decrease in the Government revenues. The Editor then gives the substance of the Commission's recommendations regarding the use and preparation of *chandu* and *madak*, as also of the opinions of the Local Governments on the question whether *chandukhánás* should be closed or not; and remarks that the recommendations of the Commission should be given a fair trial at least in British India.

The union of Hindús and Muhammadans.

5. The *Názim-ul-Hind* (Lahore), of the 30th July 1898, after referring to the advantages of union, remarks that those who are anxious to make India a happy country by uniting her children should begin by promoting friendly relations between the Hindús and Muhammadans. These two great communities of India reconciled, the union of the entire native society would not be a difficult thing. It may be mentioned here that Government will also be glad to see an end put to the differences prevailing among the natives, who should not therefore quarrel among themselves and bring trouble and ruin on their own heads. Is it not a matter for shame that Hindús and Muhammadans should fly at each others throats on the occasion of their festivals and involve themselves in difficulties? The Editor then goes on to say that the foundation of the union of these two communities was laid during the last Muharram and is

based on community of interests, and that this union should be perfected, and natives of all denominations and creeds should unite together, never to part again. This will secure to the people the approbation of their rulers, and make India a happy and prosperous country, as the poet says: "Union begets wealth, and poverty is begotten of disunion."

II.—Afghanistan and Trans-Frontier.

Mr. Thorburn's speech.

6. The *Akhbár-i-'Am* (Lahore), of the 1st August 1898, praises the moral courage displayed by Mr. Thorburn in condemning the frontier policy of the Government; but is unable to agree with him, that the tribes, which came within the British sphere of influence according to the Durand Convention, were not rebels but patriots. The Editor then endeavours to show that the best way to keep these turbulent tribes in check is by imitating the example of the Amír of Kabul, who rules them with an iron hand. The *Akhbár* does not for a moment doubt that Government can keep these tribes under its control. On the contrary it is of opinion that even a Native Chief like the Mahárája of Patiála could bring them to their senses, provided he were allowed a free hand in dealing with them.

Affairs in Dír.

7. The *Paisa Akhbár* (Lahore), of the 1st August 1898, remarks that if the complications, which the imprudence of the Khán of Dir has brought about in Bajaur, are not removed at once, there is no knowing what consequences may ensue. It is not improbable that the trend of events may compel the Government of India to take a hand in the game. The enmity existing between Muhammad Sharíf Khán and the Jandolís is of old standing. In July 1897, on the pretext of quelling a disturbance raised by Mulla Pálam, the former led an army against Upper Swát; and although for the time being he succeeded in establishing his rule in that country and sending a jirga of the Swátís to Major Deane to tender their submission, his action helped to alienate the sympathies of the Swatis, &c., still further. This was proved by their attacking the camp at Malakand only twenty days after the Khán's invasion of Upper Swát. After remarking that the Khán is a man of weak mind and has invaded Bajaur against the advice of Major Deane, the Editor observes that, if the Khán of Nawágái takes the part of Umra Khán's brother, it is not impossible that the drama, which was enacted on the frontier last year, may have to be gone through again.

The same.

8. The *Wakíl* (Amritsar), of the 1st August 1898, also gives an account of recent events in Dir, and trusts that the Political Officers will see that the situation does not become serious.

The same.

9. The *Civil and Military News* (Ludhiána), of the 3rd August 1898, writing on the same subject, remarks that it is fortunate that the Khán of Nawágái has not as yet taken any part in the quarrel which has broken out between the Khán of Dír and the Bajaur tribesmen. He does not, however, approve of the interference of

Muhammad Sharíf Khán with the independence of the Bajauris; and should he decide to espouse the cause of the latter, he is certain to be supported by all the Mohmand and Bajaur tribes which fought for Umra Khán at the time of the Chitral War. If the affair does not, therefore, end peacefully, in a very short time, no one can say what consequences may ensue. It is possible that hostilities between the combatants may assume a graver aspect and entail upon Government the necessity of maintaining the Malakand force for a long period of time, or, if the safety of the Chitral road is endangered, of possibly having to send another expedition to the frontier. For this Government will have to thank its protége, the Khán of Dir, who is said to have embarked on the present venture against the advice of Major Deane.

The Muhammadan Anjumans and the Amir's Envoy.

10. The *Paisa Akhbár* (Lahore), of the 3rd August 1898, states that a deputation of the Muhammandan Anjumans of Lahore waited on the Amir's Envoy, Colonel Sardár Muhammad Ismail Khán, on the 2nd instant. Munshi Shams-ud-dín presented an address of welcome in which he explained the aims and objects of the Anjuman-i-Himáyat-i-Islam and asked His Excellency to help that institution. The envoy, who replied through an interpreter, remarked that as friendly relations had been established on a firm basis between great Britain and Afghánistán, it was highly desirable that similar relations should exist between the subjects of the two governments. He also observed that Indian Muhammadans had some sort of spiritual (*sic*) connection with the ruler of Afghánistán, who was a co-religionist of theirs, and that he considered the honor done to him personally was due to the fact of his being a representative of the Amír. The Envoy promised to recommend the Anjumans for a grant, and in the meantime presented a sum of Rs. 200 to be distributed among the Muhammadan associations of Lahore. Maulvi Fazl-ud-dín thanked the Envoy for his generosity and for the promise he had made.

III.—Native States.

Visits of Native Chiefs to Europe.

11. The *Aftáb-i-Punjab* (Lahore), of the 1st August 1898, remarks that the great object of Native Chiefs in visiting Europe is to seek pleasure and not to promote the welfare of their subjects. The Rája of Kapurthala has gone to Europe a second time. His first visit was of no use to the State, and the present one is likely to prove equally barren of results, so far as the State subjects are concerned. If the money spent on these visits were devoted to the welfare of the State, the condition of the people would soon undergo a change for the better. The Editor then states that a rumour is current that the Rája of Faridkot is also about to visit Europe. If this is true, it may be confidently expected that the Faridkot State will benefit much from such a visit, inasmuch as the Rája, who has always done much to promote the welfare of his subjects, is sure to turn such a visit to good account, just as Peter the Great of Russia did.

Patiála affairs.

12. The *Ghamkhwár-i-Hind* (Lahore), of the 30th July 1898, praises the action of the Mahárája of Patiála in issuing a notice asking aggrieved persons to append their signatures to complaints made against State officials instead of sending them anonymously.

13. The *Khálsa Bahádur* (Lahore), of the 1st August 1898, also praises the action of the Mahárája in issuing the notice in question, which shows how solicitous His Highness is for the welfare of his subjects.

The same.

14. The *Akhbár-i-'Am* (Lahore), of the 3rd August 1898, publishes a communication in which the writer states that a few days back some *baamáshes* of Kapurthála attempted to dishonor the grown-up and married daughter of a respectable and high caste Brahmin. The girl raised an outcry, which brought people to her rescue. It is to be hoped that the local Police will attach due importance to the matter and teach a lesson to the *badmáshes*. Lála Dhuman Mal, the popular Joint Magistrate of Kapurthala, as also the Prime Minister, should see that the assailants of the girl are punished in an examplary manner, and bound down to keep the peace. Unless stringent measures are adopted to make the *badmásh* fraternity respect the law, its members are likely to become still more reckless.

Assault on a Brahmin girl at Kapurthala.

V.—Native Societies and Religious matters.

15. The *Aftáb-i-Punjab* (Lahore), of the 1st August 1898, publishes a communication in which the writer states that the Muhammadans are all-powerful in the Bannu District, where they have established a reign of terror (Nádir Sháhi). They wanted to convert a Hindu girl of Mauza Grewála. It appears that the Lambardár of the village in question, who had an intrigue with the girl, one day took her to his house by force and intended to take her to a mosque for the purpose of converting her. The parents of the girl filed a complaint, which was made over to a Muhammadan Magistrate, who directed that the girl should remain in the custody of a Muhammadan pending the disposal of the case. The Muhammadan to whom the girl was made over presented her with a pair of shoes worked in gold and a beautiful dress and gave her the same food which he himself ate. A telegram was then sent to the Deputy Commissioner, who was in camp and who directed that the girl should be kept in the house of a Christian or a respectable Hindu pending the decision of the complaint instituted by her parents. This order, however, was not carried into effect. On the contrary, the girl was kept in the Kotwáli, and a Muhammadan woman was appointed to supply her with food, &c. The Mullás of the *iláqa*, numbering about two hundred and fifty, have assembled for the purpose of fighting out the case, but alas! no Hindu dares to raise his head (*sic*). Great credit is, however, due to the Sikhs who have brought the matter to the notice of their Commanding Officer. It is to be hoped that the latter will bring the true facts of the case to the notice of the Deputy Commissioner. The girl has now been sent to jail for safe custody. The Deputy Commissioner will decide the case on the 4th instant. If the girl is made over to the Muhammadans a disturbance is sure to occur.

Hindús and Muhammandans at Bannu.

16. The *Nasim-ul-Hind* (Lahore), of the 30th July 1898, advises the Sunnís and Shiahs to make up their past differences and become one. Both of them

The Sunnis and the Shiahs.

believe in the fundamental principles of Islám, and it ill becomes them to undermine the foundation of their religion by quarrelling over details. They should learn a lesson from the friendship of the Sultán and the Shah, and promote national union.

The Lekh Rám Memorial Fund.

17. The *Arya Gazette* (Lahore), of the 28th July 1898, publishes a communication in which the writer remarks that the "Mahatmás" took advantage of the death of the late Pandit Lekh Rám to get reconciled with the "cultured" party, in order to escape extinction, and that they included the names of Lálás Lál Chand, Hans Ráj and Lájpat Rái among the members of the Lekh Rám Memorial Fund Committee only to induce the people to subscribe towards the Fund. At the very first meeting of the Committee it was resolved that a sum of Rs. 8,000 should be invested in some bank, the interest thereon being paid to the heirs of the deceased for their maintenance; that a house worth Rs. 2,000 should be purchased for them to live in; that the works of the Pandit should be sold at their cost price; and that no profits should be made from their sale. But although Rs. 8,000 invested in a bank at 6 per cent. per annum yields an interest of Rs. 40 per mensem, the widow and mother of Lekh Rám are paid at the rate of only Rs. 10 a month. In support of this, the writer quotes a letter from one Hira Nand, who resides in the same village as the deceased's mother, &c., who says that the latter used to complain to him that they could not support themselves on a monthly allowance of Rs. 10, and that although the person arrested in Kashmir on suspicion of being the murderer of Lekh Rám was the real culprit and was identified by them, the Arya Samáj took no steps to bring the man to justice. What has Lála Munshi Rám got to say to this? The writer further remarks that Lekh Rám's death has proved a veritable God-send to several members of the "Mahátma" party. He has learnt from a reliable source that the "Mahátmás" of Ráwalpindi were supplied with receipt books to enable them to issue receipts for subscriptions realized by them. Some of the books have been returned to the Samáj, but not a few "Mahátmás" have made away with both the books and the money collected by them. In conclusion the writer expresses his surprise at the "Mahátma" party being unable to either purchase or build a house for the widow and mother of the late Pandit, and calls upon the public to get justice done to these poor women.

Commenting on the foregoing letter, the Editor remarks that he has omitted from it certain passages which were not relevant to the subject and requests his correspondents not to introduce in their communications irrelevent matter when dealing with the Lekh Rám Memorial Fund.

VII.—General Administration.

(*a*) *Police.*

Complaint against a Deputy Inspector of Police.

18. The *Aftab-i-Punjab* (Lahore), of the 1st August 1898, publishes a communication in which the writer complains that Pandit Gauri Shankar, Deputy Inspector of Police, Lahore, while accompanying in plain clothes a marriage procession of Kashmiri Pandits, struck several persons with his hunting crop. He

appeared to be drunk, but the writer is not certain on this point, as no one dared approach the Pandit through fear of being beaten by him. The writer knows at least one man, named Kanhya, who bears the marks of the beating which Gauri Shankar gave every body who approached him. A respectable gentleman remonstrated with the Deputy Inspector, but the latter, so far from listening to the gent'eman, insulted him, saying: "Are you the sála (brother-in-law) of Ráni Khán. I will send you to the Lock-up". Some respectable persons, however, intervened and the matter was allowed to drop. The Pandit has got a bad temper, but he never makes an exhibition of it against the *badmáshes*, whose side he always takes. The other day he threatened Makhan, who is in the habit of giving information against gamblers, saying: "Don't you know that I am a Deputy Inspector of Police." Many a Deputy Inspector has come to Lahore, but the writer has never come across one so pround and vain as Gauri Shankar. The Pandit incurred the displeasure of his superiors some time ago, owing to his bad temper, and has been only recently promoted. The writer fears that he is not likely to appreciate his promotion, as there is no knowing what consequences may ensue from his bad temper. The writer promises to communicate the doings of the Pandit from time to time.

Deputy Inspector of Police, Siálkot.

19. The *Mashir-i-Hind* (Siálkot), of the 24th July 1898, praises Chaudhari Hakim Ali, Inspector of Police, Siálkot, for the ability with which he is discharging his duties. As a result of this, crime has decreased and the roads are no longer infested with robbers who used to plunder the people in broad daylight.

Thefts at Wazirabad.

20. The *Koh-i-Nur* (Lahore), of the 2nd August 1898, complains that thefts are the order of the day at Wazirabad (Gujránwála District). A theft was committed the other day in the house of Fateh Dín, Khajoh. While the thieves were returning with the booty, a Mirási raised an alarm, but the *badmáshes* beat him so mercilessly that months must elapse before the poor follow will recover. No policeman, however, came to the help of the Mirási. Further on, a *Teli* caught hold of one of the thieves and threw him on the ground and raised an alarm, but this time again no policeman came to his aid. One of the thieves, on attempting to jump over the city wall, fell down and received severe injuries, but although the city gate was close by, the Police did not hasten to the scene of occurrence, with the result that the thieves returned to their haunts, with the stolen property, in perfect safety. If this state of things continues for any length of time, then farewell to security of life and property at Wazirabad.

Police oppression at Amritsar.

21. The *Ahluwália Gazette* (Amritsar), of the 1st August 1898, reports the commission of an act of oppression in the Parja Katra, Amritsar, on the 29th July last. A certain woman, who was about to leave the city to join her husband, sent for her sister and gave her Rs. 560 for safe custody. The sister put the money into an earthen pot and left for her house. On her way home, one of her feet slipped and she fell down, breaking the pot and scattering the rupees in the bazár. After she had collected the money and resumed her way, she was accosted by three policemen in plain clothes, who accused her of having stolen

money in her possession, and enquired whence she had got it. They were soon joined by a Mazbi Sikh, a *kalwár* and one other person, and accompanied her to her house. The policemen entered the house and began to count the money, in the course of which they managed to slip Rs. 91 into their own pockets. After this they left for the Kotwáli, taking the woman and the money with them. On the way, however, they contrived to give her the slip, and she returned to her house weeping. Thákar Mahán Chand, Honorary Extra Assistant Commissioner, was informed of this, and lost no time in taking down the statements of the policemen, as also of the persons who had seen them rob the poor woman. The Editor understands that the accused have been discharged, and expresses a hope that the matter will not end here and that the Deputy Commissioner will do justice to the wronged party.

Mounted Police Constables.

22. The *Aftáb-i-Punjab* (Lahore), of the 1st August 1898, remarks that there is a standing order to the effect that respectable men of good family should be employed as Mounted Constables and promoted to Sergeantships and Deputy Inspectorships after passing the examination. Formerly Mounted Constables were allowed to pass the examination prescribed for Deputy Inspectors, but these rules have been cancelled, and they are now required to appear at the examination with Constables, and are promoted to Sergeantships if they pass the examination. As the rules regarding the employment of men of good family are still in force, it is desirable in the interests of respectable natives that the old rules, which allowed them to appear at the examination for Deputy Inspectors, should be re-enforced.

(*b*)—*Education.*

The Sir Syad Memorial Fund.

23. The *Akhbár-i-'Am* (Lahore), of the 30th July 1898, praises the action of Pandit Janardhan of Lahore in subscribing Rs. 1,000 to the Sir Syad Memorial Fund, and remarks that in the face of such generosity on the part of the Hindús it is impossible that the founders of the Aligarh College should entirely ignore the claims of Hindús and exclude them from the benefits of the University they propose to establish. The Aligarh deputation visited Lahore shortly after the reconciliation of the Hindús and Muhammadans, and the Editor being anxious to make the re-union between the parties a permanent one did his best to make the visit of the deputation a success. The Editor then publishes a letter from Nawáb Mohsin-ul-Mulk, in which he asks the Hindús to let him know what their complaints against the Aligarh College are, in order to enable him to prevail upon the Trustees to remove the obstacles that prevent the Hindús from taking advantage of the education given in the College. The Nawáb considers it a matter of shame that the Trustees should not consult the interests of a community from which they take subscriptions. The Editor therefore calls upon the Hindús to express their views freely on the subject.

(*c*)—*Agriculture and questions affecting the land.*

The indebtedness of zamíndárs.

24. The *Paisa Akhbár* (Lahore), of the 1st August 1898, says that one of the main causes of the indebtedness of the zamíndárs is their litigious and extravagant

habits. They institute cases from motives of pure *zid*, and go on prosecuting them regardless of consequences. They do not hesitate to incur debts or part with their property in order to win their cases. After referring to the trouble and expense incidental to litigation, the Editor advises the zamíndárs to establish *panchávats* and get their disputes settled by them, as this is the only way of putting an end to the present deplorable state of things.

The Irrigation Department and the zamíndárs.

25. The *Akhbár-i-'Am* (Lahore), of the 1st August 1898, publishes a communication in which the writer states that a short time ago the Irrigation Department issued a *robkár* directing the *zamíndárs* of Khánga Dográn not to cultivate more than 40 per cent. of their total area, and that an article was published in the *Akhbár* protesting against this order. The writer is now glad to learn that the *robkár* in question has been cancelled.

(*d*).—*Railways and communications.*

Railway complaints.

26. A correspondent, writing to the *Seráj-ul-Akhbár* (Jhelum), of the 1st August 1898, complains that passengers experience great difficulty in obtaining drinking water at Railway Stations between Wazirabad and Siálkot. They call for watermen, but the latter can nowhere be found, as they are told off to do the private work of station clerks, and can hardly find time to attend to their official duties. Should they leave the work of the clerks undone, they are certain to get dismissed on some pretext or other. Will it be too much to request the Bábús to let the watermen do their proper work, lest in these days of intense heat some poor passenger may die of thirst? The writer further complains that at a big station on the Wazirabad-Lyallpur Railway intending passengers have to pay *nazránás* to the Police before they can purchase their tickets, and that there are no shady trees at the Sangla Station.

(*e*).—*Postal.*

Government and the Native Press.

27. The *Akhbár-i-'Am* (Lahore), of the 2nd August 1898, remarks that since it was considered necessary to pass a new law of sedition in order to muzzle the Indian Press, the withdrawal by Government of the privileges, which newspapers have up to the present enjoyed in the matter of postage, should occasion no surprise. On the other hand, the people should feel thankful that the wirhdrawal is not arbitrary or unjust. All the same, the action of the Government shows clearly enough that it does not look upon the Press with favor. What a fall from the times of Metcalfe, Cornwallis and Ripon! The Editor further remarks that Government being the fountain-head of all concessions, only those who espouse its cause can hope to enjoy special privileges. He then gives the substance of the new Post Office rules.

(*f*).—*Miscellaneous.*

Government and the plague regulations.

28. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st August 1898, remarks that the bubonic plague has appeared in different countries at different times, and that several theories are current as to its origin and cure. The only reliable

remedy, however, of the fell disease seems to be inoculation, though it cannot as yet be called infallible. Government is giving a fair trial to every measure suggested by European Doctors for combating the plague; and it is the duty of every newspaper to bring to the notice of the people the heroic efforts which Government is making to save human life, and endeavour to allay their fears. It is true that certain of the plague regulations were distasteful to the people and clashed with their customs; but have not the authorities made the necessary alterations in the rules in question? If the people have still any complaints to make on this score, they should, instead of resorting to force and violence to gain their object, lay their grievances at the feet of Government, which is certain to take due notice of their representations. The writer further remarks that it is the duty of educated natives to impress on the minds of their less enlightened fellow-countrymen the advantages of cleanliness, and form committees to look after the sanitation of every town and village. If this is done, the spread of the plague will be arrested in a short time, and a stop put to segregation, quarantine and house-to-house visitations.

Quarantine and the plague.

29. The *Khair Khwah-i-'Alam* (Delhi), of the 1st August 1898, reproduces an article from the *Takmil-ul-Hikmat* with a view to show that no good has resulted from subjecting plague patients to quarantine.

Arrears of work in the Punjab Chief Court.

30. The *Akhbár-i-'Am* (Lahore), of the 1st August 1898, endorses the remarks made in a recent issue of the *Civil and Military Gazette* regarding the accumulation of arrears in the Punjab Chief Court, and urges that a sixth Judge should be appointed for three years and the appointment of a seventh sanctioned to clear off the arrears. Sir James Westland in the course of his Budget speech remarked that the Judges of the High Courts did not work hard. The state of work in the Punjab Chief Court shows what a gross libel Sir James committed in bringing such a charge, seeing that the Judges of the Punjab Chief Court are so overwhelmed with work that they cannot find time even to scratch their heads (*sic*).

Complaint against a Magistrate at Umballa.

31. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 28th July 1898, complains that a certain Magistrate of Umballa is in the habit of throwing obstacles in the way of accused persons being released on bail, even when the offences with which they are charged are bailable. Such heavy bails are demanded from them as are beyond their power to furnish. Should, however, bails to the amount required be forthcoming, a reference is made to the Tahsíldár for verification and the accused kept in the *haválát* for a week or so for nothing. Again, if an accused person files a petition to the effect that he is unable to furnish security to the amount required, the invariable order on his petition is that if he fails to do so the amount will be reduced. In other words, the accused is to patiently wait in the *haválát* until the amount of the security demanded from him can be reduced. But even then he is not released at once. He must be sent for from the *haválát* or jail into the presence of the Magistrate and released before his own eyes, which takes up another day or two. After citing instances in support of his assertions, the writer states that in cases of assault the Magistrate is in the habit of requiring both the

complainant and the accused, as also their witnesses, to enter into personal recognizances to keep the public peace, which procedure is against all rules. He then goes on to say that at first the Magistrate in question used to postpone the hearings of civil suits pending in his court, or file them in default. For a few days, however, he has entrusted the decision of civil suits (*dîwáni ká kám tum kiá karo*) to his Reader, who records evidence in every civil case, although it is clearly laid down in the Civil Procedure Code that the proceedings of every appealable case should be recorded by, or under the supervision of, a Magistrate, who should, in the latter event, state his reasons for not taking down the evidence, &c., with his own hand. The writer cannot say if this procedure is observed by the Magistrate in question, but there seems no reason why the evidence in civil suits should be recorded by his Reader. The latter has not, moreover, the power to decide if a question put to a witness is relevant or otherwise; and as all such questions must be decided by the Magistrate himself, a great deal of the time of suitors is wasted for nothing.

The Editor of the *Wasir-i-Hind* and the local Judicial Officers.

32. The *Mashir-i-Hind* (Siálkot), of the 24th July 1898, remarks that the Editor of the *Wasir-i-Hind* (Siálkot) is in the habit of attacking native officers in his paper for the purpose of extorting money from them. He sometimes gives out that he is going to libel such and such official, and the latter, on hearing of the matter, stops the mouth of the unscrupulous Editor in order to avoid the trouble and worry of instituting a libel case for clearing his character. In short some Judicial Officers are so much afraid of the Editor that they appoint him Commissioner in civil cases in order to enable him to earn some money. But, to save appearances, the Commissions are issued to other persons who share the proceeds with the Editor. The *Mashir* calls upon the Deputy Commissioner and the District Judge of Siálkot to remedy this scandalous state of things.

The same.

33. The *Wasir-i-Hind* (Siálkot), of the 28th July 1898, takes the *Mashir-i-Hind* to task for charging its Editor with extorting money from Judicial Officers by threatening to libel them in his paper.

Commissions in civil cases.

34. The *Mashir-i-Hind* (Siálkot), of the 24th July 1898, complains that the Courts sometimes appoint Commissions in cases in which no local inquiry is necessary, and that the persons selected to serve as Commissioners are generally ignorant of law. The Editor, therefore, urges that in future the Courts should see that this important work is entrusted to honest persons possessing a knowledge of law, and that in the event of their being unable to secure the services of a candidate who knows law, they should see that the Commission is issued to a man of good social position.

The same.

35. The *Wazir-i-Hind* (Siálkot), of the 28th July 1898, commenting on the above, remarks that it is not necessary that Commissioners appointed to make local inquiries in civil cases should possess a competent knowledge of law, because it is the function of the court of justice to apply the law to cases. What is wanted is that men of good ability and experience should be entrusted with this impor-

tant work. The Editor then endeavours to show that the persons to whom Commissions are generally issued in the Siálkot District are able and experienced men fully qualified for the work.

Transfers of Amla officials.

36. The *Dost-i-Hind* (Bhera), of the 29th July 1898, remarks that there is no reason why members of the *Amla* class should not, like other public servants, be transferred from one district to another. Whenever it comes to the notice of a Commissioner or Divisional Judge that any of his office hands has made enemies, &c., in his *ilákа* and takes undue advantage of his official position, he should have him transferred to some other place without loss of time. The Editor feels confident that his proposal will meet with the approval of responsible officials.

Corruption among Judicial Officers.

37. The *Victoria Paper* (Siálkot), of the 31st July 1898, remarks that to let alone a corrupt Judicial official is tantamount to encouraging him in his dishonest career. In his opening speech in the Gurdiál Singh case, Mr. Sinclair warned corrupt officials to mend their ways, but it is as yet a secret which particular officials have been selected for prosecution.

Subscriptions for giving a dinner, &c., to an official at Siálkot.

38. The *Wazir-i-Hind* (Siálkot), of the 28th July 1898, asks the *Mashir-i-Hind* whether the account given in its columns regarding the raising of subscriptions for a farewell entertainment to a certain official was not correct, and whether the amount of subscription was not raised from Rs. 3 to Rs. 4. Is it not a fact that certain members of the Bar subscribed for an entertainment to Khán Báhadur Ghulám Ahmad Khán?

Sheds for suitors.

39. The *Victoria Paper* (Siálkot), of the 29th July 1898, urges the necessity for providing sheds in every court for the use of suitors.

Mismanagement at the Golden Temple.

40. The *Ahluwália Gazette* (Amritsar), of the 1st August 1898, says that gross mismanagement prevails in the affairs of the Golden Temple, and that Colonel Jowála Singh is responsible for this deplorable state of things. It is perfectly true to say that the Colonel has not the tact to control his subordinates, and is lacking in the qualities of head and heart which should characterise the manager of an important institution like the Golden Temple, the offerings at which amount to lacs of rupees. Sardár Jowála Singh is illiterate and of a fiery temper, as all military men generally are; and it is idle to expect him to discharge the duties of his responsible post in a satisfactory manner. The *Gazette* then goes on to say that it is not easy to understand why an outsider should be appointed to the post of Manager when more than one local Ráis of experience and ability is available for the purpose. Colonel Jowála Singh, who has passed the best years of his life in the army and is woefully lacking in administrative ability, is not a fit person to be entrusted with the affairs of the Golden Temple. The Editor concludes by calling upon the present popular Deputy Commissioner of Amritsar to interest himself in the matter, and take early steps to put an end to the mismanagement prevailing in the affairs of the Temple.

41. The *Ahluwália Gazette* (Amritsar), of the 1st August 1898, calls upon the residents of Amritsar to elect only able and deserving persons as their Municipal Commissioners. Cringing and worthless men should not get seats on the Municipal Committee. Nor should the members of the Committee be such as would sanction the expenditure of Rs. 1,500 in the defence of a Municipal servant, and thereby draw down on their heads the displeasure of the Lieutenant-Governor.

The Amritsar Municipality.

42. A correspondent, writing to the *Ahluwália Gazette* (Amritsar), of the 1st August 1898, states that when certain embezzlements of octroi duties at Amritsar were brought to light in 1895, it was discovered that thousands of rupees were due to the Municipality from the local *ghi* traders. Has this money been realized? and if no other trader has been called upon to pay the amount due from him, is it not just that the duty recovered from Lála Shám Dás, Municipal Commissioner, should be refunded to him? The writer also understands that two scales for weighing are to be set up in *Málkhána* No. 2, and inquires if the money due from the shop-keepers of that quarter has been realized from them. If not, is not the attempt to set up the scales a stroke of policy on the part of some officer?

Embezzlement of octroi at Amritsar.

Commenting on the above, the Editor promises to make inquiries into the points touched upon by the writer, and publish the result in an early issue of the *Gazette*.

43. The *Mashir-i-Hind* (Siálkot), of the 24th July 1898, remarks that the Booking Clerks, &c., at the Siálkot Station refuse to take rupees coined in 1840, and that consequently the passengers, &c., are put to great inconvenience. It is said that some counterfeit rupees have been found among those coined in 1840, and that it is for this reason that the Railway employés decline to take them. So far as the Editor is aware, Government has issued no orders against the acceptance of these rupees by Government Treasuries, and there is absolutely no reason why the Railway Clerks should decline to take them. Government should take early notice of the matter, as the traders have also commenced to show some reluctance in taking the rupees in question, and it is to be feared that they will cease to circulate. The Editor is of opinion that a proclamation should be issued to the effect that any person who refuses to accept the coins of 1840 shall be guilty of a criminal offence.

The rupees of 1840.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to 20th August 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	4th, 5th, 9th and 12th August.	8th, 8th, 12th and 15th August.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	4th, 5th, 6th, 8th, 9th and 10th Augt.	8th, 10th, 10th, 11th, 13th and 15th Augt.	600 "
	Weekly.					
3	Aftáb-i-Hind ...	Jullundur City...	Barkat Ali ...	23rd July ...	17th August ...	250 copies.
4	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	8th August ...	15th August ...	600 "
5	Alhakam ...	Kádián, Gurdáspur District.	Yakúb Ali ...	27th July ...	10th " ...	"
6	Arya Gazette ...	Lahore ...	Atma Rám ...	4th August ...	Ditto ...	190 "
7	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	1st August ...	8th August ...	550 "
8	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th " ...	15th August ...	700 "
9	Ghaun Khwár-i-Hind ...	Labore ...	Pandit Mahárái Kishen.	6th " ...	10th " ...	500 "
10	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	9th " ...	13th " ...	200 "
11	Núr Afshán ...	Ludhiána ...	M. Wylie ...	5th " ...	8th " ...	496 "
12	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	6th " ...	12th " ...	11,000 "
13	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	5th " ...	13th " ...	304 "
14	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	8th " ...	12th " ...	475 "
	GURMUKHI.					
	Weekly.					
15	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st August ...	8th August ...	400 copies.

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	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	11th August ...	15th August ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	11th, 12th, 13th, 15th and 16th August.	15th, 15th, 17th, 18th and 19th August.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 4th, 5th and 6th August.	17th August ...	900 „
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	11th August ...	17th August ...	190 copies.
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohái-ud-dín	10th „ ...	15th „ ...	950 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	12th „ ...	17th „ ...	500 „
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	23rd July ...	18th „ ...	500 „
8	Haftawár ...	Do. ...	K. P. Thápur ...	13th August ...	17th „ ...	950 „
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
10	Khair Khwáh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Naráin ...	8th August ...	15th August ...	400 „
11	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	8th and 15th August	15th and 20th August	450 „
12	Lahore Punch ...	Do. ...	Abdul Rahmán ...	10th August ...	17th August ...	200 „
13	Názim-ul-Hind ...	Do. ...	Názim Husain ...	13th „ ...	Ditto ...	300 „
14	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	Ditto ...	18th August ...	11,000 „
15	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	12th August ...	19th „ ...	304 „
16	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	13th August ...	17th „ ...	2,500 „
17	Sada-i-Hind ...	Do. ...	Dín Muhammad ..	8th and 15th August	15th and 20th August	300 „
18	Sádiq ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	11th August ...	15th August ...	600 „
19	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	12th „ ...	17th „ ...	500 „
20	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	13th „ ...	19th „ ...	300 „
21	Wafádár ...	Lahore ...	Fazal-ud-dín ...	15th „ ...	20th „ ...	1,200 „
22	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th „ ...	15th „ ...	547 „
	Tri-monthly.					
23	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th August ...	15th August ...	180 copies.
	Fortnightly.					
24	Safir-i-Tijárat ...	Delhi ...	Buláki Dás ...	15th August ...	18th August ...	1,000 copies.

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[Vol. XI.] [No. 34.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to 20th August 1898.

I.—POLITICS.

(*a*). *Foreign.*

England and Russia in China.

1. The *Paisa Akhbár* (Lahore), of the 8th August 1898, remarks that the conduct of the Russian and British Ambassadors at the Court at Pekin is calculated to lead to a rupture between England and Russia, and that it seems likely that the war between these two Powers, which statesmen consider inevitable, may break out before the present century comes to an end. Although this collision was expected to take place on the north-west frontier of India, and not in China, it is not improbable that the complications in the Far East may also set the frontier question at rest for ever. The Editor further remarks that no one will contend that Russia is not in the wrong, and thinks that Government should adopt more effectual measures to preserve its prestige in China.

Egypt and the Soudan.

2. The *Patiála Akhbár* (Patiála), of the 5th August 1898, says that Sardár Kitchener is concentrating his forces to strike a blow at Khartoum. The Khalífa of the Soudan is also making preparations to give battle to the Sardár, and seems resolved to conquer or die. Kitchener's victory will not be of much moment to either England or Egypt. On the other hand, it will go hard with the latter country if the Khalífa should chance to win the day (which God forbid). But when the Darweshes are desirous of being let alone and can be brought to terms through the intervention of the Sultán, why should not the present hostilities be brought to a termination at once? In conclusion, the writer reminds the Khedive and the Khalífa that it is foolish on their part to seek to annihilate one another, and calls upon them to forget their past differences and to become reconciled.

(*b*). *Home.*

The closing of the Mints.

3. The *Akhbár-i-'Am* (Lahore), of the 9th August 1898, publishes a communication from one Gawardhan Dás, of Mooltan, who remarks that the law, closing the

Indian mints to the free coinage of silver, was passed in spite of emphatic protests from almost every political body in India, and has entailed a loss on every section of the native community, in addition to crippling the trade of the country. The only persons who have been benefited by this law are the European and Eurasian employés of Government, who have, in addition, been granted an Exchange Compensation Allowance. The writer then endeavours to show that the recommendations of the Herschel Committee were *ex parte*, and that eleven, out of the twenty-four witnesses examined, were against the closing of the mints to the coinage of silver. He also quotes extracts from Mr. Naoroji's evidence before the Welby Commission to show that the legislation of 26th June 1893 has resulted in a considerable falling-off in India's trade with silver-using countries.

The grievances of the people of India.

4. The *Paisa Akhbár* (Lahore), of the 9th August 1898, remarks that the Government of India does not know what it is to move with the times. In August 1883 Miss Florence Nightingale published an article in the *Nineteenth Century* on Indian affairs, and her remarks are as applicable to the India of to-day as they were to the India of 15 years ago. The evils which she then deplored are as rampant now as they were in 1883. Miss Nightingale complained that natives were not given a fair share in the administration of their own country; that Europeans were allowed to benefit themselves at the expense of the children of the soil; and that in the preparation of the Indian Budget the natives were neither consulted nor was any heed paid to their interests. Can any one say that these grievances are not as real in 1898 as they were in 1883? The Editor then quotes extracts from Miss Nightingale's article to show that the only way to put an end to these complaints is to appoint a Parliamentary Committee from time to time to enquire into the affairs of India.

II.—Afghanistan and Trans-Frontier.

Mr. Thorburn's speech.

5. The *Akhbár-i-'Am* (Lahore), of the 5th August 1898, in referring to Mr. Thorburn's speech remarks that it is an open secret that the results of the last frontier campaign have not proved satisfactory, and that the evils, to remedy which the war was undertaken, are still in existence. If the British forces had succeeded in disarming the tribesmen, it would have been quite another thing. As it is, Government thinks that it has taught a lesson to the frontier tribes, while the latter believe that they have driven the English out of their country! After referring to the hardships which the forcible impressment of man and beast entails on the people, the Editor observes that Mr. Thorburn is wrong in saying that the tribesmen are independent. If this is so, what was the meaning of the Lieutenant-Governor holding a Darbár in the tribal territory and conferring *khillats* on the tribesmen? Again, if the frontier tribes are really independent, why is Government wasting crores of rupees in sending expeditions against them; or is it that, having failed to subdue them, it has begun to declare them independent as the shortest way out of its difficulties? But this can never be the case, and it may be taken for granted that Government does not share the views of Mr. Thorburn on this point.

6. The *Aftáb-i-Hind* (Jullundur), of the 23rd July* 1898, remarks that the refusal of the Amír to see the Afrídi jirga is sufficient to show that His Highness had no hand in the recent frontier risings. Indeed, Abdul Rahmán has always been a staunch friend and ally of the British Government, which should never question the sincerity of his professions. The Amír is a wise ruler, and it is not likely that His Highness will set himself in opposition to a Government which has all along treated him with kindness, and the strength of which is not unknown to him.

The Amír and the British Government.

V.—Native Societies and Religious Matters.

7. The *Núr Afshán* (Ludhiána), of the 5th August 1898, advises Dr. Ahmad Shah to issue a second edition of his valuable work, the *Ummahat-i-Mominín*, which fell like a bolt from the blue on the Muhammadan world. The printing of the 1st edition is not good, and it would be a good thing if the work of bringing out a second edition were undertaken by the Punjab Religious Book Society. The opponents of Christianity are in the habit of resorting to falsehood and calumny in their attacks; whereas the allegations contained in the *Ummahat* are based on historical facts which no Muhammadan dare deny.

The *Ummahat i Mominín*

8. The *Núr Afshán* (Ludhiána), of the 5th August 1898, publishes the second portion of the rejoinder (written by the author of the *Ummahat*) to Sir Sayad Ahmad Khán's reply. The writer is unable to agree with the Sayad that historians are in the habit of collecting all traditions in their works, leaving it to their readers to decide which of them are correct. With reference to the Sayad's remark that Jews and Christians have no business to find fault with the Prophet on the score of polygamy, as their own sacred books do not prohibit the practice, the writer observes that he does not blame the Prophet for practising polygamy, but for practising it in contravention of the Muhammadan law.

The same.

9. The *Alhakam* (Kádián), of the 27th July 1898 (received 10th August 1898), remarks that the *Núr Afshán* is already trembling lest Mirza Ghulám Ahmad should, in his reply to the *Ummahat-i-Mominín*, show up Christianity in its true colors (*lit.* reveal the secrets of Christianity), and states that he (the Mirza) is writing an "Ilzami" reply (counter-attack) and collecting the hostile and false writings of Jews and other European infidels. How has the *Núr Afshán* come to know that the Mirza will make a counter-attack on Christianity? When the *Faryad-o-dard* is published in the form of a notice, it will be seen that the Mirza has exposed Christianity and the doings of Christian Missionaries during the past sixty years. The reply, which will be entitled the *Kasr-i-Salib*, will contain a refutation of all the works written by Christians against Islám. The replies will be based on research and will contain a sprinkling of *Ilzámi Jawáb* (counter-attacks) for the delectation of Christians. The *Núr Afshán* will then find what is meant by a reply based on research and what

The same.

* Received on the 17th August.

is the truth about the assertions made by the author of the *Ummahat*. The *Núr Afshán* is raising an outcry beforehand because it knows how powerful and learned a writer the Mirza is. It is therefore anxious to make the public believe that the Mirza's reply will be a collection of the writings of European infidels. Let the public patiently wait for the publication of the *Faryád-o-dard*, and then they will be able to judge how far the absurd surmise of the *Núr Afshán* is justified.

The same.

10. The *Siráj-ul-Akhbár* (Jhelum), of the 8th August 1898, takes the Anjuman-i-Himayat-i-Islám of Lahore to task for memorialising Government to put a stop to the publication of the *Ummahat-i-Mominín* after that work had been widely published. The writer considers it a great shame that the Anjuman should have in this instance failed to discharge its primary duty of replying to attacks made on the Muhammadan faith, and remarks that it is a matter of still greater shame that its memorial should have been rejected.

Transfer of Pandit Rám Lachhman, Assistant Inspector of Schools.

11. The *Núr Afshán* (Ludhiána), of the 5th August 1898, publishes a communication in which the writer states that Pundit Rám Lachhman, Assistant Inspector, Ráwalpindi Circle, at the time of his annual inspection of the Mission School, Jalálpur Jattan (Gujrát District), spoke in contemptuous language of the Lord jesus Christ and also made certain remarks calculated to injure the school. Mr. Peterson, the Manager of the school, was very sorry to hear this, and complained to the Director of Public Instruction, who appointed a confidential committee consisting of the following gentlemen:—

Díwán Hari Singh, Magistrate 1st class.

Mr. John Daniel, Head Master, Mission High School, Gujrát, and

Maulvi Umardín, M. A., attached to the Lahore Training College,

to enquire into the matter.

The writer abstains from making any remarks on the enquiries made by the Committee, but he is in a position to say that the Director, after receipt of their report, found the Pandit to have been guilty of the indiscretion alleged to have been committed by him, and has accordingly transferred him to the Jullundur District.

Complaint against the Manager, Golden Temple, Amritsar.

12. The *Ahluwálja Gazette* (Amrítsar), of the 8th August 1898, states that a few days back a silver pole belonging to the Tarn Táran Gurdawára was sold by public auction and was knocked down to the Manager of the Golden Temple, who purchased it in the name of a certain Raís of Amritsar, and that it is still in his possession. Again, some time back Jowála Singh, Dárogha of the aforesaid Gurdawára, embezzled Rs. 200, but the only punishment awarded to him was that he was transferred to the Akál Bungah at Amritsar. Was he treated leniently because he is a relation of the Manager? After remarking that the Regulations of the Golden Temple do not provide for the keeping of an account of its receipts and expenditure, that the powers of the Manager are unlimited, and that he can spend any amount of money out of the funds

of the Temple, the *Gazette* complains that Colonel Jowála Singh has begun to interfere in the recitations of the Granth in Harmandar, for which he has no authority. In view of all this it seems necessary that the Punjab Legislative Council should frame new rules for the management of the Golden Temple. The Sikhs, rich as well as poor, should petition Government to take the work in hand at once.

Head cutting case at Kasúr.

13. The *Akhbár-i-'Am* (Lahore), of the 5th August 1898, remarks that a few days back the *Tribune* published a paragraph to the effect that a certain resident of Kasúr had cut off his head and presented it to the Devi. The Editor has received a telegram to say that the man is out of danger and doing well. It cannot, however, be said definitely as to what is meant by "cutting off" the head, *i. e.* whether the man severed it completely from his body or merely inflicted a wound on his throat. The Editor's own ideas regarding the powers of the Devís are already well known to the public; but he cannot abstain from saying that he is averse to resorting to such methods in order to verify the genuineness of one's beliefs. Had the man who "cut off" his head died from the effects of his wound, matters would have assumed a very serious aspect. All is, however, well that ends well.

Objectionable trade-mark on *dhotís*.

14. The *Paisa Akhbár* (Lahore), of the 6th August 1898, states that according to the *Seráj-ul-Akhbár* of Jhelum, Seth Ishar Dás Dharm have manufactured and are selling *dhotís* (waist cloths) bearing the picture of an elephant, on which is written a verse of the Korán, &c. These *dhotís* have arrived in Siálkot for sale, and the Muhammadans, whose feelings have been hurt at this act of disrespect towards their sacred book, are preparing a memorial to get a stop put to the sale of these *dhotís*. If the Seth has really had such *dhotís* manufactured, then it is to be regretted that he should have shown such want of consideration for the religious feelings of his Muhammadan fellow-countrymen. If, however, he has done so through ignorance, he ought to reassure the Muhammadans and obviate the necessity of their making a representation to Government.

VI.—Legislation.

Keeping of axes without license.

15. The *Akhár-i-'Am* (Lahore), of the 12th August 1898, remarks that a correspondent, finding that a proposal has been made by the Police to the effect that the keeping of *gandásas* without licenses should be prohibited, urges that as the axes kept by a certain class of people are dangerous weapons, sufficient to cause death with a single stroke, the authorities should attend to the matter and take such action as they may deem proper in regard to these weapons also.

The class of people referred to are in the habit of taking large quantities of *bhang*, and it is not safe to let them carry these weapons while in a state of intoxication, when they behave like mad men and are unable to distinguish between friend and foe.

VII.—General Administration.

(g).—*Police.*

The Police in India.

16. The *Paisa Akhbár* (Lahore), of the 6th August 1898, remarks that it should be the first duty of every benevolent Government to ensure the security of the lives and property of its subjects. No one will deny that India enjoys greater security of life and property to-day than she did at any other time in its history. The credit for this is due to the Police Department, which is the guardian of the public peace in this country. The Editor then refers to the complaints rife against the Indian Police, and remarks that the Police Regulations are mostly to blame for these. It is true that every fold has its black sheep, and the Police is no exception to this rule. But it is equally true that the unlimited powers enjoyed by the members of the Police force are largely responsible for the present unsatisfactory state of things, although it must be admitted that not a few of the Police officials abuse their powers in order to gain their own selfish ends. The low salaries paid to them are also partly responsible for the bad name which the Indian Police have earned. In support of this view, the Editor states that a Police Constable gets only Rs. 7 a month, a sum on which he can hardly support himself and his family. To make matters worse, his official duties are so numerous that he cannot find time to do any other work in order to supplement his income. The result of all this is that respectable people do not care to join the Police force.

The same.

17. The same paper of the 8th August 1898, writing on the same subject, remarks that it is an open secret that those who value independence and uprightness are averse to taking service in the Police Department. Indeed, none but those hankering after exercising authority over others and enriching themselves by foul means, will consent to put up with the hard lot of a Police constable for Rs. 7 a month. It is hardly necessary to say that such persons cannot be expected to treat the people in a considerate manner. It is, therefore, clear that the low salaries paid to the members of the Police force are to a great extent responsible for their dishonest and highhanded practices. The only way to remedy the evil is to induce gentlemen to join the force by giving an increase of pay to Police officials, especially to those in the lower ranks. This will no doubt entail a fresh burden on the Indian treasury; but in the interests of the people and good administration the expenditure should be cheerfully borne.

(h).—*Education.*

The Aligarh College.

18. The *Paisa Akhbár* (Lahore), of the 4th August 1898, remarks that it is a matter for congratulation that 1½ lakhs of rupees have already been subscribed towards the Sir Sayad Memorial Fund, that the differences existing between the partisans of Sir Sayad and Maulvi Samiullah Khán have been removed, and that Nawáb Mohsin-ul-Mulk is about to be appointed Secretary in place of Mr. Mahmúd, who becomes President of the Trustees.

The same.

19. The *Akhbár-i-'Am* (Lahore), of the 5th August 1898, says that the Viceroy has subscribed Rs. 2,000 towards the Sir Sayad Memorial Fund. If His Excellency had made a donation even of Rs. 100, nay, if he had merely expressed

his sympathy with the movement set on foot to perpetuate the memory of the late Sir Sayad Ahmad Khán, K. C. S. I, the success of the movement would have been completely assured. The fact of the Viceroy identifying himself with this movement shows clearly enough that the Government of India not only approves of its aims and objects, but that it wishes to see it carried to a successful termination. The Viceroy is Her Majesty's representative in this country, and the example set by His Excellency is sure to be followed by the Native Princes. The Editor then goes on to say that the establishment of a Muhammadan University in India will pave the way for the establishment of a Hindu University.

The same.

20. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th August 1898, remarks that the entire Muhammadan community is grateful to the Viceroy and the Officiating Lieutenant-Governor of the North-Western Provinces for the sympathy which they have shown with the Sir Sayad Memorial movement, and that the Muhammadans should remember that in order to gain the favour of Government they have only to apply themselves to the acquisition of knowledge. The writer then quotes a lengthy passage from Náwab Mohsin-ul-Mulk's speech thanking Mr. LaTouche for his sympathy with the aforesaid movement.

The same.

21. The *Paisa Akhbar* (Lahore), of the 5th August 1898, states that a Hyderabad daily suggests the sending of a deputation to wait upon the Sultán in order to request His Majesty to subscribe towards the Sir Sayad Memorial Fund. The Sultán will no doubt make a handsome donation; but will the six crores Muhammadan residents of India, among whom are to be found chiefs, jágírdárs and millionaires, be able to show their faces to the world after this? Cannot they collect a sum of Rs. 10,00,000 among themselves? It would have been better if the paper in question had invited a deputation to come to Hyderabad, the ráises of which, nay, the Nizám alone, can afford to give Rs. 10,00,000 for the establishment of a Muhammadan University.

University education in India.

22. The *Akhbár-i-'Am* (Lahore), of the 12th August 1898, remarks that the present system of education is very defective, inasmuch as a considerable proportion of students damage their eye-sight and otherwise impair their health by the time they pass the F. A. or B. A. Examinations. This state of things is, in the opinion of the Editor, attributable to the following causes:—

(1) That too many subjects are taught to boys at a tender age.

(2) That the examinations are held in such an unsatisfactory way and are so difficult that the chance of failure is greater than that of success.

(3) That the Examiners, in setting the questions, aim at making a show of their own attainments and not attesting those of the candidates.

(4) That the answers are examined in an indifferent manner.

(5) That if a candidate fails in one or two subjects he is required to undergo an examination, not only in the subjects in which he has failed, but in all the subjects at the next year's examination.

The Editor then praises the action of Mr. Justice Ranade in prevailing upon the University of Bombay to pass a rule to the effect that candidates failing in one subject should be required to undergo a fresh examination in that subject only. After remarking that a similar practice is in vogue in the English Universities, the Editor remarks that there is no reason why the Indian Universities should be chary of making such a concession, and calls upon the Punjab Graduates and especially Mr. Justice Chatterji to move the Punjab University in regard to this important matter.

23. The *Khálsa Gazette* (Lahore), of the 1st August 1898, says that Professor Gurmukh Singh's letter referred to in its last issue (*vide* paragraph 17 of Selections for the week ending 6th August) has not been laid before the Khálsa College Committee, and that this conduct on the part of the Secretary has compelled the Professor to address another letter to the members of the Committee. In this letter Bhái Gurmukh Singh reiterates his accusation that the College has not shown good results during the past eight years, and that the expectations of the Sikh community, that the institution would afford facilities for training young men for agricultural and military professions, have not been realized. The letter also takes the Committee to task for devoting the funds of the College to the erection of a Boarding House while the College building is still in embryo. The Professor concludes by remarking that if the present members of the College Committee refuse to bestir themselves, the Sikhs should get them replaced by new ones. The Editor expresses his full concurrence with the contents of the letters under reference.

The Khálsa College.

(d).—Railways and Communications.

24. The *Koh-i Núr* (Lahore), of the 9th August 1898, complains that passengers on the Wazírabad-Siálkot Line are put to great inconvenience owing to their inability to obtain water in this trying weather. This state of things is probably due to the fact that the watermen are employed by the Station Masters, &c, on their private work; otherwise it is inconceivable that they should not attend to their legitimate duties. The Editor calls upon the Railway authorities to take steps with a view to remedying the evil complained of.

Supply of water to passengers on the Wazírabad-Siálkot Line.

(f).—Miscellaneous.

25. The *Bhárat Sewak* (Jullundur), of the 1st August 1898, remarks that the Garhshankar riot was really a serious affair and that the manner in which the case has been disposed of is not calculated to reassure the public. The action of the Police in firing on the crowd, which had thrown stones at them, is certainly open to objection, inasmuch as they did so without, nay in contravention of, the orders of their officers. His Honor the Lieutenant-Governor is, of course, at liberty to declare the action of the Police to be justifiable and expedient, but he can hardly expect to convert the people to his own views. The inhabitants of Garhshankar received orders on the evening of the 27th April to vacate the town. Now Garhshankar contains a population of 6,000, and it was only natural

The Garhshankar riot.

that such an order should cause some confusion among such a vast population. Several persons agreed to leave the town, others hesitated, while a few protested and insisted on being first provided with sufficient accommodation. It is an admitted fact (*kábil-i-taslím bát*) that huts and other material sufficient for a population of 6,000 were not available. Who could leave his house in the scorching rays of the sun unless sufficient accommodation was provided? If under these circumstances some foolish men or women threw stones at the Police, the latter were not justified in firing on the whole population. The Police killed 9 persons and wounded 48. The *Amrita Bazár Patrika* rightly observes that most of the recent engagements among the Americans and the Spaniards have not resulted in such a heavy list of casualties. The Police have *challaned* 48 men and got them convicted. Granting that these men were to blame, the Police were not justified in firing on the whole population instead of restraining the persons who were to blame. The people of Garhshankar have been punished, seeing that 48 of them have been sent to jail, but no notice whatever has been taken of the conduct of the Police. What the upshot of the lengthy articles published in the *Tribune* will be remains to be seen.

Mirza Ghulám Ahmad and the plague.

26. The *Alhakam* (Kádián), of the 27th July 1898 (received 10th August 1898), publishes a notice issued by Mirza Ghulám Ahmad stating that he (the Mirza) has prepared a prophylactic and an ointment for the cure of the plague at a cost of Rs. 2,500. The ointment is the same which was applied to the wounds of Jesus Christ after he was crucified and which cured the wounds in forty days. The ingredients of this ointment have been revealed to the Mirza by an inspiration.

Government and the bribery charges against Sardár Gurdiál Singh.

27. The *Aftáb-i-Hind* (Jullundur), of the 23rd July 1898,* publishes a communication from Báwa Naráyan Singh, Pleader of Amritsar, who remarks that Government should now and then look more to expediency than to abstract questions of right and wrong. Failure to observe this rule sometimes leads to disastrous consequences. The English Government lost the United States of America by giving offence to a single American. Again, it offended Bábu Surendaro Náth Bannerji, with the result that the Indian National Congress, which has proved a source of fear and alarm to the entire British nation, has been established in India. The prosecution of Sardár Muhammad Hayát Khán was also impolitic, although subsequently the case against him was dropped on the representations of the Muhammadans. The appointment of a Commission to enquire into certain charges of bribery against Sardár Gurdiál Singh, Divisional Judge, was also ill-advised. The entire Khálsa nation has expressed its regret at this, and submitted memorials to the Government of India on the subject. The Sardár is not an ordinary man, but an able and enlightened gentleman and a respectable member of the Sikh community. The authorities should not offend or disgrace him for a trivial thing, or he will raise a storm (*todáh túfán*) against Government. The writer further remarks that Government daily hears complaints against its European employés, but not the slightest notice is taken of them. As regards bribery, all officials—high as well as low—are notorious

* Received on the 17th August.

for their corrupt practices, but the authorities are powerless to remedy the evil. Nay, it is better to draw a veil over such things. The dismissal or reinstatement of Sardár Gurdiál Singh cannot affect the administration for either good or evil, nor will his conviction deter public servants from accepting bribes in the future. It, therefore, behoves Government to stop further proceedings in the Sardár's case.

Bribery in the Punjab.

28. The *Akhbár-i-'Am* (Lahore), of the 12th August 1898, learns that Mr. Warburton, together with a number of subordinates, is engaged in tracing bribe-takers and collecting evidence (*lit.* making out cases) against them. Corrupt officials should take warning from this, lest they should fall into disgrace and lose their appointments in consequence of their over-covetousness. The Editor gives this friendly warning in the hope that bribe-takers will mend their ways instead of ending their days in disgrace and misery.

Mr. Lethbridge and Sheikh Fazl Iláhi.

29. The *Paisa Akhbár* (Lahore), of the 5th August 1898, says that the order passed by Mr. Lethbridge, Assistant Cantonment Magistrate, Ráwalpindi, on the 23rd November 1897, inflicting a fine of Rs. 30 on Sheikh Fazl Iláhi for alleged breach of certain Cantonment regulations, was set aside on the 28th July last by Justices Frizelle and Reid. The Editor then refers to certain facts brought to light in the course of the trial to show that the relations between the Magistrate and the accused have not always been satisfactory, and remarks that under such circumstances Mr. Lethbridge ought to have declined to try the case instituted against the Sheikh. He further states how only a day after the decision of the case Mr. Lethbridge borrowed Rs. 3,000 from Fazl Iláhi, and how, in repayment of the same, he gave the latter a cheque on the National Bank of Calcutta, when he knew perfectly well that he had no money in the Bank. All these facts were disclosed in the Chief Court, and are now under the consideration of Government. Indeed, it is imperative that a searching inquiry should be made into the matter. Apparently Mr. Lethbridge has been guilty of a breach of the rules forbidding Government servants to borrow from the residents of their *iláqas*. It should, morever, be ascertained if he is in debt, and if so, to what amount. Such an inquiry will throw light on the deeds and character of the Assistant Cantonment Magistrate of Ráwalpindi. At any rate the allegations made in course of the hearing of the case are such that Mr. Lethbridge should be given an opportunity of clearing himself in a public manner.

Complaint against a Munsif, &c.

30. A correspondent, writing to the *Ahluwália Gazette* (Amritsar), of the 8th August 1898, states that one Sarb Diál was appointed Reader of the District Judge, Amritsar, in 1888. In 1893 Mohkam Chand, Deputy Superintendent, was taken on in his place, on the condition that if the new incumbent failed to give satisfaction, Sarb Diál would revert to the Readership. But on Mohkam Chand being sent back to the District Court after a period of three years, one Allahyár, a Muharrir in the Court of the Munsif of Kasúr, and not Sarb Diál, was appointed to the post of Reader, the latter being transferred to the Court of the Munsif, Ajnála. Upon this, Sarb Diál submitted a representation to the

Divisional Judge, and the 19th of October 1897 was fixed for the hearing of his case. Meanwhile Allahyár asked Muhammad Dín, the successor of Sarb Diál in the Court of the Munsif, Amritsar, to get his superior officer to write to the Munsif of Ajnála asking him not to give leave to Sarb Diál for the 19th October, so that he might not be able to plead his cause before the Divisional Judge, or engage the services of a lawyer for the purpose. The date of hearing was subsequently changed to the 23rd idem, and Sarb Diál found that his chief would not allow him to leave Ajnála on that day. He had, therefore, to apply to the District Judge for leave, and his application was granted. But Allahyár's friend, Ghulám Husain, Reader of the Divisional Judge's Court, got the case decided, not on the 23rd, but on the 24th, in the absence of Sarb Diál, whose claims have been entirely ignored in the decision. This story shows clearly enough that the Munsif of Ajnála, Allahyár and Muhammad Dín are in collusion with each other, and can injure any one they choose. Collusions of this kind are very injurious to the public, and it is to be hoped that the authorities will look into the matter and take steps to prevent these officials from injuring non-Muhammadans.

The princes of the house of Taimúr.

31. The *Paisa Akhbár* (Lahore), of the 4th August 1898, remarks that the princes of the house of Taimúr have been reduced to a most pitiable condition and compelled to resort to the most degrading professions in order to support themselves. The Editor called the attention of the authorities to their wretched plight some time ago when the Anjuman-i-Taimúriya presented an address on the occasion of Her Majesty's Diamond Jubilee · It is, therefore, a matter for congratulation that Government has been pleased to sanction an increase of Rs. 550 per mensem to their pensions, and thereby entitled itself to the gratitude of the public. There can be no better memorial of the Diamond Jubilee than this act of grace towards the descendants of the former rulers of India.

The same.

32. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 5th August 1898, remarks that Government has done a graceful act by bestowing monthly pensions of Rs. 5 each on 106 members of the late royal family of Delhi, who were having a very bad time of it, and used to earn their bread by begging, &c. Although about 250 other members of this family are still without any means of support, it is no exaggeration to say that Government has endeared itself to the people by this act of generosity. The efforts of Mirza Muhammad Kaiwán Shah, the present head of the Taimúr family, and Mr. R. Clarke, Commissioner of the Delhi Division, in this connection, are also deserving of praise. The announcement of the grant of the pensions was made by Mr. Clarke in the house of the Mirza, whom the recipients were advised to obey in all things.

The business capacities of educated natives.

33. The *Akhbár-i-'Am* (Lahore), of the 4th August 1898, publishes a communication from Sher Singh, Jamadár, Regiment No. 32, Meean Meer, who says that although educated natives have begun to imitate the English and start companies of their own, they have not the ability to carry their projects to a successful issue. The prospectus of every proposed company is a tempting

one, and the unsuspecting people at once apply for shares. After the lapse of about six months the applicants receive an intimation to remit the value of the shares applied for by them, and are given to understand that on receipt of the money shareholders' certificates will be issued in their names. The money is remitted, but no certificates are received in return. The shareholders send reminders to the Secretary, but no reply is vouchsafed to them. The writer concludes by advising the people to have nothing to do with the originators of such companies.

Native treatment of hydrophobia.

34. The *Paisa Akhbár* (Lahore), of the 10th August 1898, states that Europeans, bitten by mad dogs, invariably go to the Pasteur Institute at Paris, but that natives suffering from hydrophobia place themselves under the treatment of Hakíms and Baids. It is a mistake to suppose that all natives bitten by mad dogs die. On the contrary, very few of those cases prove fatal, while a large number recover under the treatment of Hakíms, some of whom possess unfailing remedies for this disease. The Editor, therefore, agrees with the *Lucknow Advocate* that Europeans should give a fair trial to native treatment, and in the event of finding the same effectual, save themselves the trouble and expense incidental to a voyage to France. At any rate, an inquiry should be made into the efficacy of the native treatment, and in case it is found defective or ineffectual it may be abandoned in favour of the Pasteur system.

Hospital Assistants and the domestic servants of Civil Surgeons.

35. The *Akhbár-i-'Am* (Lahore), of the 9th August 1898, publishes a communication from a Hospital Assistant, who calls upon the Inspector-General of Civil Hospitals, Punjab, to protect Hospital Assistants from the exactions of the cooks and syces of Civil Surgeons. The last-named officers should be directed to intimate to Hospital Assistants the dates on which they propose to inspect their dispensaries in order to enable the Assistants to collect supplies for them. As it is, while the inspection of a dispensary in charge of a Hospital Assistant is in progress, he is dunned by the Civil Surgeon's cook and syce to supply them with eggs, fowls, &c., for the Sáhib and provender for his horses. Nay, more, he has to give at least Re. 1 and annas 8 respectively to the cook and the syce; otherwise the Civil Surgeon is told that the supplies are of a very bad quality, and he is thus converted into an enemy of the Hospital Assistant. To make matters worse, while the supplies are given gratis, the Sáhib's servants ask the Assistant to tell their master that he has been paid for them; and the poor fellow cannot but tell the lie. The writer concludes by calling upon the Inspector-General of Civil Hospitals to look into the matter, and prevent a recurrence of the scandal.

Commenting on the above, the Editor remarks that as no Hospital Assistant dare address the Inspector-General on the subject, the *Akhbár-i-'Am* has taken upon itself to publish the foregoing letter, and feels confident that due notice will be taken of it.

Hindu orphans in the North-Western Provinces and Oudh.

36. The *Arya Gazette* (Lahore), of the 4th August 1898, publishes the substance of a letter published by Lála Lájpat Rái in the *Tribune* of the 26th July last under the heading of "Hindu (Famine) Orphans in North-Western Provinces and Oudh."

37. The *Gham Khwár-i-Hind* (Lahore), of the 6th August 1898, urges that the Punjab Administration Report should in future contain a review on the Punjab Press. In this review all the papers should be freely criticised, so as to enable the public to form a correct idea of the quality of the various papers published in the Province.

Review on the Punjab Press.

Phnjab Government Press, Lahore—30-8-98—70.

[Confidential.]

[Vol. XI.] [No. 35.]

SELECTIONS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	13th, 15th, 16th, 17th, 18th, 19th and 20th August.	17th, 18th, 19th, 21st, 22nd and 24th August.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	15th, 18th, 19th, 20th and 22nd August.	18th, 22nd, 24th, 24th and 24th August.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	9th and 16th August.	17th and 24th August	900 ,,
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Báta Singh	15th August ...	19th August ...	246 copies.
5	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	13th August ...	24th August ...	300 ,,
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-uddín.	17th August ...	22nd August ...	950 ,,
7	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	13th August ...	19th August ...	500 ,,
8	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	16th August ...	20th August ...	200 ,,
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	12th and 19th August	17th and 22nd August	496 ,,
10	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	20th August ...	24th August ...	11,000 ,,
11	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	15th August ...	19th August ...	475 ,,
12	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	Ditto ...	22nd August ...	700 ,,

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	17th August ...	22nd August ...	600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th, 11th, 12th, 13th and 14th August.	24th August ...	900 „
	Weekly.					
3	Ahlúwália Gazette ...	Amritsar ...	Balwant Rái ...	16th August ...	22nd August ...	600 copies.
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	8th and 15th August	26th and 22nd August	550 „
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th August ...	22nd August ...	700 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	19th August ...	Ditto	500 „
7	Haftawár ...	Lahore ...	K. B. Thápur ...	20th August ...	24th August ...	950 „
8	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	13th and 20th August	22nd and 26th August	1,875 „
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	20th August ...	26th August ...	125 „
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th August ...	22nd August ...	200 „
11	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	Ditto ...	24th August ...	400 „
12	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	17th August ...	Ditto ...	200 „
13	Názim-ul-Hind ...	Do. ...	Názim Husain ...	20th August ...	25th August ...	300 „
14	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	22nd August ...	26th August ...	475 „
15	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	19th August ...	22nd August ...	500 „
16	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd August ...	26th August ...	1,200 „
17	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th August ...	22nd August ...	547 „
18	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	Ditto ...	24th August ...	300 „
	Tri-monthly.					
19	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán ...	21st August ...	24th August ...	180 copies.
	Monthly.					
20	Rahbar-i-Hind ...	Lahore ...	Nádir Ali ...	For March 1898 ...	22nd August ...	262 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
				1898.	1898.	
	HINDI.					
	Fortnightly.					
21	Punjab Theosophist ...	Lahore ...	Lál Man ...	15th August ...	22nd August ...	300 copies.
	GURMUKHI.					
	Weekly.					
22	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th August ...	22nd August ...	400 copies.
23	Khálsa Parkásh ...	Do. ...	Diwán Báta Singh...	16th August ...	Ditto ...	300 „

[Confidential.]

[Vol. XI] [No. 35.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

England and Russia in the Far East.

1. The *Paisa Akhbár** (Lahore), of the 20th August 1898, remarks that Statesmen are afraid that the construction of a Russian Railway in China will lead to a war between England and Russia in the Far East. If the two Powers are allowed to oppose each other single-handed, victory is certain to rest with England. But it is not unlikely that France and Germany will espouse the cause of the Czar. Italy and Austria may not join this alliance, but England can expect no help from them, seeing that they have enough to do in order to preserve their own integrity. Japan, however, the rising Power of the East and the conqueror of China, is certain to fight on her side, as the Mikado hates the Russian bear. And the help of Japan, who can give a sound thrashing to both Russia and France if they oppose her singly in the Chinese waters, will prove of immense value to Great Britain.

India and the Treaty with Japan.

2. The *Paisa Akhbár* (Lahore), of the 19th August 1898, regrets that the interests of India have been completely ignored in the treaty which was concluded between England and Japan in 1894 and is to come into effect from the beginning of 1899. According to the provisions of this treaty, import tax on goods shipped into Japan from England and the English Colonies will be only nominal, while goods from this country will be taxed at the full rates laid down in the Japanese tariff, which is calculated to injure her trade with Japan. It is strange that the Government of India has not only not protested against this arrangement, but has not taken the slightest notice of it. The treaty does not come into operation for another four months, and the Government should avail itself of this opportunity to secure for India the concessions which have been made to the Colonies.

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*Weekly edition.

(*b*)—*Home.*

Defence of bridges and railways in India.

3. The *Paisa Akhbár* (Lahore), of the 18th August 1898, says that the Committee which was recently appointed at Simla to report as to what steps should be taken for the defence of bridges and railways in India, in case of emergency, has been able to meet only once up to the present. So many points requiring consideration and discussion cropped up at the first meeting that the next one had to be adjourned to a very distant date in order to enable the necessary preliminary inquiries to be made into these points. Indeed, the solution of the question before the Committee is not an easy one. In European countries, most of which cover a smaller area than a single province of India, but maintain considerably larger armies than this country, soldiers are told off to look after the safety of bridges and railways. They are also assisted in this work by Volunteers. On the other hand, the strength of the entire Indian Army is not more than 270,000 men ; and these cannot both fight Government's battles and defend its railways and bridges. As regards Indian Volunteers, their number is infinitesimal. But what has led the authorities to attend to the defence of bridges and railways after the lapse of so many years ? Have the feelings of the people towards Government, or those of the latter towards the former, undergone any change? If not, where is the necessity for this sudden solicitude about the safety of Railways, &c., which have never been interfered with by the people? The natives have ere this given practical proofs of their loyalty at many a critical time, and it is not easy to see why they should be regarded with suspicion now that they have received education and appreciate the blessings which British rule has conferred on their country.

England's treatment of Ireland and India.

4. The *Paisa Akhbár* (Lahore), of the 22nd August 1898, after enumerating the blessings which English rule has conferred on Ireland, remarks that, instead of feeling grateful to England for them, the Irish seem sworn to oppose her in everything. Mourning processions were held in the cities of Ireland at the time of the celebration of Her Majesty's Diamond Jubilee. The Irish are now making preparations to celebrate the centenary of 1798, in which year Theobald Wolfton founded a seditious society under the name of "United Irishmen," and induced the people of Ireland to break out into rebellion. It is a pity that the Irish know nothing of the natives, who, although they do not enjoy the same rights and privileges as themselves, are devotedly attached to the British Government. But while the people of Ireland are securing greater freedom, in spite of their disloyalty, the Indians are being deprived of their cherished privileges, such as the liberty of the press, &c. !

The new Viceroy.

5. The *Civil and Military News* (Ludhiána), of the 17th August 1898, remarks that Mr. Curzon has visited the North-West Frontier and made that subject his special study, and that it is probably in view of a satisfactory solution of the frontier difficulty that Lord Salisbury has selected him in preference to older and more experienced men. Mr. Curzon is a man of great ability. He is a shrewd

politician and an eloquent speaker and writer, and Lord Salisbury has made a great sacrifice in sending out a leading man of his party to India. The Editor then gives a brief account of the career of the Viceroy elect.

The same.

6. The *Wakíl* (Amritsar), of the 15th August 1898 and the *Akhbár-i-'Am* (Lahore), of the 16th August 1898, also express satisfaction at the selection of a strong man for the Viceroyalty of India.

The same.

7. The *Paisa Akhbár* (Lahore), of the 15th August 1898, also expresses satisfaction at the appointment of the Right Hon'ble G. N. Curzon to the Viceroyalty of India, and remarks that the Viceroy elect owes his elevation to merit and merit alone.

Indian troops in foreign countries.

8. The *Paisa Akhbár* (Lahore), of the 19th August 1898, remarks that Indian troops have more than once been sent to foreign countries to fight under the Union Jack. Indeed, their services are requisitioned in connection with almost every war undertaken by the English Government in its foreign possessions, and even now they are on duty in Uganda, Mauritius, &c. It is, therefore, only just that the expenses—both ordinary and extraordinary—of the Indian troops borrowed by the Home Government should be borne by the Imperial Exchequer, and that the soldiers killed in foreign wars should be replaced at the expense of England. The Editor then goes on to say that every regiment of native soldiers should leave the country only with the consent of the Government of India, and that no foreign country should be allowed to recruit native soldiers for its service without reference to that Government. These soldiers should, moreover, be considered part and parcel of the Indian Army, and a system of transfer between them and other Government troops should be introduced forthwith. This will help to keep alive the martial spirit of the warlike races of India.

II.—Afghanistan and Trans-Frontier.

Rewards for the recent frontier operations.

9. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 13th August 1898, complains that, while the English soldiers and officers who took part in the last frontier war have been given rewards ranging in value from Rs. 24 to Rs. 12,000, the value of the rewards conferred on their native *confreres* is only from Rs. 12 to Rs. 120. Is this justice? General Lockhart gets Rs. 12,000, in addition to furlough, medals, &c., but an Indian Mahárája, who also served on the frontier and lost his nose or a finger there, has been treated with cold neglect. The writer then advises the Sikhs to take to education more kindly, to make artizans of their sons, and to follow the teachings of Guru Nának, who endeavoured to unite the Hindús and the Muhammadans. They should not, moreover, erect any memorials to Sikh martyrs, but try to raise themselves to such a level of perfection as to make themselves eligible for the bestowal of higher rewards such as the Victoria Cross, as also to induce the National Congress to claim for them a certain number of the commissioned appointments in the army. The writer concludes by remarking that if the natives wish to regain their past civilization and greatness, they should cultivate the virtues of their forefathers.

III.—Native States.

Malpractices of a Hindu official in a Native State.

10. The *Akhbár-i-'Am* (Lahore), of the 19th August 1898, remarks that it is simply impossible to thank Government adequately for its efforts to relieve distress during the prevalence of the last famine. The authorities not only suspended the realization of land revenue and started relief works in different parts of the country, but actually went the length of sending round the hat in England, &c., in order to collect money to supply food to the victims of the famine. In contrast to this comes the news of oppression practised on the famine-stricken residents of a certain Native State by a certain Hindu servant of Government accredited to that State, and his Muhammadan Jamadár. The correspondent, who has communicated the news to the *Akhbár-i-'Am*, is a native of British India, and emigrated to the State in question during the prevalence of the famine in quest of a livelihood. He heard of this oppression from the residents of a certain village where he was working as a coolie, and says that the subjects of the State are having a very bad time of it on account of the oppression practised on them by the aforesaid two officials. The correspondent alleges that the wives, sisters or daughters of those residents of the village who were employed on the relief work, opened there by the State, were told by the Jamadár that the wages of the coolies were paid by the Lála Sáhib (his chief), and that his (the Lála's) wife, &c., being with him, women alone could enter his house to receive their wages. The poor coolies were thus obliged to consent to their female relations going to the house, where they were dishonored by the Lála. His victims would not open their lips from shame and fear, while the coolies who raised an outcry over the outrages committed on their females were forthwith turned out as *badmáshes*. The correspondent then goes on to say that on the termination of the relief work the Jamadár was transferred to another village, and that several respectable women of this place have also been dishonored by the Lála. The daughter of the Lambardár's aunt and the niece of one Jamál, Jhedo, are among his victims. Again, some time back the Jamadár took the elder of the two daughters of one Sulaimán, deceased, to the Lála's house by deception. There she was dishonored by the Lála and became *enceinte*. Her relations brought the matter to the notice of the State officials, but the latter being afraid of the Lála have taken no action against him. The residents of the village, therefore, intend murdering him and his pimp of a Jamadár in a few days. It is also rumoured that the Lála is endeavouring to propitiate the mother of the girl, and has offered her some hush-money. It is, however, unlikely that she will listen to his proposal or abstain from taking the matter to a court of law. The Editor observes that if the allegation is true, the matter deserves the serious attention of the Government of India. The men who could practise such gross oppression on the famine-stricken must be perfect demons, and deserve to be stoned to death if they have really been guilty of the enormities laid at their door.

Imperial Service Cavalry, Kapurthala.

11. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 15th August 1898, remarks that it is rumoured that the Kapurthala Imperial Service Cavalry regiments are to be disbanded and an addition made to the number of the foot soldiers. The State is perhaps going to take this step on its own

responsibility. The expenses of maintaining a regiment of cavalry have quadrupled, while the State has still to pay to Government three-eights of its revenues for the protection afforded to it by Government. If the authorities desire that the Rája should maintain both cavalry and infantry regiments, it is only just that they should forego this payment. The practice obtaining in other States should also be followed in the case of Kapurthala.

IV.—Kine-killing.

Sale of beef at Sadr Bazár, Mooltan.

12. The *Akhbár-i-'Am* (Lahore), of the 20th August 1898, remarks that according to the *Tribune* the local authorities at Mooltan caused it to be proclaimed by beat of drum on the 10th instant (which was a Hindu festival) that beef would be sold in the Sadr Bazár at 1½ annas instead of 2 annas per seer. The natives are doubtless a conquered and helpless people, while the Government is strong and powerful, but it is scarcely wise to proclaim such a thing in such a manner. If Government will not respect the feelings of the people, who else will? If the local authorities had been wise they would have conveyed the information to all concerned in a hundred different ways instead of proclaiming it by beat of drum in a bazár where Hindús form the majority of the population.

V.—Native Societies and Religious Matters.

The *Ummahat-i-Mominín.*

13. The *Alhakam* (Kádián), of the 13th August 1898, reproduces a communication from the *Seráj-ul-Akhbár* condemning the action of the Anjuman-i-Himáyat Islám in memorialising the Punjab Government for the suppression of the *Ummahat-i-Mominín* instead of attempting a refutation of the charges preferred by the author of that pamphlet against the founder of Islám.

The *Ummahat i-Mominín*: a rejoinder.

14. The *Núr Afshán* (Ludhiána), of the 12th and 19th August 1898, publishes the continuation of the rejoinder written by the author of the *Ummahat-i-Mominín* in reply to the late Sir Sayad Ahmad Khán. The writer takes exception to the remarks that "the action of Jesus in remaining celibate in no way adds to his sanctity, as the real reason of his celibacy appears to be that the Jews did not consider him to be a legitimate child, and no Jewish woman could possibly marry such a man." As a matter of fact, Jesus purposely dedicated his life to the service of God and man; it was for this reason that he remained single, and he could have easily married if he had liked. Moreover, if all the Jews did not consider him legitimate, some of them did; and a marriage between Christ and a woman belonging to the latter class of Jews was possible. The Korán doubtless states that the contemporaries of Mary charged her with being unchaste, but the Bible makes no mention of such a calumny. On the contrary, it states in the clearest language that all the Jews regarded him as the legitimate son of Joseph, the carpenter, whom he called his father. As regards his miraculous birth, this was known to a select few. The truth is that this charge was preferred against Mary after the lapse of centuries when the Christian and Jews became hostile to each other. The writer also takes exception to the statement that Jesus succeeded in making 70 converts only, the number of such converts being far larger than that given by the

Sayad. The writer then goes on to say that as the "Sura Nisa" is applicable to all persons without exception, the Prophet should have kept only four wives and divorced the rest. The Sayad says that the Almighty had directed that women, who had once married the Prophet, should marry no one else, but the question is why was such an injunction given, seeing that it was opposed to the laws of nature. As a matter of fact, the order in question did not emanate either from a divine or moral source, but was the result of human wickedness (*shardrat*) and innate unholiness (*khubásat*). In pre-Islamic days even divorced women were not allowed to contract a second marriage. The Prophet put a stop to this practice, which was the result of barbarous jealousy, but he himself could not shake off this jealousy. The writer ridicules the theory propounded by Sir Sayad that the Prophet's wives, if allowed to re-marry, would have invented all sorts of traditions to further the selfish ends of their new husbands, and that it was to prevent this that they were not permitted to contract new marriages. If Ayesha and Hafsa, who were young, had committed any such mistakes for the sake of their new husbands, their fathers, Abu Bekr and Omar, would have rectified them. At any rate this precaution has proved of no avail, seeing that both Ayesha and Hafsa are charged with having manufactured numerous traditions regarding the succession to the Caliphate.

15. The *Núr Afshán* (Ludhiána), of the 19th August 1898, takes the *Alhakam* of Kádián to task for calling Mirza Ghulám "the prince of writers," and remarks that Christianity is not at all afraid of his pen. Hume, Gibbon and other powerful writers have attacked the Christian religion before the Mirza, but they failed to injure it in the least. The Mirza, who is a mere school-boy as compared with these writers, may rest assured that no one is in the least afraid of him or of his pen.

Mirza Ghulám Ahmad of Kádián and Christianity.

VII.—General Administration.

(*a*)—*Police.*

16. The *Seraj-ul-Akhbár* (Jhelum), of the 15th August 1898, publishes a communication in which the writer remarks that it is a matter for regret that the Chakwál Tahsíl should be ahead of the Pesháwar Tahsíl itself in the matter of murder cases, seeing that not a week passes when one or two murders are not committed. After referring to two recent cases, the writer states that Government is inquiring into the causes of this increase and inviting an expression of opinion from its officers as to what steps should be taken to remedy the evil. Whatever may be the views of the Government and its officers, the writer states that so far as he can judge the increase in the number of murder cases is due to the fact that the Police *chalán* innocent persons and leave the real offenders alone. The evidence produced being false, the persons *chaláned* by the Police are acquitted, with the result that the real offenders are encouraged in their evil ways. In ninety cases out of every hundred the evidence produced is false. The real object of the Police being to extort money, they let off those who grease their palms and prosecute innocent persons who cannot afford to do so. If the Police worked murder cases in an honest manner and got the offenders punished, there is no reason why the number of these

Increase of murders in the Chakwál Tahsíl of the Jhelum District.

cases should not diminish at once. It is true that there are honest men even among the Police, but they form an infinitesimal minority and are quite powerless against the vast majority who are steeped in corruption. Moreover, Government does not reward honesty. On the contrary, dishonest officers are not only better off, but manage to acquire a better reputation than honest ones. If, therefore, Government wishes to suppress murders, it should take steps to put a check on the greed of the Police.

(*d*)—*Railways and Communications.*

Railway complaints.

17. The *Akhbár-i-'Am* (Lahore), of the 13th, 15th, 16th, and 18th August 1898, complains that third class passengers, who contribute the greater portion of the Railway revenues, cannot obtain cheap and wholesome food at Railway Stations. This is owing to the fact that the Railway Department realizes fees,—amounting in certain cases to Rs. 1,000 a year,—from the *halwáis*, &c., who sell food at stations. This practice should be discontinued, and respectable *halwáis* allowed to sell food merely on funishing security, especially as no fees are realized from the keepers of the Railway Refreshment Rooms, which are moreover built and furnished at the expense of the Railway Department. It is, therefore, manifestly unfair to treat third class passengers in such an invidious manner.

The Editor further remarks that the latrines provided at stations for the use of passengers do not secure their privacy, and are not consequently used by them to a large extent. But as one should keep one's bowels clear in order to prevent falling ill, either bath-rooms should be provided in every railway carriage or the latrines already in existence made more decent.

Again, Intermediate Class carriages are not run on all Indian Railways, while bath-rooms are not provided in those run on the East-India and the Oudh and Rohilkhand Railways. In addition to this, on the North-Western Railway sufficient accommodation is not provided for Intermediate class passengers. Male passengers in this class should have at least one entire carriage to themselves, the compartment for ladies being close to, and a part of, the carriage set apart for female third class passengers. The Editor concludes by expressing a hope that the Railway Conference will give its attention to the above complaints and take steps to remove them.

The same.

18. The *Koh-i-Núr* (Lahore), of the 16th August 1898, complains that passengers, especially females, are put to much inconvenience in obtaining tickets at the Wazírabad Station, and urges that the sale of tickets should commence an hour before the departure of each train and not half an hour as at present, and that tickets should be sold to male and female passengers at separate windows. As the suggestions made are not calculated to entail any extra expenditure, the Editor trusts that the Railway authorities will see their way to carrying them into effect.

(*e*)—*Postal matters.*

19. The *Aftáb-i-Punjab* (Lahore), of the 15th August 1898, publishes a communication in which the writer complains that the management of the Post Office at Malaudh in the Ludhiána District is very unsatisfactory. The Post Master does not work from 10 A. M. to 4 P. M. as required by Postal Regulations. The writer recently sent a servant of his to buy some postage stamps from the Post Office at 12 noon, but found the Post Master lying on a charpoy. On being asked to supply postage stamps, the Post Master replied that he was taking a rest and that the stamps would be given at 5 P. M. The writer's servant pointed out to the Post Master that he was acting illegally, but the latter replied that he did not care for law.

Postal complaints.

(*f*)—*Miscellaneous.*

20. The *Akhbár-i-'Am* (Lahore), of the 20th August 1898, remarks that no one has found fault with the Government of India for dismissing Sardár Gurdiál Singh, who has been found guilty of taking bribes. It is a matter for regret that an officer invested with the power of passing death sentences should have the meanness to be addicted to the shameful practice of bribery. Government officials are paid handsome salaries in order to place them beyond the reach of temptation. Who can be a greater wretch than a judge who does not discharge his duties honestly, and who can have any sympathy with such a man? The Sardár must be considered lucky in that he has been tried by a Commission and not in a Judicial Court, in which case severer punishment would have certainly been awarded. The failure of the Sardár to produce any evidence in his defence has disappointed his best friends. It would, however, be highly unjust to infer from the dismissal of Sardár Gurdiál Singh that bribery is rampant among native officials only, seeing that Mr. Crawford of Bombay, Mr. Fordyce of Bengal and Mr. Larpent of the Punjab have already been convicted of similar charges. The *Tribune* condemns the action of Government in entrusting the investigation of such cases to the Police. There is much force in the objection raised, but it is of no use so far as Gurdiál Singh is concerned.

Dismissal of Sardár Gurdiál Singh.

21. The same paper remarks that a Calcutta contemporary learns from Simla that the Government will not content itself with dismissing Sardár Gurdiál Singh, but intend to prosecute him judicially. The Editor disclaims all sympathy with officers who abuse their powers; but if the Calcutta paper is correctly informed, the Sardár will be the first official of the high position of Sessions Judge to be criminally prosecuted. The Reader of the Judge at Rangpore, who used to take bribes and write judgments on behalf of the Judge, was not even dismissed, but merely escaped with a transfer. Mr. Crawford, who was found guilty of taking large bribes, was retired on a pension, while Mr. Fordyce, who used to take bribes from both parties and decided cases in favor of the one which gave the largest amount, was merely dismissed. Having regard to these cases and taking into consideration the services rendered by the Sikhs,

The same.

the *Akhbár* considers it would be politic on the part of Government to content itself with the dismissal of the Sardár, which is a sufficiently degrading and ignominious punishment. The Editor does not mean to defend the Sardár, whose conduct has been condemned by his own co-religionists. What he is anxious about is that Government should not create an impression in the public mind that it is guided by considerations of race and colour even in dealing with such disgraceful cases.

Bribery and corruption.

22. The *Victoria Paper* (Siálkot), of the 9th August 1898, remarks that if a party to a suit in the course of his statement hints directly or indirectly that any official has been guilty of bribe-taking or other misconduct, the Court should at once postpone the hearing of the case and direct the official concerned to prosecute the author of such statement in order to clear his character. If the charge is not proved, the person who made it should be proceeded against according to law. Those who take no notice of such complaints encourage bribe-takers in their evil ways, which is highly undesirable.

The same.

23. The *Victoria Paper* (Siálkot), of the 16th August 1898, reproduces an article published in a recent issue of the *Civil and Military Gazette* regarding corruption in the Judicial service, and expresses its concurrence with the suggestions made by the *Gazette* for purging the service of bribe-takers.

The sanitary condition of Delhi.

24. A Delhi correspondent, writing to the *Gham Khwár-i-Hind* (Lahore), of the 13th August 1898, complains that although the Chándni Chauk, the Daríba, &c., are kept clean, the local Municipality pays very little attention to the cleanliness of the other parts of the city, especially wards No. 11 and 12, which contain the Chelon-ká-Kúcha, the Kála Mahal, the Machhliwálon-ká-Mohalla, the Phul-kí-Mandi, &c. The streets, particularly the *kúchás*, in these wards are literally so many sinks of filth, and give out a horrible stench. It is a mystery how the residents of these *kuchás* manage to live. It is no exaggeration to say that if the bubonic plague were to break out in the wards under reference, it would be impossible to dislodge it unless they were entirely burnt down. The Deputy Commissioner of Delhi should give the matter his serious attention and appoint a European Sanitary Inspector to look after the cleanliness of the city.

Gambling in India.

25. The *Paisa Akhbár* (Lahore), of the 20th August 1898, complains that although Government has put down native forms of gambling, European forms, such as races, billiards, cards, lotteries, &c., have not been interfered with, notwithstanding the fact that the latter are far more ruinous in their consequences than the former. Again, although rain gambling has been done away with in Calcutta, it is in full swing in Delhi and other places, while opium-gambling, commonly known as "*satta*," still prevails in the City of Palaces, and has also made its appearance in Delhi and Bombay. Government should not tolerate gambling in any of its forms, and should put its foot down on the vice in order to save the people from ruin and starvation.

26. The *Paisa Akhbár* (Lahore), of the 22nd August 1898, publishes the substance of an article published in a recent issue of the *Civil and Military Gazette* under the heading of "The Imperial Anglo-Indian Association," in which that paper dwells on the claims of Eurasians to a more sympathetic treatment at the hands of Government. The Editor remarks that although he does not agree with the *Gazette* in thinking that Europeans come out to India for her good alone and not to serve their own personal ends, he has no objection to their sons, domiciled in this country, being appointed to high posts in the service of Government. This should not, however, be done at the expense of the children of the soil, and Eurasians should be given a portion only of the appointments hitherto exclusively reserved for Europeans. After remarking that Eurasians are in no way inferior to Europeans, and that the appointment of the latter to posts of trust and responsibility is not essential in the interests of good administration, the Editor observes that the adoption of his proposal would bridge over the gulf now existing between the rulers and the ruled.

Domiciled Europeans and Eurasians and the public service.

Punjab Government Press, Lahore—8-9-98—70.

[Confidential]

[Vol. XI.] [No. 36.]

SELECTIONS

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VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	22nd, 23rd, 24th, 25th and 26th August.	25th, 26th, 29th, 29th and 29th August.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	23rd and 24th Augt.	26th and 29th Augt.	600 ,,
3	Victoria Paper ...	Siálkot ...	Glán Chand ...	17th August ...	24th August ...	900 ,,
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh...	22nd August ...	26th August ...	246 copies.
5	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	24th ,, ...	29th ,, ...	600 ,,
6	Arya Gazette ...	Lahore ...	Atma Rám ...	25th ,, ...	Ditto ...	190 ,,
7	Chaudhwín Sadi ...	Ráwalpindí ...	Saráj-ud-dín Ahmad	23rd ,, ...	29th August ...	700 ,,
8	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	24th ,, ...	Ditto ...	950 ,,
9	Gham Khwár-i-Hind ...	Labore ...	Pandit Maháráj Kishen.	20th ,, ...	25th August ...	500 ,,
10	Khálsa Bahádur ...	Do. ...	Rajindar Singh ...	22nd ,, ...	29th ,, ...	450 ,,
11	Koh-i-Núr ...	Do. ...	Nabi Bakhsh ...	23rd ,, ...	26th ,, ...	200 ,,
12	Núr Afshán ...	Ludhiána ...	M. Wylie ...	26th ,, ...	29th ,, ...	496 ,,
13	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	20th ,, ...	25th ,, ...	2,500 ,,
14	Táj-ul-Akhbár ...	Ráwalpindí ...	Jíwa Rám ...	Ditto ...	25th ,, ...	300 ,,
15	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	22nd August ...	26th ,, ...	700 ,,

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	30th August ...	2nd September ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	25th and 26th Augt.	29th and 31st August	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 19th and 20th August.	31st August ...	900 „
	Weekly.					
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	22nd August ...	3rd September ...	550 „
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohái-ud-dín	31st „ ...	Ditto ...	950 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	26th „ ...	29th August ...	500 „
7	Haftawár ...	Lahore ...	K. B. Thápur ...	27th August ...	1st September ...	950 „
8	Hamdard-i-Hind ...	Do. ...	Kishan Chand & Co.	Ditto ...	Ditto ...	1,875 „
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	27th August ...	31st August ...	125 „
10	Khair Khwáh i-Alam ...	Delhi ...	Mír Hassan ...	24th „ ...	29th „ ...	200 „
11	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	Ditto ...	31st „ ...	400 „
12	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	29th August ...	2nd September ...	450 „
13	Koh i-Núr ...	Do. ...	Iláhi Bakhsh ...	30th „ ...	Ditto ...	200 „
14	Lahore Punch ...	Do. ...	Abdul Rahmán ...	24th „ ...	31st August ...	200 „
15	Názim-ul-Hind ...	Do. ...	Názim Husain ...	27th „ ...	Ditto ...	300 „
16	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	Ditto ...	Ditto ...	11,000 „
17	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	19th and 26th Augt.	29th August and 3rd September.	304 „
18	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	27th August ...	31st August ...	2,500 „
19	Sada-i-Hind ...	Do. ...	Dín Muhammad ..	22nd „ ...	29th August ...	300 „
20	Sádiq ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	25th „ ...	Ditto ...	600 „
21	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	26th „ ...	31st August ...	500 „
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	27th „ ...	Ditto ...	300 „
23	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	Ditto ...	Ditto ...	547 „
24	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	28th August ..	Ditto ...	300 „

LIST OF NEWSPAPERS EXAMINED AND FILED—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	Fortnightly.					
95	Sulṭán-i-Tibbat ...	Delhi ...	Bakhshi Dás ...	30th August ...	3rd September ...	1,000 copies.
	Monthly.					
96	Hifáz-i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi	For June and July.	29th August ...	400 copies
97	Riffáh-i-'Ám ...	Sidhkot ...	Diwán Chand ...	For August ...	3rd September ...	500 „
	Hindi.					
	Fortnightly.					
98	Punjab Theosophist ...	Lahore ...	Lál Mán ...	27th August ...	2nd September ...	300 „
	Gurmukhi.					
	Weekly.					
99	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th August ...	29th August ...	400 copies.
100	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	24th „ ...	Ditto ...	300 „

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

The Sultán and the Cretan question.

1. The *Wakil* (Amritsar), of the 22nd August 1898, remarks that the *Times of London* states that the Powers have decided that in future not a single Turkish soldier should be allowed to enter Crete. They should, however, rest assured that such improper proceedings on their part are not likely to frighten the Sultán into giving up his possession of that island. There can be no doubt that His Imperial Majesty's ability and statesmanship will stand him in good stead in his present difficulties, as they did at the time of the settlement of the Armenian question. The Editor then advises England to abstain from thus backing up France, Russia, &c., who are her (England's) mortal enemies, and lose no opportunity of humiliating her whenever they can.

Russian diplomacy.

2. The *Civil and Military News* (Ludhiána), of the 24th August 1898, remarks that Russian statesmen have been following strange tactics for many years past. When desirous of gaining an object, they make a show of force and threaten to go to war with whatever Power may oppose their wishes. Their point, however, once gained, they assume a demure and cringing look. The same tactics have been followed in China. Russia threatened England with war and what not if she stood in her way of acquiring a portion of the Chinese Empire. Now, however, that she has succeeded in her designs, the entire Russian press is dwelling on the Czar's friendly attitude towards England, and preaching the blessings of peace. This is only to enable His Imperial Majesty to retain possession of Port Arthur, &c. England should not, however, forget Russia's past conduct, and should teach the Muscovite a lesson which he will not be slow to forget.

(*b*).—*Home.*

Lord Elgin's Viceroyalty.

3. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 3rd August 1898, says that he is acquainted with several intimate friends of Lord Elgin, and has more than once had the unpleasant task of correcting their opinions regarding His Lordship's Indian administration. He has had to inform them that Lord Elgin's Viceroyalty has proved a misfortune to India, and that during his *régime* this country has had to suffer from famine, plague, earth-quake and war, whilst some of her most valuable privileges, such as the liberty of speech and writing, have been taken away from her. The correspondent further remarks that Lord Elgin will shortly return to Scotland and draw from the Indian Treasury an annual pension of £ 5,000, on which ten thousand natives can support themselves for a year. If Viceroys were selected from among the sons of India, the growth of poverty in the country would at once receive a check.

II.—Afghanistan and Trans-Frontier.

The Amír and the Government of India.

4. The *Akhbár-i-'Am* (Lahore), of the 22nd August 1898, after referring to the Amír's denial of the presence of a Russian Agent in Kabul, remarks that it has become the fashion for Government to accept as gospel-truth whatever the present ruler of Afghánistán may say. Almost all high officials of the Government were of opinion that Abdul Rahmán had a hand in the recent risings on the frontier, but his one "Nay" has swept away everything before it. The Editor then goes on to say that the Amír could never have admitted that a Russian Agent had been living in Kabul, even if this had been a fact. Government should adopt more effectual measures to keep itself informed of everything going on in Kabul, and cease reposing any great confidence in Sir Salter Pyne's hackneyed assurances regarding Abdul Rahmán's loyalty. It is an open secret that the Amír is increasing the strength of his army, while his factories are turning out immense quantities of ammunition. Under these circumstances, Government should always be on the alert, and refuse to believe in uncorroborated statements, especially as it is not ignorant of Russia's designs against India.

Mr. Thorburn's speech.

5. The *Civil and Military News* (Ludhiána), of the 24th August 1898, remarks that the apology which Mr. Thorburn has tendered to Government for attacking its Frontier policy has, so far from detracting anything from his dignity, afforded another proof of his rectitude of conduct and nobleness of mind. Truth impelled Mr. Thorburn to make his now famous speech, but in the heat of the moment he forgot that he was a servant of Government and ought not to have spoken as he did. And when convinced of his mistake, he has not hesitated to apologise for it. How many persons are there who have the courage to acknowledge their mistakes?

III.—Native States.

Patiála affairs.

6. The *Khálsa Bahádur* (Lahore), of the 22nd August 1898, takes the *Tribune* to task for stating that mismanagement prevails in the affairs of Patiála, and for attacking the system of accounts in vogue in that State, and remarks that either

the *Tribune* is grossly misinformed, or it is in collusion with some party in Patiála. It is true that the financial condition of the State is not very satisfactory, but the late Wazír, who misled the Mahárája in order to serve his own selfish ends, is alone to blame for this. His Highness, however, is doing all in his power to remedy this state of things, and has ordered great retrenchments in his personal expenditure. The Editor further remarks that the *Tribune's* attack on the honesty of the ministers of the Mahárája is also wide of the mark, seeing that almost all of them are free from the taint of corruption.

V.—Native Societies and Religious Matters.

The *Ummahat-i-Mominín*: a rejoinder.

7. The *Núr Afshán* (Ludhiána), of the 26th August 1898, publishes the continuation of the rejoinder written by the author of the *Ummahat-i-Mominín* in refutation of Sir Sayad Ahmad Khán's reply. The writer remarks that the Sayad denies *in toto* the tradition regarding the divorcing of Hafsa on the ground that the authority for this tradition is a Shiah, whose testimony against the daughter of Umar cannot be considered trustworthy. This is, however, a matter which the Sayad and the Muhadises (doctors of traditions) can decide among themselves. All that the writer need say is that the tradition is contained in the work of Ibn Mája which is one of the six reliable works on traditions. The writer then refers to the Sura *Tahrim* with a view to show that the Prophet considered himself at liberty to divorce his wives. The Sura in question says that "if the Prophet divorced all of you the Almighty would give him better wives in your place." The Sayad denies that this Sura authorises the Prophet to divorce his wives, and remarks that its object was merely to frighten the Prophet's wives. But the writer contends that if the latter knew that the Prophet could not divorce them, the threat was a useless one. The Sayad states that when the Sura *Tahrim* was revealed the people wrongly imagined that the Prophet had divorced all his wives, but when Umar inquired from the Prophet the latter replied that he had done nothing of the kind. Accordingly, Umar proclaimed this fact in a loud tone of voice from the gate of the mosque. It is clear from this incident that such an impression would not have gained ground if the Prophet had not possessed the power of divorcing his wives. The Sayad raises no question regarding the Sura *Takhyir* and admits that according to it the Prophet had the power to divorce his wives, but states that this Sura was revealed before the one prohibiting him from divorcing his wives. The Sayad will, however, find it very difficult to prove this, as he himself admits that it is not easy to ascertain the date of a revelation except by conjecture. Moreover, it is not likely that the revelation prohibiting the Prophet from divorce and limiting the number of wives for his followers should have been made at a time when the Prophet was on the brink of the grave. The writer then endeavours to refute the remark of Mr. Amír Ali that the Prophet's marriages took place before the revelation in question was made.

The *Ummahat-i-Mominín*.

8. The *Núr Afshán* (Ludhiána), of the 26th August 1898, publishes a communication from Ahmad Shah, Shaik, in which the latter states that he will publish an English translation of the *Ummahat-i-Mominín* for the British public, and that

he has also arranged for the publication of a second edition of the same work with certain additions, &c., as the printing and general get-up of the first edition is not all that could be desired. The printing of the new edition will not be undertaken until 500 applications are received.

9. The same paper publishes another communication in which Ahmad Shah states that in the issue of the 29th July 1898, he published a notice calling upon Muhammadans to prosecute him, or make any enquiries from him they liked within two months, but that he has received no communication on the subject. He therefore requests Christian preachers to make this fact known to the Maulvís and other Muhammadans of their respective *iláḳas* and tell them that they must either prosecute the writer before the 23rd September 1898, on which date he leaves for England, or hold their peace for ever. The writer further asks the preachers to supply him with copies of Muhammadan newspapers containing reviews on the *Ummahat-i-Mominín*. As for his rejoinder to Sir Sayad Ahmad, he has received only two applications, one from Mr. K. S. Silvans (?), Government Central Press, Simla, and the other from Mr. James Fleming, Agent, S. P. G. Mission, Bhiwáni (Hissar District). Copies of the rejoinder will be supplied to these men as soon as the same is ready.

The same.

10. The *Núr Afshán* (Ludhiána), of the 26th August 1898, publishes a communication in which the writer remarks that as the Muhammadans are in the habit of asking the question "what sin has the Prophet committed?" he will attempt to gratify their curiosity by referring them to the *Sura-i-Fatah*, in which the author of the Korán tells the Prophet that his sins have been forgiven. The writer does not mean to bring home to Muhammad any particular sin from this Sura, but to show that his whole life was tainted with sin. Whether the quotation refers to sins committed before or after he became a Prophet, or to those committed before or after the revelation regarding forgiveness, the fact remains that his whole life was sinful If the Prophet had committed no sin, it is preposterous (*lit.* an act of infidelity) that the Almighty should have referred to it. The Muhammadans hold that the sins referred to in the Sura in question are not those of the Prophet, but of his followers; but Shah Abdul Kádir states that God never told any body that his sins, past and future, had been forgiven lest he should become fearless, the Prophet being the only exception, as there was no reason to entertain any such fear in his case. It is clear from this that Muhammad was a sinner like other men. The writer then makes another quotation from the Korán, and remarks that the Prophet invented the doctrine of *hiba-i-nafs* (making a gift of one's person). In other words, Muhammad committed adultery with a woman. The Muhammadans should not bandy words, for whether they call such an act by the name of *hiba-i-nafs*, or adultery (harám) it comes to the same thing. Moreover, the Korán lays down that a man who has a number of wives should live with each of them in turn, but an exception was made in the case of the Prophet. In other words, Muhammad transgressed this law The writer concludes by saying that on one occasion the Prophet got angry with one of his wives, and turned her out without waiting for the period of *iddat* to elapse.

The sins of Muhammad.

11. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd August 1898, says that in his *Tafsír-i-Haqqáni* Mirza Hairat of Delhi writes as follows regarding the founder of Islám :—

Christian attacks on Muhammad.

"In addition to this, he (Muhammad) ordered the followers of Islám to deal justly by their wives, and go to them by turns. Even this much, however, was not obligatory on himself . . . . . in consequence of which his wives were always at logger-heads with each other. It is said that on one occasion all his wives got hold of him, and each one asked him to pass the night with herself. The altercation had not come to an end by daybreak."

Commenting on the above, the Editor remarks that although the Mirza says that the foregoing extract is from a work by a Christian writer, he does not mention the name of his authority. It is a pity that Mirza Hairat should have reproduced the attacks made on Islám by certain mean and villainous (*páji*) Christians, who are given (some words have been left out here) in order to enable them to abuse Muhammad and his faith.

12. The *Akhbár-i Am* (Lahore), of the 24th August 1898, publishes a news-letter in which the writer states that a Brahmin of Mauza Rasulra cut off his tongue and offered it at the temple of the Goddess Janti at Malanpore, Tahsíl Kharar (Umballa District). Subscriptions were raised and *havans*, &c, were held for 11 days. On the 12th day a Mahátma Sádhu, who is held in great esteem by the Hindús of Malanpore, returned from Naina Devi, and at the request of the people took part in the *puja*, with the result that the tongue of the Brahmin was made whole the same day to the great delight of all.

Tongue-cutting case at Malanpore.

13. The *Arya Gazette* (Lahore), of the 25th August 1898, states that hitherto the educational policy of Government has been to abstain from teaching any religion in Government and Municipal Board Schools, and to prevent teachers even from speaking of religious matters. The "Exercises for Translation", which is a text-book for the 5th Class High Schools, however, refers to Christianity in such a manner as to make the reader regard that religion with favour. In support of this view the Editor reproduces Exercise No. 13, which is to the effect that Jesus Christ performed miracles; called the dead back to life; infused life into birds made of clay; cured the blind and those suffering from leprosy; walked on water, &c., &c. It is to be regretted that such lessons should be inserted in text books by the Educational authorities, and the Editor trusts that they will endeavour to purge their text-books of lessons of this kind.

Government and Board Schools and Christianity.

14. The *Akhbár-i-'Am* (Lahore), of the 26th August 1898, learns that on the 21st idem a free fight took place in the *mandir* of the Ráwalpindi Arya Samáj, between its vegetarian and flesh-eating sections, when *láthis* were brought into play and several heads were broken. The City Magistrate held enquiries on the spot, and about twenty-two 'well-wishers of the country and the nation" are to be chálaned under Section 27 of the Indian Penal Code.

Free fight among the Aryás of Ráwalpindi.

VI.—LEGISLATION.

The *Gandásas* and the Arms Act.

15. The *Akhbár-i-'Am* (Lahore), of the 24th August 1898, publishes a communication in which the writer takes exception to the suggestion made by a writer in the issue of the 12th idem to the effect that the keeping of axes and *gandásas* without a license should be prohibited. These weapons are used by zamíndárs for cutting grass, thorns, &c., &c., and t would be very hard if they were prohibited against keeping them The writer then describes these weapons, and remarks that it is the "Chhuhi" which is affixed to a bamboo stick that is used for purposes of murder and not the ordinary *gandásas* and axes. The writer, therefore, urges that the "chhuhi" should be brought under the provisions of the Arms Act.

The new law of sedition.

16. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd August 1898, says that the new law of sedition has sounded the death-knell of the liberty of the press in this country. It is, however, unlikely that the law in question will remain in force for any considerable length of time. It is true that certain newspapers were in the habit of criticising Government measures in an offensive tone, but that is no reason why the entire Indian Press should have been deprived of its liberty. It is to the interest of Government that the just complaints of the people should reach its ears, and the native press is the only medium through which they can be brought to its notice. Mr. Chalmers' law has, however, made this impossible, as the native newspapers are now afraid of publishing even the legitimate grievances of the people, which is very unfortunate. It, therefore, behoves Government to have this law removed from the Statute book at a very early date.

VII.—GENERAL ADMINISTRATION.

(*a*).—*Police.*

Search of the house of the Editor of the *Umballa Gazette*.

17. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 24th August 1898, states that on the night of the 17th August the Umballa Police surrounded the house of Munshi Harbans Rái, Editor, *Umballa Gazette*, and next morning searched his house and the houses of one or two other persons. Nothing is yet known as to why the houses have been searched, and who lodged the information that led to the search. All sorts of rumours are current, but nothing is known for certain.

Lawlessness at Lahore.

18. The *Gham Khwár-i-Hind* (Lahore), of the 20th August 1898, remarks that it is only a few days since Sardár Muhammad Sarfaráz Khán was transferred from Lahore, but that already a considerable number of thefts have occurred. Even the *Tribune*, which lately eulogised the present Police staff, complains that thefts are again on the increase. The *badmáshes* have again commenced to use knives in fighting one another. That the roughs have become quite [illegible] is apparent from the fact that a number of them recently assaulted the younger son of Mián Karím Bakhsh, Municipal Commissioner, near his

own house and beat him severely. To remedy this state of things, the Editor urges that a strong Magistrate who is in the habit of passing deterrent sentences should be posted to Lahore.

The same.

19. The *Akhbár-i-'Am* (Lahore), of the 22nd and 23rd August 1898, remarks that if the Deputy Commissioner of Lahore does not take more vigorous steps to rid the city of *badmáshes*, they are likely to get completely out of hand. The only way to keep them down seems to be to send a large number of them to jail, or bind them down to keep the peace. It is an open secret that the roughs of Lahore have become so headstrong that even the Police are afraid of them, and no man's honor is safe at their hands. They have maltreated the poorer residents of the city on more than a thousand occasions, looted and disgraced hundreds of people, and attempted to dishonor females in broad daylight. Is it not a matter for shame that such lawlessness should prevail in the capital of the Province? The authorities should adopt stringent measures to remedy the evil; otherwise the people will begin to think that they live under the rule of *badmáshes* and not that of a peace-loving Government. The Editor further remarks that the Mochi Gate is the head-quarters of *badmáshes* of the worst type, whose only means of earning their livelihood is their highhanded practices, &c., and who will not hesitate to take away the honor of the most respectable residents of Lahore. He then gives an account of how some of them committed an unprovoked and savage assault on Mián Jalál-ud-dín, son of Mián Karím Bakhsh, and observes that it is a matter for regret that certain Municipal Commissioners and Raises of the city have taken the side of the assailants, and are bringing pressure to bear upon Mián Karím Bakhsh to let the *badmáshes* alone. The *Akhbár* then goes on to say that there exists in the Mochi Gate quarters a powerful association of roughs, with ramifications all over the city, and that certain big men of Lahore are in collusion with these *badmáshes*. If, therefore, the authorities wish to rid the city of its bad characters, they should gird up their loins for a tough fight with them.

The same.

20. The *Koh-i-Núr* (Lahore), of the 23rd August 1898, remarks that Sardár Muhammad Sarfaráz Khán, Extra Assistant Commissioner, was a terror to all evil-doers, and that his transfer from Lahore is regretted by respectable men of all classes. It is true that the Sardár will benefit to some extent by his transfer, but this gain is as nothing compared with the loss which the residents of Lahore will suffer. The Editor therefore urges that Government should inquire whether it is true that the number of thefts and other serious offences has increased since the Sardár's transfer, and that the *badmáshes*, who had left the city through fear of Sarfaráz Khán, have returned and resumed their former avocations. In the event of Government being convinced that crime has actually increased during the past three weeks, the Sardár should again be posted to Lahore.

Gambling booth at Lahore.

21. The *Akhbár-i-'Am* (Lahore), of the 22nd August 1898, expresses satisfaction at the removal of the gambling booth which some *badmáshes* had set up outside the Lohárí Gate.

The Sir Sayad Memorial Fund.

22. A correspondent writing to the *Wakil* (Amritsar), of the 22nd August 1898, remarks that the subscriptions paid to Nawáb Mohsin-ul-Mulk in Lahore towards the Sir Sayad Memorial Fund were unworthy of the Punjab. This is the more regrettable, as the announcement of a deputation from Aligarh was made about three months beforehand, and the cream of Muhammadan society in the Punjab was present in Lahore to receive the deputation. It appears that the Punjábís made no efforts to collect money for the fund. The writer then refers to the Nawáb of Rámpur's donation towards the fund, and expresses a hope that the Muhammadan State of Baháwalpur will earn fame by following the example of Rámpur.

Hindús and the Aligarh College.

23. The *Akhbár-i-Am* (Lahore), of the 25th and 26th August 1898, publishes a communication from Nawáb Mohsin-ul-Mulk, who remarks that the Hindu and the Muhammadan students of the Aligarh College enjoy almost the same status and are treated alike. After giving two statements showing the number of Hindu students admitted into the Aligarh College and School since 1877, the Nawáb says that the proposed Muhammadan University will afford to Hindu students the same facilities for learning Sanskrit as those offered to their Muhammadan fellow-collegiates for learning Arabic. He further assures the Editor that Mr. Justice Mahmúd, the life Honorary Secretary of the College, is very particular about the Hindu and the Muhammadan students of this institution being treated alike, and will not tolerate anything calculated to create a feeling of jealousy between them. Mr. Mahmúd will, moreover, do all in his power to get the legitimate grievances of the Hindu students redressed, in which he will have the hearty support of the Nawáb. It may be mentioned in this connection that if the Hindús have any complaints to make against the management of the College, they should be brought to the notice of Rája Jai Kishan Dás, C. S. I., a member of the Board of Management of the Aligarh College, and the same will receive due consideration. The writer concludes by remarking that the avowed object of the College being to promote education among the Muhammadan community, no Hindu ought to complain if certain concessions are made in favour of its Muhammadan pupils.

The same.

24. Commenting on the above, the Editor remarks that Nawáb Mohsin-ul-Mulk's communication has the ring of truth about it, and should help to remove from the minds of the Hindús many a misunderstanding regarding the Aligarh College.

The same.

25. The same paper, of the 24th August 1898, observes that the Hindús should carefully peruse the foregoing letter, and state their reasons for not sympathising with the aims and objects of the College and the proposed University, when both institutions are prepared to do everything to please them.

26. A correspondent writing to the *Chaudhwin Sadi* (Ráwalpindi), of the 23rd August 1898, complains that the rule that no student should be promoted to the

Middle Department unless he has passed the Upper Primary School Examination is operating as a formidable obstacle in the way of the spread of education in the Punjab. It may be mentioned in this connection that it is strange that the majority of the Muhammadan students should get "ploughed" in this examination, while almost all of their Hindu class-mates succeed in passing. Again, almost all the scholarships are carried away by Hindu students. After remarking that the standard of the Upper Primary School Examination varies in every school and that several teachers resort to unfair means in order to secure success for their pupils, the writer invites the attention of the Director of Public Instruction, Punjab, to the subject, and calls upon him to make the standard of the examination uniform throughout the Province. Candidates for the examination should be examined on the same dates, and the same questions set to all. The Education Department might, if it thought fit, require every candidate to pay an admission fee of Re. 1.

(d).—Railways and Communications.

Railway complaints.

27. The *Aftáb-i-Punjab* (Lahore), of the 22nd August 1898, publishes a news-letter in which the writer complains that passengers, especially the old and the infirm, are put to much inconvenience for want of a platform at the Emenabad Station. Moreover, there is no waiting room at Emenabad where passengers can take a little rest; while the road from the station to the city—a distance of about two miles—is broken up, owing to the rains. If the District Board cannot make this road a *pacca* one, they ought at any rate to effect the necessary repairs.

The same.

28. The *Victoria Paper* (Siálkot), of the 17th August 1898, remarks that it is the duty of the Railway authorities to see that articles of food sold to passengers are wholesome. If every Station Master were required to see that such articles were wholesome and that the prices charged were not above the ordinary bazár rates, the complaints made in this connection would soon become a thing of the past.

Rate of freight between Amritsar and Gurdáspur.

29. A correspondent writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 20th August 1898, remarks that traders find it cheaper to send merchandise from Amritsar to Gurdáspur and *vice versa* on donkeys, than by rail, and calls upon the Traffic Superintendent of the North-Western Railway to see if he cannot make a reduction in the rate of freight between the two stations.

(e).—Postal Matters.

The newspapers and postal concessions.

30. The *Paisa Akhbár* (Lahore), of the 24th August 1898, after referring to the advantages of the Post Office, remarks that the recent changes in the concessions hitherto enjoyed by the Indian newspapers in the matter of postage are only trivial ones, and do not entail any hardship on the press. The Editor cannot, however, refrain from saying that it is scarcely just to fix the postage

for newspapers weighing four tolahs at three pies, while those weighing 20 tolahs will pay only six pies for their postage, and suggests that the Post Office should carry newspapers weighing up to at least eight tolahs for three pies only.

(f).—Miscellaneous.

The dismissal of Sardár Gurdiál Singh.

31. The *Gham Khwár-i-Hind* (Lahore), of the 20th August 1898, commenting on the dismissal of Sardár Gurdiál Singh, remarks that all sensible men are agreed that Government should leave no stone unturned to rid the service of corrupt officials. No one can sympathise with an officer who sells justice, and it is to be hoped that the fate of Sardár Gurdiál will serve as a warning and a deterrent to those whose actions cannot bear light and who are guilty in the sight of both God and man. The only thing to be regretted in this connection is that the dismissal of the Sardár has afforded the Anglo-Indian Press a pretext for impugning the honesty of all native officials and making all sorts of attacks on them.

The same.

32. The *Punjab Samachár* (Lahore), of the 20th August 1898, writing on the same subject, remarks that the evidence produced against the Sardár was strong, and that the orders passed by the Government are fully justified. Even if sufficient evidence had not been forthcoming, the dismissal of the Sardár would have been justified if Government had been morally convinced of his guilt. The Sardár may have fallen a victim to enmity, as is generally believed to be the case, but there can be no denying the fact that the acts committed by him are unworthy of a high and able officer. The Editor is, however, of opinion that Government made a serious mistake in employing the Police in working up the case, seeing that the Police were allowed to have no hand in the case of Messrs. Crawford and Fordyce. The action of the Government in employing a Police officer, who had come into some disrepute, to collect evidence in such an important case was singular in the extreme.

The same.

33. The *Aftáb-i-Punjab* (Lahore), of the 22nd August 1898, remarks that the Commission appointed to enquire into the bribery charges brought against Sardár Gurdiál Singh have found him guilty and recommended that he should be dismissed the service. Government have accepted this recommendation and declined to sanction the criminal prosecution of the Sardár. Unless some new misfortune overtakes the Sardár, the recommendation of the Commission is one on which Gurdiál Singh may well be congratulated; because, if a judicial trial had been ordered from the first, the result would not have been so favourable. Government deserves great praise for tempering justice with mercy in the case under notice.

The same.

34. The *Koh-i-Núr* (Lahore), of the 23rd August 1898, writing on the same subject, regrets that a high official like the Sardár should have come to grief, but thinks that Government is in no way to blame in the matter, seeing that it did all in its power to see that even handed justice was meted out to the Sardár. The

Editor praises Government for accepting the finding and recommendation of the Commission, as there was nothing to prevent it from directing the criminal prosecution of the Sardár.

The Divisional Judge, Umballa.

35. The *Akhbár-i-'Am* (Lahore), of the 24th August 1898, publishes a communication in which the writer states that formerly the Divisional Judge of Umballa used to hold his court from the 15th August to the 8th or 10th October at Kasauli, but that the present Judge has commenced to hold his court at Simla during the period in question, with the result that the litigants are put to much greater inconvenience now than formerly. In the first place, there is no place of rest for poor men at Simla, and in the next, the expenses of living there are very high as compared with stations in the plains. Moreover, if a man has to make an application for bail or for permission to lodge a further appeal, he must travel all the way to Simla, which is reached on the third day by rail and ekka, whereas Kasauli, which is only nine miles from Kálka, could be reached in three or four hours, and a litigant could return to Umballa the same evening after attending the court. In short, the litigants are subjected to much inconvenience owing to the Divisional Judge holding his court at Simla; and the only way in which the evils complained of can be remedied is to revert to the old arrangement under which the Divisional Judge passed a portion of the hot weather at Kasauli.

Appointment of Commissioners in Civil cases.

36. The *Victoria Paper* (Siálkot), of the 17th August 1898 (received 24th idem), remarks that when assessors are selected to assist in the trial of a Sessions case the accused or his counsel are allowed to challenge and state his objections against the selection of an assessor. After hearing these objections, the assessors are allowed to take their seats and to express their opinion on the case after watching the proceedings. The rate of remuneration for assessors is also fixed and cannot be altered by the Sessions Judge. If a similar course were adopted in regard to the appointment of commissioners in civil cases, they would have no opportunity for committing any misconduct or making other than an impartial report. Moreover, three advantages would accrue from the adoption of this suggestion :—

(1). That a list of commissioners, like that of assessors, would have to be kept for every tahsíl in the district and it would be impossible for a Judicial officer or his *amla* to issue a commission to a *protége* of theirs whose name was not already on the list. Care should, however, be taken that the names of men of a questionable character, such as touts, &c., should not be entered on the list.

(2). That if the commissioners were paid like assessors at Re. 1 per diem, the litigants would not feel the burden so heavily. When the Panchayat system was in vogue in the country the *Panches* were paid at the rate of 2½ to 5 per cent. on the value of the case, whereas the amount paid to commissioners in certain cases is very heavy indeed. The rate of remuneration should be fixed and not left to the discretion of the court.

(3). That as commissioners would have to be selected like assessors by drawing lots the parties would not know beforehand the name of the

commissioner and would thus have no opportunity for intriguing with him. Moreover, as the commissioner would be required to write his report in the court room in the presence of the Judge and the parties (just as the assessors are required to express their opinion in Sessions cases), he would have no opportunity of consulting a petition-writer or getting his report written by him. The Editor urges that the Chief Court should frame rules for the appointment of commissioners similar to those regulating the selection of assessors.

The Amritsar municipal elections.

37. The *Ahluwália Gazette* (Amritsar), of the 24th August 1898, writing regarding the pending municipal elections at Amritsar, remarks that no voter should be allowed to vote for more than one candidate, and that only educated, respectable and public-spirited persons should be elected Municipal Commissioners.

The plague regulations.

38. The *Piasa Akhbár* (Lahore), of the 23rd August 1898, states that in reply to an address recently presented to His Excellency, the Governor of Madras declared that Government wished to work the plague regulations in such a manner as not to offend the feelings of the people. This declaration is very gratifying, and although it comes from the Governor of Madras, it may be presumed that it agrees with the views of the Government of India on the subject. The relaxation in the rigour of the plague measures in Bombay and other places strengthens this idea. The Editor further remarks that in the first place it is to be hoped that the plague has almost disappeared from India. Should, however, the epidemic continue to rage in the country for some time longer, the people should cheerfully submit to the measures which the authorities may devise to stamp out the disease. Any complaint which they may have to make in connection with the working of the plague regulations should be laid before Government in a respectful manner; and if they are just, the authorities are certain to put an end to them. As regards the educated party, it should do its best to reassure the people and make them realize the purity of the motives of Government in adopting distasteful measures to prevent the spread of the plague.

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[Confidential]

[Vol. XI.] [No. 37.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to 10th September 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	27th, 29th and 31st August; 2nd September.	31st August; 1st, 3rd and 7th September.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	29th, 30th and 31st August; 1st September.	31st August; 3rd, 3rd and 7th September.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	22nd, 24th and 25th August.	31st August ...	900 ,,
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	29th August ...	2nd September ...	246 copies.
5	Seráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	Ditto ...	Ditto ...	475 ,,
6	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	Ditto ...	5th September ...	700 ,,
	Monthly.					
7	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For August 1898 ...	5th September ...	500 copies

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	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	1st and 6th September	5th and 9th September.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	2nd and 6th September.	8th and 10th September.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 29th and 30th August.	8th September ...	900 ,,
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	18th August; 1st September.	8th September ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	29th August ...	5th September ...	550 ,,
6	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st September ...	8th September ...	700 ,,
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	7th September ...	10th September ...	950 ,,
8	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	3rd September ...	9th September ...	500 ,,
9	Haftawár ...	Do. ...	K. B. Thápur ...	Ditto ...	8th September ...	950 ,,
10	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	Ditto ...	1,875 ,,
11	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 ,,
12	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	1st September ...	7th September ...	200 ,,
13	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	5th September ...	9th September ...	450 ,,
14	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	6th September ...	Ditto ...	200 ,,
15	Lahore Punch ...	Do. ...	Abdul Rahmán ...	31st August ...	7th September ...	200 ,,
16	Názim-ul-Hind ...	Do. ...	Názim Husain ...	3rd September ...	8th September ...	300 ,,
17	Núr Afshán ...	Ludhiána ...	M. Wylie ...	1st September ...	7th September ...	496 ,,
18	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	3rd September ...	8th September ...	11,000 ,,
19	Sadá-i-Hind ...	Do. ...	Dín Muhammad ...	5th September ...	9th September ...	300 ,,
20	Sadiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	1st September ...	7th September ...	600 ,,
21	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	5th September ...	9th September ...	475 ,,
22	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	2nd September ...	8th September ...	500 ,,

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	***Weekly*—concluded.**					
23	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	3rd September ...	8th September ...	300 copies.
24	Wafadár ...	Lahore ...	Fazal-ud-dín ...	1st September ...	Ditto ...	1,200 „
25	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th September ...	Ditto ...	547 „
26	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	3rd September ...	Ditto ...	300 „
	Monthly.					
27	Arya Magazine ...	Delhi ...	Kirpa Rám, Sharma	For June and July 1898	8th September ...	...
28	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Deo Ráj.	30th August ...	Di to ...	250 copies.
	HINDI.					
	Fortnightly.					
29	Punjab Theosophist ...	Lahore ...	Lál Mán ...	1st September ...	10th September ...	300 copies.
	GURMUKHI.					
	Weekly.					
30	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd August; 1st September.	5th and 8th September.	400 copies.
31	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	1st September ...	7th September ...	300 „

[Confidential.

[Vol. XI] [No. 37.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 10th September 1898.

I.—POLITICS.

(*a*)—*Foreign.*

The Czar's Manifesto.

1. The *Paisa Akhbár* (Lahore), of the 1st September 1898, remarks that the European Powers are jealous of one another, and have been making prodigious additions to their armaments. Europe may appropriately be likened to an immense magazine or armoury; and it is no exaggeration to say that European cultivators, artizans, &c., work only to support the soldiers. The last Franco-German War and the highhanded conduct of Germany in annexing two of the fairest provinces of France are at the bottom of this regrettable state of things. It is, however, satisfactory to learn that the Czar is bestirring himself in the matter, and has issued a manifesto calling upon the Powers to reduce the strength of their armaments. The Editor then publishes a translation of the manifesto, as also the substance of the criticism of the Continental Press thereon.

The same.

2. The *Akhbár-i-'Am* (Lahore), of the 2nd September 1898, writing on the same subject, remarks that the evil which the Czar deplores in his peace manifesto is one of his own creating, seeing that His Imperial Majesty has, on every critical occasion, behaved in such a manner that if England had followed his example, a general European war would have been the consequence. At any rate, Great Britain can have no reason to oppose the Czar's proposals, as it is not she but Russia, Germany and France which maintain larger armies than their requirements demand. Before, however, the European Powers can reduce the strength of their armaments, they should put an end to their mutual jealousies, and learn to repose confidence in one another. This is the more desirable, as the majority of them profess the same religion and are related to one another. The Editor further remarks that although no Power will openly condemn the Czar's manifesto, which by the way seems to conceal some hidden purpose, it is unlikely that it will bear any good fruit, seeing that the pretensions of Europe to civilization and good-will are only empty boasts, and that no Power hesitates to benefit itself at the expense of another.

(*b*)—*Home.*

3. The *Akhbár-i-'Am* (Lahore), of the 27th August 1898, remarks that Theobald Wolfton, the centenary of whose death has recently been celebrated in Ireland with so much *eclat*, was a mortal enemy of England. In 1798 he incited the Irish to a rebellion, the suppression of which cost England the lives of twenty thousand soldiers. Is it not, therefore, a little inexplicable that, while Government does not take any notice of celebrations held in Wolfton's honor, it should dub the Shivaji movement as seditious and issue orders for its suppression, although Shivaji lived and worked in pre-English days? This can be accounted for only on the presumption that the Government of India is wiser,—or weaker,—than the Government at Home. In addition to this, Ireland has the right to return to the British Parliament a certain number of members, who can always set her right with her rulers. India, however, does not enjoy this privilege, and consequently there are no means of preventing the authorities from believing in the most absurd rumours regarding her people, which is very unfortunate both for the rulers and the ruled.

The centenary of 1798 and the Shivaji celebrations.

4. The Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore) of the 31st August 1898, remarks that the original residents of Uganda, which is one of the colonies which are now practising gross oppression on native immigrants, having rebelled against British rule, Government has sent Indian troops to safeguard the lives of its white subjects there. Why does not the Colonial Minister seek help from the Colonies at such a juncture, or call upon the heroes of Great Britain to fight for their country? Are the Indian soldiers butchers that they should be sent to Australia, New Zealand, Africa, China, &c., to kill the enemies of the colonists? The writer then goes on to say that one British officer and more than 43 native soldiers have been killed in Uganda, and wishes that every man killed had been a member of the British nation! He further enquiries if England or India will pay pensions to the heirs of the killed, and calls upon the National Congress, as the champion of the Indian nation, to request Government to stop sending native troops to Uganda, as they are not thirsting for the blood of their African fellow-beings.

Native soldiers in Uganda.

5. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 27th August 1898, remarks that inscrutable are the ways of the Uganda-Mombassa Railway authorities. They have made their signallers and Station Masters pay the cost of the telegrams sent by the latter to the authorities begging them either to renew the grant of a camp allowance or to stop making them work for more than nine hours a day, as stipulated in their indentures. The poor men had no alternative but to pay the cost, as there is no one to espouse their cause, and the authorities seem bent on depriving their employés of all the privileges hitherto enjoyed by them The writer further remarks that the lot of the coolies is still more unbearable. A coolie absenting himself from his work even for one day on account of illness has to forfeit two days' wages, which he never stipulated for. If a coolie were to fall ill and not join a hospital for a fortnight or so, he would lose a full month's pay, and have nothing left to live upon for the

Treatment of Indians by the Uganda Railway authorities.

remainder of the month. The Locomotive Department is hardly better off. Drivers who signed the contract on the understanding that they would receive Rs. 185 per mensem in Mombassa find themselves placed on Rs. 80 on their arrival there. Under these circumstances, the natives would do well to abstain from emigrating to Africa.

III.—Native States.

Patiala affairs.

6. The *Aftáb-i-Punjab* (Lahore), of the 29th August 1898, endeavours to show that the Mahárája of Patiála takes much greater interest now in the administration of his State than he did formerly, and that, as a result, the financial condition of the State has considerably improved. The Editor therefore fails to see why the Lahore *Tribune* should have attacked His Highness in a recent issue, and calls upon that paper to retract its remarks.

V.—Native Societies and Religious Matters.

Mirza Ghulám Ahmad's reply to the *Ummahat-i-Mominin*.

7. The *Seráj-ul-Akhbár* (Jhelum), of the 29th August 1898, publishes a communication in which the writer, after stating that Mirza Ghulám Ahmad of Kádián is compiling a reply to Dr. Ahmad Shah's *Ummáhat-i-Mominin*, remarks that the forthcoming publication will serve more than one useful purpose. It will afford the public an opportunity of judging of the merits of the Doctor's pamphlet, and bring to the notice of Government the high handed practices of its Christian subjects. It will, moreover, show up Christianity in its true colours and prevent ignorant natives from embracing that religion. The writer then calls upon Maulvi Muhammad Hussain of Batála to spare the Muhammadan community his sympathy in future, and abstain from challenging the enemies of Islám to find fault with the Prophet. He further remarks that the action of the Anjuman-i-Himáyat-i-Islám, Lahore, in praying His Honor the Lieutenant-Governor to order the suppression of the *Ummáhat* was not in consonance with its aims and objects.

The *Ummáhat-i-Mominin*.

8. The *Paisa Akhbár* (Lahore), of the 31st March 1898, after remarking that the *Ummáhat-i-Mominin* has given deep offence to every section of the Muhammadan community throughout India, and quoting Sir Mackworth Young's reply to the memorial of the Anjuman-i-Himayát-i-Islám, Lahore, on the subject, states that that body has submitted another memorial to His Honor praying him to exercise his executive powers in the matter. The Anjuman has also pointed out that although the *Ummáhat* was published before the passing of the new law of sedition, its circulation was not confined to the year 1897, and has not stopped as yet. This is perfectly true, as is evident from a notice published by Dr. Ahmad Shah in the *Núr Afshán* of the 26th August announcing his intention to bring out a second and enlarged edition of his pamphlet, and inviting applications for the unsold copies of the first edition. The Editor then quotes Sir Dennis Fitzpatrick's orders suppressing the circulation of Mr. T. William's *Twárikh-i-Mohamad-ká-Ijmál*, and observes that Sir Mackworth Young should have consulted these orders before disposing of the memorial of the Anjuman-i-Himâyat-i-Islám. He then goes on to say that if

Dr. Ahmad Shah is not forbidden to publish a second edition of his pamphlet, it is to be feared that the *Umahat* will provoke a number of replies and create bad blood between Muhammadans and Christians, as was done at the time of the publication of certain works of a controversial nature by the Revd. Pfander.

Attacks on Hinduism by a Sikh newspaper.

9. The *Sanátan Dharm Gazette* (Lahore), for August 1898, publishes a communication from Báwa Surmukh Singh of Amritsar, who remarks that the series of articles which the *Khálsa Akhbár* of Lahore is publishing against Hinduism, and which have given offence to the followers of that religion, do not reflect the views of the Khálsa Panth or of any section of it. They merely represent the personal views of the Editor of the aforesaid paper, who is a Rámdásia* by caste, and is making attacks on the Hindús merely because the latter have refused to admit him into their society. The Hindús may rest assured that the writings of this man do not carry the slightest weight with the Sikhs, who are, moreover, far from wishing to pick a quarrel with the followers of a religion, for the protection of which the Khálsa Panth was called into existence by the great Guru. The Hindús are of the same origin as the Sikhs, and an indissoluble bond binds the two communities together.

The Aryás and the Hindús.

10. A correspondent, writing to the *Sanátan Dhram Gazette* (Lahore), for August 1898, remarks that everything should be done at its proper time, neither too late nor too early. The rise of Swámi Dayanand Saraswati and the establishment of the Arya Samáj in India took place a generation too early, and this is the reason why the Swámi's work has borne no good fruit worthy of the name. The Hindús have not as yet made sufficient progress to practise the revolting doctrine of *nayog* and permit their females to marry not two or three but eleven husbands. The writer further remarks that it is a matter for regret that the *Gáyatri*, by the mere recitation of which the "popes†" of the Aryás could once work wonders and which was not accessible to everyone, is now printed in Sanskrit, Hindi and Urdu, and distributed broadcast among the people. Nay, even a sweeper can now read the *Gáyatri*, while its leaves are used to clean boots with. Again, it excites laughter to see Aryan boys of a tender age denouncing idol worship, and expatiating on the attributes of the Unknowable. It is a pity that a Hindu should have been instrumental in bringing Hinduism into ridicule and contempt.

†The Brahmins.

The Lekh Rám Memorial Fund.

11. The *Sanátan Dharm Gazette* (Lahore), for August 1898, remarks that the *Arya Gazette* has preferred several charges against the "Mahátma" party in connection with the Lekh Rám Memorial Fund, from which it would appear that the "Mahátmás" have misappropriated the Fund, and have paid no maintenance allowance to the heirs of the deceased for the last six months or so. The Editor then reproduces the charges, and observes that although Lála Munshi Rám has written a great deal in defence of his party, he has not attempted to rebut the charges in a straightforward manner.

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*A Chamár convert to Sikhism.

The Arya religion.

12. A correspondent, writing to the *Sanátan Dharm Gazette* (Lahore), for August 1898, takes the *Arya Magazine* of Delhi to task for stating that the conduct of Swámi Dayanand, in making over to the Arya Samáj the unspent portion of the money collected for the defence of the late Munshi Indar Man, was justifiable, and that the Aryan religion was the religion of Mahárája Rám Chandra and Sri Krishna. The writer then ridicules the doctrine of *nayog*, and observes that a man who can abjure Hinduism, as Dayanand is said to have done, merely on seeing a rat ferret away a *ladu* from the mouth of an image of the Mahádev, is scarcely deserving of any respect. He further remarks that some time back the Editor of the *Arya Magazine* agreed to sever his connection with the Arya Samáj if Pandit Sheo Kumár, Shástri, would declare God to be corporeal (*sákár*). But although the Pandit made a declaration to that effect, the Editor has not reverted to Hinduism up to the present.

The pardah system.

13. The *Akhbár-i-'Am* (Lahore), of the 2nd September 1898, publishes a communication from its Glasgow correspondent, who observes that the people of India should adhere to their pardah system so long as they cannot handle a gun with as much freedom as their white rivals, and advises them not to admit into their houses even a (seeming) European lady before some female relation of theirs has ascertained her sex by thrusting her hands underneath the lady's gown. Furthermore, before the women of India can be emancipated, her sons should be able to earn sufficient money to maintain their families in comfort. This is impossible under the present political condition of the country. Again, female liberty must remain unknown in India so long as the law does not look with an equal eye on both natives and Anglo-Indians. At present the Government of India does not take steps to educate native girls; the highest appointments, including the Governor-Generalship, are not thrown open to the children of the soil; and Anglo-Indians enjoy greater privileges than Indians residing in Great Britain. So long as this difference of treatment continues, even those women who now fall an easy prey (to the lust of Europeans) should be compelled to observe the pardah.

Clergymen and immoral people.

14. The Glasgow correspondent of the *Akhbár-i-'Am* (Lahore), of the 2nd September 1898, remarks that every English clergymen worthy of the name should mix with immoral men and women with a view to bring them to the right path. As a general rule, however, the clergymen of England move in the society of the rich, and give a wide berth to the poor. This is the behaviour of the dogs of religion (*mashabi kutton*). If the writer were a clergyman, he would spend his time with prostitutes and immoral men, and reclaim them from their sinful ways.

VI.—LEGISLATION.

The new law of sedition.

15. The *Paisa Akhbár* (Lahore), of the 30th August 1898, states that Government has withdrawn its orders prohibiting the entry into India of the Turkish newspapers *Ma'lumát* and *Sabáh*. These orders were passed when the murder of Messrs.

Rural and Agent, the opposition provoked by the plague regulations, &c., had upset the equanimity of the authorities, and led them to suspect the loyalty of the people. A calmer consideration of the situation has, however, prompted Government to revoke its first orders. The new law of sedition was also passed under similar circumstances, in spite of protests from every political body in the country, and has marred the usefulness of the Native Press. It is to be hoped that this law will also be removed from the Statute book at no distant date.

VII.—General Administration.

(*a*)—*Police.*

Police officers and their subordinates.

16. The *Aftáb-i-Punjab* (Lahore), of the 29th August 1898, remarks that Police Officers who have attained the grade of Inspector or Deputy Inspector very seldom take bribes or commit acts of highhandedness as they do not like to risk the loss of the appointments to which they have risen after long years of good service. Their subordinates, however, for whose conduct the officers in charge of police stations are held responsible, commit all sorts of misdeeds and make common cause against a Thánadár, who exercises strict supervision over their doings. To remedy this evil, the Editor suggests that full powers should be conferred on Thánadárs in dealing with their subordinates. It is undesirable that explanations should be called for from a Police Officer in charge of a station on complaints made by constables. The officer in question should be invested with the power of transferring constables from their thánás.

(*b*)—*Education.*

The Sir Syad Memorial Fund.

17. The *Wakil* (Amritsar), of the 29th August 1898, publishes a communication in which the writer endeavours to show that the subscriptions paid towards the Sir Syad Memorial Fund at Lahore, &c., fell considerably short of the amount expected, and calls upon the friends of the movement to leave no stone unturned to make the next visit of the Aligarh deputation, which takes place in November next, a complete success.

(*c*)—*Agriculture, &c.*

Famines in India.

18. The *Wakil* (Amritsar), of the 29th August 1898, publishes a communication from Muhammad Ikram-ulla, a student of the Aligarh College, in which the writer remarks that India is visited by a famine at least once in a decade, which causes endless suffering to the people. This is due to the fact that it is a very poor country. Mr. Beck has, in a series of articles published in the *Pioneer*, endeavoured to show that the country is becoming comparatively richer and wealthier. The writer does not intend to controvert the arguments advanced by Mr. Beck, but contents himself with making quotations from the writings of the late Mr. Fawcett, with a view to show that even English statesmen admit that India is poor, and that its poverty is chiefly responsible for the evils from which the people are suffering.

The reason why the people of this country are reduced to a state of utter helplessness immediately on the occurrence of a famine is that three-fourths of the entire population depend on agriculture for their living. Their poverty prevents them from sinking a sufficient number of wells and effecting other improvements so as to increase the produce of their lands. Even where wells have been sunk, they are not fully utilised owing to the inability of the agriculturists to obtain the requisite mumber of oxen to water the lands attached to wells. In short about one-sixth of the culturable land is watered by wells, the remaining five-sixths depending on the rainfall. The result is that with a single failure of the rains, famine commences and affects, first, the agricultural class and then the remaining population. Now the occurrence of a famine is not only a calamity to the people, but also a source of trouble and anxiety to the authorities. Last year some famine-stricken people broke out into a riot, but the Police filled their empty bellies with powder and shot. This action on the part of the Police was reprehensible in the extreme. To prevent the recurrence of such incidents, it is highly desirable that an end should be put to the causes that lead to these untoward events. To commence rioting on such occasions is certainly an act of folly, but it must be admitted at the same time that officials who resort to extreme measures for suspressing such disturbances are ignorant of the art of government and statesmanship. The writer then makes the following suggestions for preventing the recurrence of famine :—

In the first place, steps should be taken for the proper irrigation of *cháhi* lands generally and *baráni* lands in particular. Government should not encourage the reclamation of waste lands till the *cháhi* and *baráni* lands have been thoroughly improved and the necessary means of irrigating them have been provided. The giving of free grants of waste lands leads the agriculturists to leave their own lands which pass into the lands of ignorant men. Secondly, when a famine is raging, steps should be taken to make the rates of grain uniform and moderate. This object can be achieved by extending the means of communication and by importing grain so as to make the supply equal to the demand, thereby rendering it unprofitable for the bania to store up his grain in the hope of realising better prices. Thirdly, suspensions of the land revenue should be granted whenever the rains fail, and in the event of the famine continuing for two or three years, the revenue should be remitted for a year at least. Moreover, arrears of revenue, in respect of which suspensions have been granted, should be realised by small instalments extending over a number of years, as the zamíndárs are very poor and cannot afford to pay such amounts immediately after the disappearance of famine. Land in the Punjab is so heavily assessed that great difficulty is experienced in meeting the Government demand even in ordinary times; nay, in some cases, the zamíndárs are compelled to resort to expedients which none but themselves are aware of. In conclusion, the writer urges that zamíndárs should also endeavour by their own exertions and the expenditure of money to increase the produce of their land by rendering it capable of yielding two harvests instead of one every year. If they stand in need of money, they should borrow it from the Government instead of going to the meney-lender. They should also

politic Government for extending irrigation. Persons engaged in other than agricultural pursuits should act on the principle of Division of Labour as expounded by Adam Smith. This principle should be thoroughly explained to them. Labourers should likewise go to places where they are likely to earn better wages and should not hesitate to emigrate to Africa or America for the purpose of improving their condition.

(d)—Railways, &c.

Railway complaints.

19. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 2nd September 1898, complains that passengers are put to great inconvenience owing to the absence of waiting rooms at the Cawnpore (Anwar Ganj) Station on the Indian Midland Railway. There is nothing to afford them shelter from the sun and rain, and on rainy days their luggage becomes wet and spoilt. Seeing that the station is resorted to by a number of people, and about 500 passengers leave it in every train, it behoves the authorities to build waiting rooms at Anwar Ganj as soon as possible. The carriage stand at the station is also in a disgraceful condition and needs metalling. The writer further remarks that some policemen should be told off to patrol the road,—about a mile in length,—between the Station and the City to protect passengers from badmáshes at night.

The same.

20. The *Akhbár-i-'Am* (Lahore), of the 29th August 1898, publishes a communication in which the writer expresses his approval of the suggestions made by the Editor in the course of certain articles published under the head of the Railway Conference, and urges the introduction of the following two reforms, in addition to those already advocated by the Editor :—

(1) That the fare of the 2nd Class being double that of the Intermediate, and that of the 1st Class double that of the 2nd, it is desirable that 1st Class passengers should be allowed to take free of charge double the luggage allowed to 2nd Class passengers and those of the 2nd Class double the amount allowed to those travelling in the Intermediate Class. Under existing arrangements the free luggage allowance of passengers of various classes is as follows :—

Intermediate Class		...	20 seers.
Second	Do.	...	30 „
First	Do.	...	60 „

This anomaly should be removed and the 2nd and 1st Class passengers allowed to take 40 and 80 seers of luggage, respectively.

(2) That the latrines in 1st and 2nd Class carriages are quite unsuited to native passengers and are a source of inconvenience to them. There is no foot-hold, and the passengers run the risk of falling down when the train is in motion. If, in the carriages reserved for natives, latrines were constructed in the shape of *khuddies* they would conduce to the comfort of the class of persons for whom they are intended.

(*f*)—*Miscellaneous.*

21. The *Akhbár-i-'Am* (Lahore), of the 29th August 1898, approves of the decision of the Bombay Government that soldiers should not in future be employed on plague work. Military men do not respect the prejudices of the people, with the result that the latter feel very much annoyed at the indifference with which their prayers are treated. Government was under the impression that Military men who have no connection with people living in cities would carry on the work of inspection with strict impartiality, but experience has proved that the advantages accruing from their employment are as nothing compared with the mischief resulting therefrom. Government still persist in believing in the efficacy of the measures it has adopted for combating the scourge, but the people do not share this view, because these measures have had no effect in checking the disease. The efficacy of the measures in question would have been established if no recrudescence had taken place in Bombay.

Plague administration and European soldiers.

But as a matter of fact, the disease has continued to rage at Bombay even in the hot weather, and the Editor cannot contemplate without a shudder the state of things that is likely to come into existence during the approaching cold weather. When an epidemic is raging, it is highly desirable that the people should be kept in good spirits, but unfortunately the plague measures are calculated to add to their annoyance, with the result that even healthy people fall ill. The plague regulations, so far as they relate to the evacuating and pulling down of houses, are simply deplorable, and it makes one's hair stand on end to think of the trouble and ruin which the carrying out of such regulations must entail. The Bombay Government has taken the plague administration into its own hands on the ground that it is an imperial matter, but the Government system of plague administration being opposed to the habits and customs of the people is likely to cause excitement among the people instead of tending to reassure them. Think of the feelings of a patient who is separated from his relations and sent to a place where he finds none but strangers. The patient feels miserable on the one hand and his relations on the other. The plague has, doubtless, proved a source of trouble to the Government, but the latter have transferred this trouble to the shoulders of the people in a manner that has alarmed and prostrated them. This result is not due to the fact of the Government being actuated by motives of a questionable character, but to its ignorahce of the domestic life of the people. The Editor has no hesitation in asserting that the people of England would move heaven and earth if they were subjected to similar treatment.

Sic.

22. The *Paisa Akhbár* (Lahore), of the 29th August 1898, remarks that General Sir Baker Russel has issued an order directing General Officers of Regiments, Battalions and Company and Squadron Commanders to take such steps as will most forcibly impress on their men, not only the cowardliness of striking or otherwise ill-using natives of India, who are frequently so weakly constituted as to be quite unable to bear any rough treatment, but the very serious consequences which may result to themselves, as evidenced by the Barrackpur

Assaults on Natives of India by British soldiers.

murder, in which three soldiers were recently sentenced to seven years' rigorous imprisonment. The order in question is one of great importance, and it behoves those to whom it is addressed to impress its purport on the minds of their men. Indeed, it seems highly desirable that a general order, similar to the memorandum issued by Sir Baker Russell, should be promulgated by the Commander-in-Chief. If the Courts had passed severe sentences against British soldiers, the Military authorities would have issued such orders long before the Barrackpur tragedy was enacted.

Nude pictures in illustrated newspapers

23. The *Paisa Akhbár* (Lahore), of the 29th August 1898, remarks that the publication of indecent writings and pictures is no doubt open to objection, but the question is what is an indecent writing or picture. Sometimes native newspapers are punished for publishing advertisements of remedies for impotency on the ground that such advertisement are indecent. If a writing or picture tends to inflame the mind and lead people to indulge in immoral practices, it is certainly indecent ; but the advertisements in question are not calculated to produce any such tendency. Indeed, the illustrated advertisement published in the European papers are much more objectionable than the notices published in the Indian papers. The kissing of a beautiful woman by a man is not perhaps an objectionable thing, but sometimes nude pictures, calculated to inflame the passions, are published as works of art. Take for instance, the last number of the illustrated magazine called *St. Paul* which contains a nude picture of a Grecian Goddess. Perhaps such pictures are not considered indecent in England, but in India they are certainly regarded as such, and it behoves the authorities to prohibit the circulation of such papers in the country.

Bribery and corruption in the Punjab.

24. The *Akhbár-i-'Am* (Lahore), of the 29th August 1898, publishes a communication in which the writer takes to task those officials who take illegal gratifications in spite of the handsome salaries paid to them by Government. A well known Police Officer has been told off to investigate such cases. This officer begins to collect evidence the moment his suspicions are aroused against an official. Let corrupt officials take note of the fact. The writer then goes on to say that native officers, on the eve of their retirement, act on the principle of making hay while the sun shines and try to amass as much wealth during the last few years of their career as possible. Unless effectual steps are taken to put down the evil, bribery and corruption will continue to flourish. The writer urges that the Police Officer and his party should make a tour of every district and village in order to put an end to the practice.

The same.

25. The *Victoria Paper* (Siálkot), of the 25th August 1898, remarks that the only way to put down the bribery and corruption prevalent in the Judicial Department is to take immediate notice of the conduct of a Judicial Officer on the very first whispers of dishonesty against him. He should either be sent to jail or dismissed the service on his taking his first bribe. It serves no useful purpose to transfer a corrupt Magistrate from one station to another. Besides, to wink at his delinquencies is tantamount to encouraging him in his evil ways, abetting him to fleece the people. Again, to prosecute a bribe-taker after

he has succeeded in amassing lacs of rupees by his nefarious practices is nothing short of letting him escape scot-free. The policy of leniency is commendable, but it is certainly misplaced, in the case of officials who prove themselves unworthy of their salt. The Editor further suggests that in addition to dismissal some corporeal punishment should be inflicted on corrupt officials to serve as a warning to other public servants. As to finding out which particular officials are dishonest, Commissioners can very easily discover their identity and bring their conduct to the notice of Government.

Government servants and indebtedness.

26. The *Victoria Paper* (Siálkot), of the 24th August 1898, remarks that the authorities should always keep an eye over Government servants involved in debt, as men who are unable to pay off their debts are apt to become corrupt and to commit embezzlement, forgeries and other crimes. It is highly desirable that such men should not be employed in the Judicial, Revenue, Commissariat and Public Works Departments.

Opposition to inoculation and nomination to Municipal Commissionerships.

27. The *Victoria Paper* (Siálkot), of the 22nd August 1898, remarks that a correspondent enquires if it is a fact that a certain Muhammadan member of a certain Municipal Committee has not been re-nominated for membership merely because he had opposed the proposals of the local authorities regarding the introduction of inoculation in his district. The authorities in question alone can answer the query ; but, so far as the Editor knows, the failure of local officials to recommend a Municipal Commissioner for re-nomination on the expiry of his term of office does not necessarily mean that they are ill-disposed towards him. Besides, it is not desirable that the same persons should be appointed Municipal Commissioners every time, as this is not the way to teach the natives the art of Municipal or Local Self-Government. In addition to this, the plague measures adopted in the Jullundur and Hoshiárpur Districts were intended for the benefit of the people and not of Government, and opposition to those measures could not have turned the local authorities against the Muhammadan gentleman in question.

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VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	3rd, 5th, 7th, 8th and 9th September.	8th, 8th, 10th, 12th and 12th September.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	3rd, 5th. 7th and 8th September.	8th, 8th, 10th and 12th September.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	28th and 31st August; 2nd September.	8th September ...	900 „
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Díwán Búta Singh...	5th September ...	9th September ...	246 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	Ditto ...	12th September ...	550 „
6	Núr Afshán ...	Ludhiána ...	M. Wylie ...	Ditto ...	7th September ...	496 „
7	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	Ditto ...	10th September ...	304 „
8	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	3rd September ...	8th September ...	2,500 „
	Monthly.					
9	Arya Magazine ...	Delhi ...	Kirpa Rám, Sharma	For May 1898 ...	8th September ...	500 cpies.
	GURMUKHI.					
	Weekly.					
10	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st September ...	8th September ...	400 copies.

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	URDU.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahcre ...	Mahbúb Alam ...	12th September ...	15th September ...	600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd and 5th September.	Ditto ...	900 „
	Weekly.					
3	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	8th September ...	15th September ...	600 „
4	Arya Gazette ...	Lahore ...	Atma Rám ...	Ditto ...	Ditto ...	190 „
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	Ditto ...	Ditto ...	700 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	2nd September ...	8th September ...	500 „
7	Haftawár ...	Lahore ...	K. B. Thápur ...	10th September ...	Ditto ...	950 „
8	Hamdard-i-Hind ...	Do. ...	Kishan Chand & Co.	Ditto ...	Ditto ...	1,875 „
9	Khair Khwáh i-Alam ...	Delhi ...	Mír Hassan ...	8th September ...	12th September ...	200 „
10	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	Ditto ...	15th September ...	400 „
11	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	12th September ...	16th September ...	450 „
12	Koh i-Núr ...	Do. ...	Iláhi Bakhsh ...	13th Septembar ...	17th September ...	200 „
13	Lahore Punch ...	Do. ...	Abdul Rahmán ...	7th September ...	12th September ...	200 „
14	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	10th September ...	16th September ...	11,000 „
15	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	12th September ...	17th September ...	300 „
16	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	8th September ...	12th September ...	600 „
17	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	10th September ...	15th September ...	300 „
18	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	5th September ...	Ditto ...	700 „
19	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th September ...	16th September ...	547 „
20	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	13th September ...	Ditto ...	300 „
	Tri-monthly.					
21	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th September ...	15th September ...	180 copies.
	GURMUKHI.					
	Weekly.					
22	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh...	8th September ...	15th September ...	300 „

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

The Soudan Compaign.

1. The *Paisa Akhbár* (Lahore), of the 7th September 1898, after giving an account of the battle of Omdurman, remarks that this engagement has put an end to the rule of the Darveshes, and may cut short the career of the Khalífa. By the conquest of the Soudan, Egypt regains one of her lost provinces, but the gain to England will be much greater. Sardar Kitchener's victories will not only add to her prestige and Military reputation, but will render her hold on the Khedive still more strong; and will induce the European Powers to desist from insisting on her evacuating Egypt, especially as the entiré cost of the recent Soudan campaign has been borne by the British Exchequer. Moreover, this successful termination of the war compensates Lord Salisbury for the defeat which his Lordship's diplomacy has sustained in China.

The Cretan question.

2. The *Patiála Akhbár* (Patiála), of the 2nd September 1898, remarks that the Military Governor of Crete has resigned, owing to the European Powers having prevented the landing of fresh Turkish troops. The Powers desire that no additions should be made to the Turkish garrison in Crete, and that the Sultan's troops should not be allowed to move from place to place, in order that the garrison may eventually cease to exist through disease and casualties, and the rebels be thus enabled to establish an independent government of their own, after exterminating the Muhammadan population in Crete.

II.—Afghanistan and Trans-Fronier.

Complaint against a Naib of the Khan of Kelát.

3. A correspondent writing to the *Aftáb-i-Punjab* (Lahore), of the 5th September 1898, says that owing to the gross oppression practised on them by Ali Bakhsh, the *Náib* of the Khan of Kelát, the residents of Lathri (?) are migrating to British territory. Only recently the Extra Assistant Commissioner of Sibi gave an order of safe conduct to one Jhanwar Mal, Chaudri of Lathri, to enable him to take his family to Sibi. Had not the Extra Assistant Commissioner done so, it would assuredy have gone hard with Jhanwar Mal and his family. The writer cannot say why the officials of the Khán are practising oppression on His Highness's poor Hindu subjects.

The frontier policy of Government.

4. The *Akhbár-i-'Am* (Lahore), of the 9th September 1898, remarks that although it is a supporter of the National Congress, it is unable to approve of the frontier policy of Lord Lawrence advocated by the founders of that movement. That Russia entertains sinister designs against India is apparent from the rapid strides with which she has been advancing during the past quarter of a century and the rapidity with which she has been constructing military railways up to the frontiers of Afghánistán over thousands of miles of waste land where no one would think of erecting railway lines for commercial purposes If Russia was dangerous when her frontiers were thousands of miles distant from those of India, is she less dangerous now th at she has conquered the whole of Central Asia and is in close proximity to Afghánistán ? When the Editor thinks of the vast amount of money spent on frontier defence, his hair stands on end, and he cannot help concluding that it would be an act of folly to allow all this money to be wasted. The close proximity of Russia to India would not be a serious matter if the people of this country were a warlike nation, but, as a matter of fact, they are so utterly helpless that they cannot hold their own even against the depredations of the frontier tribes without the aid of British troops. After remarking that it was time that Government adopted a definite frontier policy and boldly faced the difficulties now staring it in the face, the Editor remarks that if Government had not converted the frontier tribes into enemies they would have served as a bulwark against Russian aggression. This, however, is out of the question now, and it would be an act of folly to place any reliance on these tribes. The allegation that the recent military operations have broken the spirit of the tribes and brought them to their senses is an utterly mistaken one. They are still showing signs of unrest, and the Anglo-Indian papers, which urge that their wishes should be respected, cannot be considered the well-wishers of the State. The tribes would not have assumed an attitude of defiance if they had been adequately punished ; and if Government respects their wishes they will not be grateful, but will construe such action into a sign of weakness. To allow such an impression to gain ground among them is to pave the way for a Russian advance. The Editor, however, does not mean to insinuate that Government has been guilty of aggression against the frontier tribes. On the contrary, he is willing to concede that the tribes have invariably been the aggressors. What he complains of is that it has invariably contented itself with half measures, instead of adequately punishing them once and for all. The relatives of the Pathán

killed in frontier wars are still living. They are revengeful people, and believe that if they fall in battle they go to paradise, whereas if they escape alive they consider themselves Gházís. After remarking that Government should have adopted Sikh tactics against the tribes, the *Akhbár* remarks that if the latter are allowed to run away with the notion that they can get whatever they like out of the Government by means of threats, they will prove a source of weakness in an emergency. If Government places full reliance on the friendship of the Amír, there should be no disturbing element (*sic*) between India and Afghánistán. These tribesmen are likely to prejudice the friendly relations existing between the two countries, and will be sure to throw in their lot with the Russians when they attempt an invasion of this country. The Editor considers the continuance of British rule essential for the progress of India, and it is for this reason that he urges Government to seriously consider this matter. The British Government is doubtless a Foreign Government, but the lapse of time has made the people forget this fact, and no Indian can now contemplate the idea of its being defeated in a struggle with Russia without a shudder; inasmuch as the loss of India will not prove so injurious to the English as to the peace-loving inhabitants of this country. It is for this reason that the *Akhbár* heartily approves of the views expressed by the Viceroy elect regarding frontier policy, and hopes that the first thing he will do on assuming the reins of Government will be to settle this question once and for all.

III.—Native States.

The new Rája of Faridkot.

5. The *Aftáb-i-Punjab* (Lahore), of the 5th September 1898, remarks that although the reins of the government of Farídkot have not as yet formally passed into the hands of the Heir-Apparent of the late Rája, the affairs of the State are managed under the direction of His Highness. Like his late father, the Tika Sáhib possesses a clear brain and a vigilant eye, and looks after the working of every department of the State. His Highness's brief administration of Faridkot gives promise of his being able to endear himself to his subjects.

V.—Native Societies and Religious Matters.

Rejoinder to Sir Syad Ahmad.

6. The *Núr Afshán* (Ludhiána), of the 2nd September 1898, publishes the continuation of the rejoinder written by the author of the *Ummahát-i-Mominín*, in which the writer remarks that Sir Syad Ahmad says that the word *ma* in Súra Ahzáb means dower. It is clear that the Súra enjoining the payment of dower was revealed before this Súra. As dower is mentioned in the Súra Nisa (women), it follows that the last-named revelation must have been made before those contained in the Súra Ahzáb. The Prophet, however, continued to marry even after the Súra Nisa. He married Zainab mentioned in the Súra Ahzáb in 5 A. H. and went on marrying other women up to the year 7 A. H. Why then did the Prophet contract these marriages after the Súra Nisa, which limits the number of wives to four? Sir Syad replies that the critic (the author of the *Ummahát*) is under the impression that the fixing of dower and the limiting of the number of wives were enjoined simultaneously, but that, as a

matter of fact, the revelation limiting the number of wives was made long after Mahomed became a Prophet, and that the fact of dower being mentioned in the two Súras does not prove that both were revealed at one and the same time. The writer, however, says that he never made any remarks regarding dower, but simply showed that several special concessions were made in favor of the Prophet in Súra Ahzáb, such as the Hiba-i-Nafs (making a gift of one's person). The writer then quotes passages from the Súra in question, and remarks that the references contained therein conclusively prove that it was revealed after the Súra limiting the number of wives. The Syad says that the revelations contained in Súra Nisa and Ahzáb make no difference between the Prophet and his followers, except in regard to the Hiba-i-Nafs, and that, on the contrary, the Prophet was prohibited against marrying his female relations who had accompanied him in his flight, whereas no such restriction was placed on the other Muhammadans. As a matter of fact, this restriction was not an important one, seeing that the circle of the Prophet's female relations was not very large. The few female relations which he had were not worth marrying, while marriage with those who had not embraced Islám was out of the question. The object of the Prophet in imposing such a restriction in the case of females who had accompanied him in his flight was apparently to prevent women, with whom marriage would have been devoid of enjoyment, from applying for marriage, and thus save himself the trouble of disappointing them. Moreover, there were far greater attractions amongst the women not related to the Prophet. For instance, was any female relation of Mahomed to be compared with Safeyya, Jawaerya and Maria? The Prophet alone was allowed to cohabit with women without dower, who, blinded by carnal passions, made a present of their persons to Mahomed. The Syad does not consider this a serious thing; but can he prove that any good can result from making such a concession beyond allowing the Prophet to have full latitude for the gratification of his lust? The Syad says that this need not give rise to any bad presumption against the Prophet. The writer on the contrary thinks that this fact puts an end to all good presumptions in favor of the Prophet. The Syad says that the fact of a woman applying for marriage without dower removes all bad presumptions, but the Syad forgets that the second condition in this connection is that the application for marriage should emanate from the Prophet. The writer fails to see how this fact (of a woman applying for marriage without dower) removes any evil presumption against Mahomed. On the contrary, such conduct shows that both parties desire to be involved in filth. It argues great shamelessness on the part of the woman as well as on that of the man.

7. The *Paisa Akhbár* (Lahore), of the 5th September 1898, takes the *Hindu* (Madras) and the *Tribune* to task for finding fault with the conduct of the Muhammadans of the Punjab in connection with the *Ummahát-i-Mominin*, and stating that Dr. Ahmad Shah cannot, like the Revd. T. Williams of Rewári, be compelled to withdraw his book from circulation. These papers argue that Sir Dennis Fitzpatrick brought pressure to bear upon the Revd. T. Williams to suppress the *Twárikh-i-Mohamad ká Ajmál*, simply because the Reverend gentleman was a Government servant; but that Dr. Ahmad Shah not being

The Ummahát-i-Mominin.

in the service, Sir Mackworth Young has no power to compel him to stop the circulation of the *Ummahát*. It may be stated, for the information of the *Hindu* and the *Tribune*, that Mr. Williams also was not a Government servant, and that he was prevailed upon to suppress his publication through the intervention of the Bishop of Lahore. Sir Mackworth Young could also have resorted to some such course, or ordered the prosecution of the Doctor under the new law of sedition.

Objectionable *dhotis*.

8. The *Paisa Akhbár* (Lahore), of the 7th September 1898, publishes a communication from Hakím Amín-ud-dín (Barrister-at-Law), Joint Secretary, Anjuman-i-Himáyat-i-Islámia, Pesháwar, who states that at a meeting of the Anjuman held on the 4th idem it was unanimously resolved that Seths Ishar Dás and Dharm Chand of Siálkot (*sic*) have, by printing on the *dhotis* manufactured by them, a trade mark consisting of the words *Nád-i-Ali* written in the form of an elephant, which is an unclean animal, offered an insult to Islám, and offended the feelings of the Muhammadans; that the manufacturing of *dhotis*, which are unclean and dirty (*nápák aur ghalis*) articles of wear, for the express purpose of printing on them the aforesaid words, which comprise the sacred names of God, Mohamed and Ali, shows that the Seths have intentionally insulted the Muhammadans and wounded their feelings; that Ishar Dás and Dharm Chand have taken advantage of the ignorance of Government, and got their trade mark registered by deception, with the object of inflaming the Muhammadans against the authorities; that Government be requested, through the Anjuman-i-Islámia of Lahore, to cancel the trade mark in question, interdict the sale of the *dhotis* manufactured at Siálkot, and reprimand Seths Ishar Dás and Dharm Chand; and that copies of the proceedings of the meeting be sent to the Secretaries of the Anjuman-i-Islámia of Lahore and Amritsar, as also to the Editors, *Punjab Observer* (Lahore), *Paisa Akhbár* (Lahore), *Chaudhwin Sadi* (Ráwalpindi), *Wakil* (Amritsar), *Islám* (Agra), *Akmalul-Akhbár* (Delhi), *Muhammadan Akhbár* (Madras), *Muhammadan Chronicler* (Calcutta), *Habulmatin* (Calcutta) and *Almua'rif* (Aligarh).

Commenting on the above the Editor remarks that the conduct of the manufacturers of the *dhotis* under reference is certainly objectionable, and that the indignation of the Muhammadans of Pesháwar is not unreasonable. The Seths could easily have adopted some other trade mark.

Is the Qurán a revealed book?

9. The *Arya Magazine* (Delhi) for May 1898 (received on the 8th September) remarks that the Muhammadans claim that the teachings contained in the Qurán are revelations from the Almighty. There is, however, nothing to show that the Qurán contains a single thing which was not known to the world previous to the rise of Mohamed. The stories of the early Prophets embodied in the sacred book of Islám seem to have been taken from the Old and the New Testaments, while every verse of it was revealed according to the necessities of the Prophet for the time being. Indeed, Mohamed never stood in a difficulty, but a verse was revealed to help him out of it. When he married Zainab, the wife of his adopted son Zaid, and the people began to speak ill of him for committing this heinous act,

the God of the Qurán issued orders legalising the marriage. But the question is whether the verse embodying these orders was really a revelation from God, or whether it was forged (*kardi thi*) by Mohamed in order to justify his conduct in the eyes of the world. The Editor then refers to the circumstances under which Zaid was induced to divorce Zainab, and observes that there can be no doubt that he did so merely to please the Prophet, and that otherwise he had no occasion to separate himself from a young, beautiful and chaste wife like Zainab. Irving has also expressed the same opinion in his life of Mohamed. Under these circumstances it is not impossible that the orders sanctifying this marriage may be a forgery. The Editor then endeavours to show that the excellence of the style of the Qurán can be no proof of its revealed character. Although illiterate, Mohamed belonged to a respectable family living in Mecca, the residents of which speak chaste Arabic. It is not, therefore, to be wondered at that the language employed in the Qurán should be of a high order. If, however, it can be shown that the sacred book of the Muhammadans contains any great principle which was previously unknown to mankind, the Editor is ready to acquiesce in its revealed character. The followers of Islám say that the unity of God was first preached in the Qurán. But coupled with this is the statement that Mohamed is God's Prophet. The unity of God was not unknown previous to the revelation of the Qurán, as can be proved from the Upnishadas. One is, therefore, driven to the conclusion that the Qurán was revealed merely to install Mohamed among the Prophets; and the question to be considered is whether it was revealed through the Prophet, or whether he revealed it himself in order to serve his own ends. Again, the fact that the Qurán sanctions the slaughter of thousands of God's creatures, and violates innumerable principles of science, shows that this book cannot be from God. Under these circumstances the Editor is compelled to hold that the Qurán was composed by Mohamed himself in order to achieve his own selfish purposes. The verses alleged to have been revealed to exculpate 'Aisha, one of the wives of the Prophet, from a charge of adultery lend strength to this argument. After regretting that the Muhammadans consider it sinful to judge of religious matters by the light of reason, the Editor remarks that the majority of them believe the Qurán to be a revealed book merely to avoid being pronounced "káfirs." Again, up to the present, the Qurán has always been thrust on the people as a revealed book by means of the sword alone. Any one daring to combat the assertions of the Muhammadans finds himself involved in a quarrel with them. The late Pandit Lekh Rám was murdered by the followers of Islám when they found it impossible to reply to his criticism of their faith. In conclusion, the Editor praises the Vedic religion, remarking that it is the only faith which possesses a universal character and is free from human prejudices.

Christianity, a form of Budhism.

10. The *Arya Magazine* (Delhi) for May 1898 (received on the 8th September), says that it is now an admitted fact that Christianity is a corrupted form of Budhism. A number of scholars are of opinion that Christ visited Tibet and Northern India with the object of studying the science of yoga. At any rate, it cannot be denied that the first preachers of Christianity were the pupils of the followers of the Vedic religion.

But what fruit have the teachings of Christianity borne is Europe and other parts of the world? They have only resulted in an increase of sinfulness. Atheism and all other similar evils, rampant in Europe to-day, are traceable to the pernicious teachings of this religion, which holds it sinful to judge of religious matters by the light of reason and science. And to tell the truth, the principles of Christianity are so unreasonable and unscientific that every European scientist feels disgusted with them, and cuts himself adrift from religion. On the other hand, the Vedic religion shines out the more brightly by being subjected to the test of science. The Editor further remarks that whilst Christ has declared that the wealthy cannot enter the kingdom of heaven, the preachers of his religion are engaged in amassing wealth, and the Pope of Rome even resorts to trickery and machination in order to fill his coffers with gold. He then ridicules the doctrine of vicarious punishment, and remarks that it is calculated to lead to an increase of sinfulness in the world, and cannot ensure the salvation of a sinner. The doctrine seems to have been borrowed from the Bámárgís, who are in the habit of sacrificing animals in expiation of their own sins.

The split among the Aryás.

11. A correspondent writing to the *Aftáb-i-Punjab* (Lahore), of the 5th September 1898, remarks that the Arya Samáj had taken upon itself the task of regenerating the country, and that being composed of educated people it was hoped that the institution would prove equal to the task. The gods have not, however, looked upon the movement with an auspicious eye, and have thrown down the apple of discord in the midst of the Aryas. The second split in the Lahore Samáj has also been creating differences among the followers of Swámi Dayanand in the Muffassil, and Rawalpindi has not escaped the infection. After stating how the "cultured" and the "mahátma" parties of Ráwalpindi have for some time past been trying to oust one another from the possession of the Samáj Mandir, the writer gives an account of the free fight which recently took place in the Mandir between the two parties, and regrets that the Aryas of Pindi, almost all of whom are educated gentlemen, should have been guilty of such disgraceful conduct.

The killing of monkeys.

12. The *Akhbár-i-'Am* (of the 8th September 1898), remarks that the attitude of several members of the Puri Municipality towards the proposed killing of monkeys reflects great discredit on Local Self-Government. Had not a Bábu and Doctor Glamlin (?) strongly protested against the proposal, it would have been carried out in the teeth of the opposition of the Hindús, whose religion does not sanction the killing of monkeys. The thanks of the entire Hindu community are due to the District Magistrate and to the Doctor, who showed great prudence and tact in the matter. A similar proposal was made at Hardwár, but the Commissioner and the District Magistrate rejected it in deference to the feelings of the Hindu community. The Editor is of opinion that a public meeting should be convened to censure those elected members who supported such a proposal. He also calls upon the Government to remove these members if they are nominated ones, as they seem to be utterly devoid of common sense.

VI.—Legislation.

The new law of sedition.

13. The *Punjab Samáchár* (Lahore), of the 3rd September 1898, remarks that it is the duty of every journalist in India to oppose the new law of sedition and to point out the evil consequences resulting therefrom, till the Act in question is removed from the Indian Statute Book. Lord Elgin's Government have passed this law under the influence of panic, without duly considering the matter. The alterations made in Section 124 A., Indian Penal Code, are of so serious a character that their retention in their present form constitutes a standing menace to journalists. The sympathisers of India are endeavouring to bring home to the British public the evils likely to result from these measures. In support of this assertion the Editor reproduces an article communicated by Mr. R. C. Dutt, late Officiating Commissioner of Orissa, to the *Manchester Guardian*, in which the Poona Press Committees are compared to the Press censorship in Russia.

VII.—General Administration.

(c) *Agriculture, &c.*

Self-help and the Noon zamíndárs.

14. The *Paisa Akhbár* (Lahore), of the 5th September 1898, publishes a communication in which the writer states that the Noon zamíndárs of the Shujabád Tahsíl, Mooltan District, have, at the suggestion of Lieutenant Crosthwaite, started a fund with the object of affording relief to the poorer members of their community. The writer then gives a history of the movement, and remarks that Rs. 826 have already been subscribed towards the fund. Out of this, money has been advanced to certain zamíndárs to enable them to purchase seed, or release their lands from mortgage. If the Noons continue their efforts in this direction, there can be no doubt that they will be able to improve the condition of their community in a very short time. In conclusion, the writer gives a list of the persons who have subscribed towards the aforesaid sum of Rs. 826.

Commenting on the above the Editor praises Lieutenant Crosthwaite's efforts to teach the Noons to help themselves, and remarks that the example set by the zamíndárs of the Shujabad Tahsíl should be followed all over the Province.

(d).—*Railways and Communications.*

Railway complaints.

15. A correspondent writing to the *Aftáb-i-Punjab* (Lahore), of the 5th September, complains that the people are put to great inconvenience owing to platform tickets not being sold at the Sibi Railway Station. People who have to go to the station on business or to receive or see off a friend are often prevented from going on the platform; and not infrequently "sufedposhes" and respectable people have to put up with harsh language and go back disappointed. On the other hand, the acquaintances—howsoever low their position—of the station officials have free access to the platform. It is very necessary that the same treatment should be accorded to all, lest some wronged "sufedposh" may one day attempt to avenge the indignity offered to him.

16. The *Khálsa Gazette* (Lahore), of the 1st September 1898, cannot find words to describe the hardships which native passengers have to undergo on the Indian Railways. The grievances of these passengers are published daily in the newspapers, but the hard-hearted Railway authorities pay no attention to them. It has become a matter of notoriety that, even when the Indian summer is at its height, twenty instead of ten passengers are seated in every third class compartment, and that the Station Bábús are perfect autocrats. Again, the treatment which even respectable native gentlemen experience at the hands of half-caste Railway employés is perfectly disgraceful. Will not the authorities wake to a sense of their responsibilities, and make the recurrence of such scandals impossible?

The same.

17. The *Victoria Paper* (Siálkot), of the 31st August 1898 (received 8th September), remarks that there are no platforms at most of the flag stations on the North-Western Railway, and that consequently weak and old persons are put to much inconvenience in entering or leaving a carriage. The authorities of the North-Western Railway should attend to the matter and remove the evil complained of. Since the income of the Railway is increasing, there is no reason why platforms should not be erected at flag stations.

Want of platforms at flag stations on the North-Western Railway.

(*e*).—*Postal matters.*

18. The *Paisa Akhbár* (Lahore), of the 2nd September 1898, remarks that the introduction of penny postage between England and India will benefit the Anglo-Indians and a number of native merchants only, whereas a reduction in inland postage would benefit all classes in India alike. This reduction should be made, even if it should result in a loss of income, seeing that the Post Office in India made a net profit of about 12½ lakhs of rupees last year, and is in a position to meet the loss that the introduction of the reform may entail.

Penny postage between England and India.

(*f*).—*Miscellaneous.*

19. The *Paisa Akhbár* (Lahore), of the 8th September 1898, remarks that probably no further action will be taken in regard to the bribery charges brought against Sardár Gurdiál Singh, who has been dismissed after a lengthy inquiry which occupied the Commission for four weeks. It is doubtless true that Government has dismissed the Sardár after satisfying itself that he had abused his official position by taking bribes. The question, however, is whether dismissal from the public service is adequate punishment for the offence proved against the Sardár, and that too, after the expenditure which Government has incurred by placing Mr. Warburton and his subordinates on this work, and the appointment of a Commission consisting of two Judicial officers, &c., &c. It would have been much better if Government had allowed the Sardár to resign, as in that case, all this expenditure would have been saved. The case of the Sardár reminds the Editor of that of another Judicial Officer who was sent to jail and fined on a similar charge being proved against him. Nay more, the officer in question died in consequence of the shock caused by the sentence of

The case of Sardar Gurdiál Singh.

imprisonment. The question naturally arises why one Judicial officer charged with the same offence as the other was judicially tried and sentenced to a term of imprisonment after being worried for months and spending his well or ill-gotten gains, while the other, who (according to the *Sindh Gazette*) occupied a higher position and took larger sums as bribes, has neither been judicially tried nor sentenced to undergo a term of imprisonment or pay a fine.

The Garhshankar riots.

20. The *Akhbár-i-'Am* (Lahore), of the 3rd September 1898, remarks that the people of India will find it more to their interest to gain the confidence of the local authorities than to take their grievances before the British Parliament, which decides every Indian question according to the Secretary of State's version of it. And the Secretary of State for India receives all his information from the Indian authorities and stands by them through thick and thin. The *Tribune* tried its utmost to throw the blame for the Garhshankar riots on the authorities, but even though the matter has attracted the attention of the House of Commons, nothing has come of it. After giving the *Tribune's* version of the riots, the Editor observes that the action of the authorities was arbitrary in the extreme as well as detrimental to the interests of the people. But what can be done in the matter when the Lieutenant-Governor thinks otherwise and holds the conduct of the Police justifiable, and Lord George Hamilton takes refuge behind the information supplied to him by the Punjab Government? When the Supreme head of the Police approves of their conduct, the latter have nothing to fear from their adverse critics. The Editor further remarks that although it cannot be denied that the residents of Garhshankar were subjected to oppression, it is to be regretted that the scandal was not exposed at a time when it would have been possible to win over Sir Mackworth Young to the side of the oppressed. Anyhow, the *Tribune* has done its duty and received its reward, insomuch that the revelations made by it have been made the subject of questions in the House of Commons, though this has neither benefited the people of Garhshankar nor injured those against whom the *Tribune's* attacks were directed. Under these circumstances the people will do well to seek redress of their grievances from the local authorities rather than from the British Parliament, at least so long as there is no strong Indian party in the Commons to fight on their behalf, or so long as they are considered to be a "conquered" race.

The same.

21. The *Akhbár-i-'Am* (Lahore) of the 7th September 1898, remarks that the deplorable consequences of the Garhshankar riots are not unknown to the public. The residents of that town are deserving of sympathy for the misfortunes which have befallen them, especially as no town or village can claim perpetual immunity from the plague, which was the source of all the troubles of the people of Garhshankar. After remarking that the Hindu as well as the Muhammadan rulers of India would have resorted to charity, *havans*, &c., rather than to quarantine, segregation, disinfection and house-to-house visitations in order to stamp out the plague, the Editor observes that, rightly or wrongly, the people are under the impression that Government has of necessity to oppose them in everything, and that highly placed officials have deluded themselves into the belief that if they yield to the wishes of the people their prestige would be gone

for ever. The natives should, therefore, try to always stand well with the authorities, and should do nothing to prejudice the latter against them. If they cannot observe this rule of conduct, they should so train themselves as to take offence at nothing. They should, moreover, remember that patience and humility are the only antidotes against the charges of disaffection now being levelled against them. It is, however, fortunate for them that they enjoy liberty of speech and writing, and can give expression to their grievances. By-the-way, this liberty, which is unknown even in such countries as Russia and Afghánistán, the residents of which are brave and warlike, has been conferred on the people of India as a special favor by their present rulers. Government can very easily deprive India of the liberty of speech, &c., but the fact that it does not choose to do so shows clearly enough that the authorities wish to keep themselves informed of the means of improving the condition of Her Majesty's subjects in this country. Under these circumstances, the duty of the people should be clear to them. They can publish their grievances in the newspapers, but should scrupulously abstain from dabbling in sedition. As an instance in point, the Editor remarks that the plague regulations being distasteful to the people, the latter can give publicity to their grievances, but that they should do so in such a manner as to convince the authorities of the truth of their assertions. At the same time, their criticism of these regulations should not ignore the purity of Government's motives in resorting to them. Nor should they work themselves up into a frenzy in approaching the subject, otherwise their remarks will carry no weight with sensible men. The *Akhbár* then gives the official version of the Garhshankar riots, and advises the people to abstain from coming into collision with Government even under the gravest provocation. Otherwise, they will have only themselves to thank for the undesirable consequences of their rash acts. The Editor concludes by remarking that if the residents of India were border Patháns, and not what they actually are, he would have preached to them in a different strain. For the natives, however, the best way to obtain redress of their grievances is constitutional agitation.

The importation of the plague into the Punjab.

22. The *Bharat Sewak* (Jullundur), dated 5th September 1898, remarks that different theories have been propounded regarding the importation of plague into the Punjab Some people say that the disease was probably introduced by Ráwals who reside in Khatkar Kalán and who carry on trade with Bombay; while others hold that it was imported by a Brahmin from Hardwár. The *Civil and Military Gazette* in referring to His Honor the Lieutenant-Governor's Review on the Report on the Sanitary Administration of the Province remarks that a Brahmin came from Hardwár and fell ill at Ráhon on the 29th April, and died at Khatkar Kalán a few days later. But the plague broke out in the month of September. It is quite inprobable and contrary to experience that the plague bacilli should have remained inactive for so long a period, *i. e.*, from May to the end of September. The Editor then goes on to say that if the plague bacilli are proved to have a very tenacious life, nothing but drastic measures, such as the burning of houses, &c., will effectually stamp them out from the country. Such measures are, however, impracticable, and it is to be hoped that there will be no recrudescence of the plague in the Punjab, as has been the case in Karáchi and Bombay.

23. The *Paisa Akhbár* (Lahore), of the 5th September 1898, remarks that the Native Press, especially the Vernacular Press, is in a very wretched condition, and that the ignorance and poverty of the people of India are at the bottom of this deplorable state of things, while the English newspapers are flourishing concerns and can spend thousands of pounds in obtaining the latest news for their readers. In very many cases the Editor of a vernacular newspaper is his own lithographic writer, pressman and chaprási. Even where this is not the case, the emoluments of the Editor do not exceed Rs 20 a month. The *Akhbár* concludes by remarking that the only way to remedy the evil is to start joint-stock companies to carry on newspaper work in this country.

Newspapers in India.

24. The *Akhbár-i-'Am* (Lahore), of the 5th September 1898, remarks that a trustworthy correspondent states that Sodhi Ishar Singh, Extra Assistant Commissioner, Umballa, does not take down the statements of witnesses with his own hand but allows his Reader to do so. The Editor admits that this procedure is irregular, and hopes that the Sodhi will remove the defect pointed out. The *Akhbár* is, however, unable to agree with its correspondent that the Sodhi is incapable of understanding the merits of a civil case till his Reader has completed the case, and that it is only after the departure of the witnesses that the Sodhi begins to understand the case. This complaint is rather unintelligible, seeing that the proper time for understanding a case is after the hearing of evidence and before the passing of an order. The correspondent further complains that the hearing of cases is unnecessarily put off from time to time to the great inconvenience of litigants. He also takes the Reader to task for not bringing the illegal procedure adopted by the Sodhi to the notice of the authorities. The Editor, however, considers it doubtful if the authorities are ignorant of the qualifications of the Sodhi, and trusts that the latter will remove the evil complained of, without its being brought to their notice.

Complaint against Sodhi Ishar Singh.

Sic.

25. The *Aftáb-i-Punjab* (Lahore), of the 5th September 1898, publishes a communication in which the writer complains that the peons of the Munsif's Court, Sibi, never perform their official duties without receiving illegal gratification. Should the file of the case of a suitor, from whom they can expect to extract nothing, happen to fall into their hands, they do not hesitate to show it to the opposing party. In short in every case they manage to extract something from the litigants on some pretext or other. That they are corrupt is evident from the fact that although they get only Rs. 10 a month, they can afford to drink wine and go to prostitutes every day. The authorities should look into the matter and transfer the peons to some other place.

The peons of the Munsif's Court, Sibi.

26. The *Victoria Paper* (Siálkot), of the 31st August 1898 (received 8th September) urges that the Financial Commissioner should take as much interest in the transfer of Tahsildárs as the Judges of the Chief Court do in that of Munsifs. In other words, the Financial Commissioner should order the transfer of those Tahsildárs who have been posted to a particular tahsíl for a long period.

Transfers of Tahsildárs.

27. The *Victoria Paper* (Siálkot), of the 2nd September 1898, urges that Honorary Civil Judges should be appointed in every town and city for disposing of petty civil cases, just as Honorary Magistrates are appointed to decide criminal cases. A Bench of two Civil Judges would do the work more satisfactorily than a single Judge, and it is to be hoped that the suggestion will receive due consideration at the hands of Local Governments, inasmuch as such Judges would do as much work as a paid Munsif, while their knowledge of local affairs would enable them to dispose of cases in a manner that would leave nothing to be desired.

Honorary Civil Judges.

28. The same paper remarks that the granting of extensions of service is doubtless desirable in the interests of Government, which is thus enabled to retain the services of experienced men, as well as in those of the officials concerned, who continue to draw full pay for the period for which extensions are granted. The practice is, however, open to one serious objection, *viz.*, that it blocks the promotion of junior men. As a result of this Officiating Extra Assistant Commissioners remain unconfirmed, and receive no promotion for a long time. In these circumstances it is highly desirable that extensions should not be granted execpt in special cases.

Extension of service after the age of 55

29. The *Akhbár-i-'Am*, (Lahore), of the 8th September 1898, remarks that of late it has become the fashion for Anglo-Indian newspapers to ridicule and cry down those Governors who earn the good will and affections of the native community by their sympathetic policy. Take for instance, the case of the Governor of Madras. What has His Excellency done that he should be ridiculed by all the Anglo-Indian newspapers? In the course of a recent tour Sir Arthur Havelock paid a visit to Tanjore. The people of Tanjore gave a party in his honor, and invited His Excellency to witness the performance of *nautches*. The Governor, while expressing indifference to such matters, accepted the invitation in deference the wishes of the people. The Anglo-Indian papers took this opportunity to ridicule Sir Arthur Havelock, but in doing so, they lost sight of the fact that their own dances are more immoral than the *nautches* held in this country. The women in this country do not appear in nautches in a half naked condition as European women do at balls and dances. The object of Sir Arthur Havelock in joining the *nautch* party was not to exchange furtive glances with the prostitutes, but to take part in a social gathering of the people and to encourage them by his presence. Anglo-Indian papers would do well to turn their attention to the immorality prevailing in their own society, which is deplored by so high an authority as the *London Times*.

Sir Arthur Havelock's presence at a *nautch* party.

The Editor then goes on to say that the Governor of Bombay is lauded to the skies, simply because he succeeded by his inaptitude and carelessness in smothering the hopes and just aspirations of the educated native subjects of Her Majesty.

Punjab Government Press, Lahore—29-9-98—70.

[Confidential]

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RECEIVED
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INDIA OFFICE
31 OCT. 1898

LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
				1898	1898.	
	Urdu.					
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	10th, 12th, 13th, 14th and 15th September.	15th, 16th, 16th, 17th and 19th September.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	9th, 10th, 13th, 14th 15th and 16th September.	15th, 15th, 16th. 19th, 19th and 19th September.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	7th, 8th and 9th September.	15th September ...	900 „
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	12th September ...	16th September ...	246 copies.
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohái-ud-dín	14th September ...	19th September ...	950 „
6	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	10th September ...	15th September ...	500 „
7	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
8	Názim-ul-Hind ...	Lahore ...	Názim Husain ...	10th and 17th September.	16th and 21st September.	300 „
9	Punjab Samachár ...	Do. ...	Pohlo Mal ...	10th September ...	15th September ...	2,500 „
10	Wafadár ...	Do. ...	Fazal-ud-dín ...	8th September ...	Ditto ...	1,200 „
11	Wakil ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	12th September ...	17th September ...	700 „
	Monthly.					
12	Ishátussunah ...	Batála, Gurdáspur District.	Muhammad Husain	For 1895 ...	8th September ...	400 copies.
13	Singh Sabhi ...	Amritsar ...	Arjan Singh ...	For August 1898 ...	16th September ...	200 „
	Gurmukhi,					
	Weekly.					
14	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th September ...	15th September ...	400 copies.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	20th September ...	23rd September ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	27th August ...	21st September ...	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th, 12th, 13th, 14th, 15th, 16th and 17th September.	22nd September ...	900 "
	Weekly.					
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	12th September ...	19th September ...	550 copies.
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	16th September ...	21st September ...	500 "
6	Haftawár ...	Lahore ...	K. B. Thápur ...	17th September ...	Ditto ...	950 "
7	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	Ditto ...	1,875 "
8	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	23rd September ...	125 "
9	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th September ...	21st September ...	200 "
10	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	14th September ...	Ditto ...	200 "
11	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	17th September ...	22nd September ...	11,000 "
12	Sadiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	15th September ...	21st September ...	600 "
13	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	12th and 19th September.	19th and 23rd September.	475 "
14	Wafadár ...	Lahore ...	Fazal-ud-dín ...	15th September ...	19th September ...	1,200 "
	Fortnightly.					
15	Zubdat-ul-Hukama ...	Lahore ...	Ghulám Nabi ...	10th September ...	19th September ...	...

Citation	Date of Decree	Date of Entry	
	1878		a duo copies
			" 250
			" 500
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[Vol. XI.] [No. 39.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

Russian influence in Persia.

1. The *Paisa Akhbár* (Lahore), of the 13th September 1898, remarks that Russia is apparently anxious to obtain predominating influence in Persia. She has occupied a petty State in the Red Sea, and intends converting it into a coaling station. She has also prevented Persia from taking a loan from England on the security of the Persian Gulf Customs revenue, and has herself provided the loan. In addition to this, she has appointed a Consul in Seistan, and intends constructing a railway line from the Mediterranean to the Persian Gulf. In any case, she has already monopolised the Persian Gulf trade to the exclusion of English traders, and if she takes possession of some place near the Gulf, the effect of such a step on British possessions in India will be very injurious. The Editor then gives the substance of a letter published in the *Daily Mail*, from which it appears that Russian influence is increasing in Persia, and that the Muscovites are constructing roads, &c., with a view to a future invasion of Teherán. It is strange, in view of these facts, that the Czar should have issued a manifesto calling upon the Powers to curtail their armaments. Probably His Majesty's object in doing so is to lull the Powers into a sense of false security.

The Czar's peace manifesto.

2. The *Kapurthala Akhbár* (Kapurthala), of the 10th September 1898, ridicules the idea that the Czar's object in issuing his manifesto is to maintain peace. The Czar knows that, whether the Conference proposed agrees to a reduction of armaments or not, he will earn the reputation of being a "Peace Maker." Moreover, Russia, which has always entertained sinister designs against Turkey and India, has of late been actively intriguing in the Far East and Central Asia for the acquisition of new territory, with the result that the other Powers have been so far alarmed that some of them are likely to appeal to the arbitrament of the sword for the protection of their rights. It is probably with a view to prevent this that she has thought fit to play the role of a peace maker and to discard that of the soldier. It is also possible that the Conference has been proposed with a view to sound the various Powers on the subject, and

ascertain the reasons which compel them to keep such large armies. On the other hand, it is quite reasonable to infer that the manifesto is a mere trick to induce Germany, England and America to abstain from increasing their armaments, and to prevent an alliance between the Anglo-Saxon races. If none of these theories are correct, then it may be taken for granted that this International Conference has been convoked for removing the petty jealousies now existing between the European Powers, and inducing them to come to an understanding regarding the partition of the sick Empires, in Africa, Asia and Europe. If this surmise is the true one, then the conference in question will, in the opinion of those who believe in astrology, pave the way for the fulfilment of the prophecy that the world will come to an end in 1899. It is, however, quite possible that the Czar may have some other object in view, but, in any case, England must move in the matter with the greatest caution.

The Cretan question.

3. The *Paisa Akhbár* (Lahore), of the 9th September 1898, remarks that the Cretan question, which led to the Turco-Grecian War and which has been hanging fire since 1895, threatens to become still more complicated on account of recent events. After giving an account of the late disturbances, the *Akhbár* observes that England has already demanded compensation for losses suffered by British subjects during the Armenian riots, but that the Porte is reluctant to admit the claim. Now that British soldiers and the British Consul at Candia have been killed, the Turkish Government will find it difficult to find the amount of compensation that will be demanded. Indeed, it would not be a matter for surprise if Turkey were compelled to part with the island, instead of paying compensation. The English are already in possession of Cyprus, and may possibly obtain Crete, if Russia, France and Germany consent to such a course. The Cretan Muhammadans being mostly the descendants of Christians are apparently as turbulent as their Christian neighbours, although they form a minority of the population. The Editor is unable to say anything more on the matter until further particulars of the disturbance are to hand, but considers it certain that Crete will not much longer remain even a nominal part of the Turkish Empire.

England and the Soudan.

4. The *Wakil* (Amritsar), of the 12th September 1898, after giving an account of the recent Soudan campaign, observes that if the Khalífa had, like his neighbour Menelick, moved with the times and armed his soldiers with modern weapons of warfare, the rule of the Darveshes would not have come to so sudden an end, although it was not an unmixed blessing to those living under it. At any rate, the victories of Sardár Kitchener have given a new turn to African politics, and facilitated the establishment of British influence, as also of a telegraph and railway line between Alexandria and the Cape of Good Hope. At the same time, it is not improbable that they may render England's relations with other European Powers, especially with France and Turkey, still more complicated. It is, moreover, rumoured that the majority of the subjects of the Khedive have begun to regard English movements in the Soudan with suspicion. Under these circumstances, it would have been better if England had won over the Darveshes to its side, instead of subverting their rule, however tyrannical and bloodthirsty that rule may have been.

An International Conference of the Muhammadans.

5. The *Paisa Akhbár* (Lahore), of the 10th September 1898, states that the *Habl-ul-Matín* of Calcutta, which has always been endeavouring to unite the Sunís and the Shiás, has brought forward a proposal to the effect that an International Conference of representative Muhammadans should be held annually to devise means for bettering the condition of Islám, and promoting union among its followers, and remarks that it will be advisable to hold the first Conference in India. The Editor, however, is of opinion that the Muhammadans should take advantage of the annual congregation in Mecca of pilgrims, from all parts of the world, in order to gain this end. Even in these days of their decadence Muhammadans own several powerful States, and their unification should not prove a hopeless task.

The same.

6. The same paper, of the 16th September 1898, publishes a communication from Háji Muhammad Ismáil, Raís of Aligarh, who remarks that the proposed Conference will not be a step in the right direction. The local and political circumstances under which Muhammadans in different parts of the world live are not the same, and consequently there cannot be any uniformity in the needs and requirements of all. Under these circumstances, the Conference will not serve any useful purpose, as its proposals cannot be expected to apply equally to all. Moreover, the character of the gathering will be necessarily political, and the writer will not advise his Indian co-religionists to take part in its deliberations. He is also opposed to the holding of the Conference in Mecca, as he is afraid that if that sacred place is converted into a political instead of a religious centre of the Islámic world, the Christian Powers will devise some means to take military possession, if not of Mecca, at least of all the ports in the Hedjáz. Besides, the Muhammadans may depend upon it that the Sultán will never allow the Conference to be held in Mecca.

The same.

7. Commenting on the above, the Editor assures the writer that the Conference will not be political in its character, and that its only object will be to amalgamate the various sections into which the Muhammadan religion has become split up. As to the proposal regarding holding the Conference in Mecca, why should not the Muhammadans hold a religious gathering there, when no objection was made to the meeting of a Parliament of Religion in Chicago? Besides, there is nothing to prevent the Christian Powers from trying to take military possession of the ports in the Hedjáz even without this pretext. They, however, dare not do so. But the writer need not alarm himself as it is unlikely that the proposed Conference will come into existence.

(*b*).—*Home.*

The Uganda Railway authorities and their Indian employés.

8. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 10th September 1898, remarks that the orders for discontinuing the grant of a camp allowance to the Signallers and Station Masters of the Uganda-Mombassa Railway have been cancelled. The Chief Engineer should do one thing more, in order to make his subordinates contented with their lot. The rations at present supplied to them are of a very inferior quality; and, as if this hardship was

not enough, the Ration Store Keeper weighs the supplies short. This is especially hard on those who live away from Mombassa and find their supplies run out before the end of the month. The Chief Engineer should look into the matter and remedy the evil at a very early date.

II.—Afghanistan and the Trans-Frontier.

The frontier policy of the Government.

9. The *Akhbár-i-'Am* (Lahore), of the 13th September 1898, remarks that if Government had placed full reliance on the people of India and made them forget that they had been conquered by the sword, the expenditure incurred in the construction of forts and other defensive works for the protection of the North-west Frontier would have been saved. If one-tenth of the money wasted on the frontier tribes had been spent in winning the confidence of the people, the Indian treasury would have been full, and not only the Government, but the natives also would have considered it their duty to defend the country against Russian aggression. It was with a view to urge the adoption of this policy that the National Congress was started, but unfortunately the selfish advisers of Government did not approve of this policy, and considered it wiser to discourage the political aspirations of the people. After remarking that Government would have done well if it had trusted its Indian subjects, instead of relying on the frontier tribes, who regard the English as Káfirs and consider it their religious duty to kill them as opportunity offers, the Editor goes on to say that as a result of the education imparted to the people, the latter regard the British Government as a blessing, and would have been only too glad to sacrifice their lives and property for its sake. But, unluckily for the people of India, the Government did not care to adopt a policy of trust, and all that the natives can now do, in the event of a foreign invasion, is to pray for the Government, and to curse its enemies. It is, however, no use crying over spilt milk. Let the Government give up the policy of subsidising the tribes, as such a course is not calculated to prevent, but to pave the way for the advance of Russia. The tribes will not stand by the Government if Russia reaches the Indian frontier, as in that case they will regard her as being more powerful than England. Lest the Editor should be suspected of taking advantage of the difficulties of Government in order to further the interests of the Congress, he has no hesitation in saying that if Government does not consider it politic to trust the people for any special or secret reasons, it should persist in pursuing its present policy and abstain from repealing the Press laws and providing for the military training of Indians. He can, however, never approve of the policy of trusting the tribes who are hostile to the Government both from a worldly and a religious point of view. The Editor then expresses his warm approval of the policy advocated by the Viceroy elect, and trusts that he will not be deterred by financial considerations from giving effect to the views he has expressed from time to time. The remarks made by Sir George White regarding the policy that should be adopted towards the tribes deserve to be inscribed in letters of gold, but it is idle to expect Lord Elgin to give effect to such a policy. The out-going Viceroy is an admirer of Lord Lawrence's policy, which has been weighed in the balance and found wanting. It is, however, a consolation that the new Viceroy is opposed to that policy, and it is to be hoped that he will continue to oppose it.

III.—Native States.

Kapurthala affairs.

10. The *Singh Sahái* (Amritsar), for the month of August 1898, remarks that great credit is due to Sardár Bhagat Singh, Prime Minister of Kapurthala, for the marked ability with which he has been carrying on the administration of the State during the absence of the Rája in Europe. He is always ready to listen to aggrieved persons and to redress their grievances; and has gained great popularity among all classes of the people, whose welfare he is anxious to promote. In support of this view, the Editor states that when plague was raging in villages adjacent to Phagwára certain native doctors wished to visit the town on pretence of plague, but the Sardár made his own arrangements, and succeeded in exterminating the disease without causing the slightest inconvenience to anybody. Compare this with what happened at Banga and Garhshankar. May the Almighty save us from this awful calamity and the doctors who have brought about the ruin of the town and the iláqua. If these people had been allowed to interfere in the State territory, they would have ruined it.

The late Rája of Farídkot and his successor.

11. The *Singh Sahái* (Amritsar), for August 1898, remarks that the Sikhs are much grieved to hear of the death of Rája Bikrama Singh of Farídkot, but that they are glad to find that His Highness has left a son who is in every way fitted to take the place of his father. The State subjects are anxious that Government should at once confer the usual *khillat* on the Tika and invest him with full ruling powers, which he is fully qualified to exercise.

The same.

12. The *Victoria Paper* (Siálkot), of the 9th September 1898, writing on the same subject, remarks that the death of Rája Bikrama Singh is regarded as the precursor of a great revolution in the Farídkot State, and that it is, therefore, desirable that proper arrangements should be made for its future administration. The Editor is of opinion that the Punjab Government should continue to exercise personal (*sic*) supervision over the State administration until it is satisfied that its affairs are working as smoothly as in the lifetime of the late Rája.

The Nizám's birthday and the Proprietor of the *Wafadár*.

13. The *Wafadár* (Lahore), of the 8th September 1898, states that Maulvi Fazl-ud-dín, Proprietor of the *Wafadár*, called a meeting and gave an evening party on the 29th August in honor of the birthday of His Highness the Nizám. The Maulvi delivered a speech in which he praised the Nizám for patronising men of learning, and stated that he himself was among those who received pensions from the ruler of Hyderabad. He called upon all present, Hindús and Muhammadans, to pray for the long life and prosperity of His Highness. This done, the party partook of the hospitality provided by the Maulvi, and after saying the evening prayers witnessed a firework display A number of poor people were fed in honor of the occasion, and they too offered prayers for the Nizám. Attar and pán were then distributed, and the party dispersed well pleased with the entertainment provided by the Proprietor of the *Wafadár*.

14. The *Paisa Akhbár* (Lahore), of the 10th September 1898, publishes a communication in which the writer states that the Committee which was appointed to look after the financial condition of the Hyderabad State has been abolished. To tell the truth, the Committee was a failure, and did not succeed in achieving any of the objects for which it was called into existence. Instead of requesting the Nizám to make retrenchments in his personal expenditure, it attempted to defend His Highness against the charge of extravagance preferred against him by the Controller-General, though the defence is not likely to be accepted by the Government of India. The writer then endeavours to show that the retention of the present Madár-ul-Mahám, who has rendered valuable services to Hyderabad, has met with the approval of the State subjects.

Hyderabad affairs.

V.—Native Societies and Religious Matters.

15. The *Názim-ul-Hind* (Lahore), of the 10th September 1898, remarks that, in the quarrels that arise between the Hindús and the Muhammadans from time to time, the former are invariably the aggressors. They always provoke the Muhammadans who sometimes give them "tit for tat." Time ought to have taught a lesson to the aggressors. Not a single half year passes without some unpleasantness occurring between the Hindús and Muhammadans. After the excitement caused by the murder of Pandit Lekh Rám, the Hindús for the first time took the initiative in bringing about a reconciliation, either through fear of the plague, or for reasons of expediency, but scarcely had the foundation-stone been laid before efforts were made to pull down that stone. In support of this assertion the Editor states that Seths Ishar Dás and Dharm Dás of Peshawar (*sic*) have adopted the sacred prayer of Nad-i-Ali as their trade-mark which is impressed on *dhotís* in the shape of an unclean beast like the elephant. It is true that the elephant is considered a sacred animal among the Hindús owing to its resemblance to Ganesh Ji, but the action of the Seths in making it the *háfiz* (one who remembers a thing by heart) of Nad-i-Ali is tantamount to making an attack on their own religion. The object of the Seths must be to re-kindle the flames of disunion between the parties. The Editor trusts that the Muhammadans will behave with patience and fortitude in spite of the grave provocation that has been given them and place their trust in the Government. The majority of the Hindús cannot approve of such conduct on the part of the Seths, as they were the first to realise the importance of restoring friendly relations between the two communities. The *Názim-ul-Hind* then publishes a copy of the resolutions passed by the Anjuman-i-Hamáyat-i-Islám of Peshawar, condemning the action of the Seths and calling upon the Anjuman-i-Islámya of Lahore, &c., to represent the matter to the Punjab Government with a view to putting a stop to the sale of the objectionable *dhotís* and cancelling the trade-mark which the Seths had registered by deceiving the authorities.

Objectionable dhotís.

Sic.

16. The same paper of the 17th instant observes that the remarks regarding the Hindús being the aggressors have been misconstrued in some quarters as being

The same.

directed against the entire Hindu community. As a matter of fact, they are applicable only to wicked people, who foment religious quarrels, and not to the great majority of the Hindús, who are anxious for the maintenance of friendly relations.

Is India a *darul-harab*.

17. The *Ishâatussunah* (Lahore), for 1895 (received 8th September 1898), publishes a lengthy article in which the writer endeavours to show that India is not a "*darul-harab*," and that consequently taking interest on money even from non-moslems in India is unlawful.

Mirza Ghulám Ahmad of Kádián.

18. The same paper publishes another article in which the writer takes Mirza Ghulám Ahmad of Kádián to task for making disparaging remarks regarding the Turkish Government, and predicting its downfall. The Editor further remarks that the Mirza referred to the review of the Burâhín-i-Ahmadya published in the *Ishâatussunah*, in which Government was assured of the loyalty of the Mirza. When the review in question was published the Editor considered that the Mirza being a Mogul would never claim to be the "Mehdi," who according to tradition must be a "Syad," and that consequently he was not a dangerous man. As, however, he has made that preposterous claim, the remarks made in the review, regarding his loyalty, no longer hold good. In short, the Editor no longer approves of the views held by the "Mirza," and considers that he is not sincere in his praises of Government. It is to be hoped that the Muhammadan public will regard him as the enemy of Islám and its followers, owing to the disparaging language used by him regarding the Sultán, and attach no importance to the notice dated 15th June 1897, in which he withdrew the remarks made in a previous notice on the 24th May 1897.

The Editor also trusts that the authorities will not allow themselves to be deceived by his disrespectful language towards the Sultán and his praises of the British Government, as the man is not sincere, and wishes only to please the authorities by means of flattery.

Tearing up of the Korán by a Hindu at Srinagar.

19. The *Wafadár* (Lahore), of the 8th September 1898, states that a Hindu Wakíl of Srinagar, annoyed at the noise made by the boys reading at a school close to his house, went to the school premises and severely beat the "Mullah." The Maulvi returned the blows (?) whereupon the Wakíl tore up the Korán, which was lying before the Mullah. The Mullah has filed a complaint, but the authorities are showing partiality towards the accused, who is a Hindu. Thousands of Muhammadans went with the Mullah to the Court, but the case has not yet been decided. The authorities have threatened to confiscate the jágírs of the Muhammadan Raíses in the event of their taking the side of the Mullah. The case is being conducted by Muhammadans of the middle and lower classes, who are raising subscriptions for the purpose.

Religious feeling between the Hindús and Muhammadans is running very high on account of the case.

The Editor states that if the facts stated above are correct, Rája Sir Amar Singh ought to sift the matter to the bottom in an impartial and unprejudiced way and do justice in the case.

20. The *Paisa Akhbár* (Lahore), of the 14th September 1898, remarks that the *Núr Afshán* publishes a lengthy communication from Dr. Ahmad Shah, the author of the *Ummahat-i-Mominin*, who says that he had a discussion with two Muhammadan gentlemen, who travelled with him from Aligarh to Delhi, and that he worsted them at every point. In this communication the Doctor blows his own trumpet. He seems to be proud that no one can beat him in the use of "Billingsgate" language. The Editor further remarks that controversies between Christians and Muhammadans, Hindús and Muhammadans, and Christians and Hindús are not uncommon, but that the parties always use decent and gentlemanly language. Dr. Ahmad Shah, however, cannot do without his vulgar and filthy epithets.

Filthy language used by the author of the *Ummahat-i Mominin*.

21. The *Paisa Akhbár* (Lahore), of the 15th September 1898, publishes a communication from one Muhammad Abdul Hakím, a resident of Sidney, New South Wales, who remarks that the emancipation of women in India will only result in an increase of immorality, as it has done in New, South Wales. There, of an evening, one can see unmarried girls walking on roads or in gardens arm-in-arm with their "sweet-hearts" and exchanging kisses with them. In the course of time the girls become *enceinte*, when their lovers disappear, and they themselves are taken in hand by "Benevolent Societies," until they give birth to their illegitimate children. The number of such children in New South Wales alone is 87,948, and New South Wales is only a fifth part of Australia. After leaving the Societies the girls find new lovers and become pregnant again. In short, they seldom marry until they have given birth to three or four bastards. As regards married women, the less said about them the better The divorce of wives and husbands are things of daily occurrence in New South Wales. Several women live with their lovers even without obtaining a divorce from their husbands, or find a new lover every month or week. All this is the result of the non-observance of the "pardáh" system. Those Muhammadans who wish to do away with "pardáh" should sever their connection with Islám and establish "Benevolent Societies" before giving liberty to their females. If the "pardáh" system were to disappear from India, native women, who are of a hot temperament by nature, would rush headlong into vice, and the country would become one vast scene of adultery and debauchery. The Muhammadans would, therefore, do well to stick to their "pardáh."

Non-observance of "pardáh" in Australia and its deplorable consequences.

22. The *Khálsa Gazette* (Lahore), of the 8th September 1898, after referring to the establishment of a Khálsa Prayer Society in England with the object of converting the Sikhs to Christianity, remarks that the movement is likely to prove barren of results. The fundamental principles of Christianity, as also the history of Christ, are not unknown to the followers of Guru Nának, and, it may be as well for the Society to know, do not command their admiration. Moreover, the doctrine of vicarious punishment, to which every Christian looks for his salvation, is not likely to prove acceptable to the Sikhs.

Christianity and the Sikhs.

VII.—General Administration.

(a)—*Police.*

The Punjab Police.

23. The *Akhbár-i-'Am* (Lahore), of the 14th September 1898, remarks that the Lieutenant-Governor's review of the report on the working of the Police for the past year shows that His Honor is thoroughly acquainted with the ins and outs of the Police Department, and forms his opinion on a subject after a thorough study of it. It is gratifying to see that Sir Mackworth Young has not attempted to pass over or justify the shortcomings of the Police. On the other hand, His Honor's remarks leave no room for doubt that the Police Department is not what it is represented to be in the report, and that it stands in need of more than one reform. The first and foremost duty of the Police is the suppression of crime, and the Punjab Police have proved a failure in this respect. Thefts, robberies and murders are on the increase, but in the majority of cases the culprits are not brought to book, which has had the effect of emboldening badmáshes and striking terror into the hearts of peace-loving people. According to the report under reference the people, who refuse to co-operate with the Police in the detection of crime, and the law Courts, which let off criminals "chaláned," are to blame for the present deplorable state of things. The people have, however, learnt from experience that it is wise to give a wide berth to the Police, while the Courts are not bound to convict every person hauled up before them, as it is an open secret that, failing to get hold of real criminals, the Police not infrequently "chalán" innocent people. In conclusion, the Editor endeavours to show that the low salaries paid to the members of the Police force are responsible for their malpractices.

Crime at Lahore.

24. The *Gham Khwár-i-Hind* (Lahore), of the 10th September 1898, remarks that a prostitute was murdered on the 8th instant at Said Maitha Bazár, Lahore, by a number of ruffians, who strangled the unfortunate woman and then decamped with her ornaments. This incident shows how bold criminals have become, seeing that they are not afraid of committing murders in broad daylight in a thoroughfare of the city. If this state of things continues, the lives and property of the people will cease to be secure. The city, therefore, stands in need of an able and strong Magistrate like Sardár Sarfaráz Khan, who was feared by the bad characters. Unless a Magistrate, who is in the habit of passing deterrent sentences, is posted to Lahore, there can be no hope of the present state of things being remedied. The Police alone cannot be expected to do much. They send up a case after investigating it, but Magistrates are compelled by legal niceties to let off the offenders. What is wanted is a strong Magistrate, who attaches due importance, not only to legal niceties, but also to the merits of the case pending before him.

(c)—*Agriculture and questions affecting the land.*

Applications for grants of land.

25. The *Victoria Paper* (Siálkot), of the 7th September 1898, urges that applications for grants of land should not be refused, except in the case of habitual

offenders, persons who earn their livelihood by unfair means, or those whose loyalty is open to suspicion, or who do not possess sufficient means for reclaiming waste lands. All other persons should be granted lands either as tenants or capitalists, preference being shown to members of old and respectable families, persons known for their loyalty to Government, and honest Government officials.

The same.

26. The same paper of the 8th September 1898 remarks that, in order to improve the condition of old families, it is highly desirable that grants of lands should be made to them on the Gugera Branch of the Chenab Canal.

(*d*)—*Railways and Communications.*

Railway complaints.

27. The *Aftáb-i-Punjab* (Lahore), of the 12th September 1898, publishes a communication in which the writer complains that at the Gujránwála Railway Station no one can despatch or take delivery of a consignment without paying one anna to the Goods Clerk and six pies to the Chaukídár. In addition to this, six pies more has to be paid to the Marker. Entries to this effect will be found in the account books of almost every *sáhúkar* of the town; and the Bábu makes ten or fifteen rupees a day by this means The former Goods Clerk of the Station also used to make similar exactions, and a case was instituted against him. The charge was supported by the *bahís* of the Sáhúkárs, and the accused was fined and transferred to another place. The Traffic Superintendent should take similar steps in the present case. The writer further complains that, while the friends, &c., of the Station Master and the Ticket Collector have free access to the platform, the general public finds it impossible to gain admission. Steps should be taken to put an end to this state of things.

(*f*)—*Miscellaneous.*

The Garhshankar riots.

28. The *Akhbár-i-'Am* (Lahore), of the 12th September 1898, remarks that it has been stated on behalf of Government that the date of the evacuation of Garhshankar was notified to the people one month beforehand. It has, however, been shown on the strength of what actually took place in that town that this is a misstatement. No such notice was given to the residents, nor were any arrangements made for affording them protection from the inclemencies of the weather outside the town. To order the entire population—men, women and children—of a place to leave their homes and take up their residence in fields was a most objectionable proceeding. Even the people of England, who observe neither *chhút* nor *pardáh*, would have refused to obey such an order. Evidently, the local authorities attempted to treat the residents of Garhshankar in a manner which no law or procedure could justify, and the latter, under the belief that Government was before everything else the friend of its subjects, declined to leave their houses at only twenty-four hours' notice. Thereupon the authorities thought that the people were about to raise a disturbance, and the Police fired upon them without orders. All this is stated on behalf of the people of Garhshankar with such assurance that the matter is likely to be reopened in the House of Commons. The people's version of the riots may be

ignored, but they cannot be blamed for resorting to every legitimate means in order to obtain redress for their grievances. The local authorities should adduce proofs in support of their assertions, and if they can do so, no one will feel any hesitation in laying the blame at the door of the people; otherwise to connive at the oppression practised on the residents of Garhshankar will be a cruel act.

Suicide of a "Pujári."

29. The *Paisa Akhbár* (Lahore), of the 13th September 1898, states that a case of plague having occurred in the house of a Hindu "Pujári," a number of a low-caste Hindús entered his house and cleaned the same. The high-caste Pujári, considering this an insult, committed suicide, and expressed his intention of so doing in a letter written by him before committing the rash act, which was the result of the deplorable ignorance prevailing in the country.

The release of Mr. Tilak.

30. The *Paisa Akhbár* (Lahore), of the 10th September 1898, referring to Mr. Tilak's release from jail, remarks that the *ex*-Editor of the *Kesari* is a scholar of no mean order. His life is devoted to the service of his country, and this is the reason why only a very small portion of the good things of this world has fallen to his share. Had he been so minded, he could easily have acquired wealth. As it is, all the wealth he possesses is his brains. The Editor further remarks that it is no exaggeration to say that Mr. Tilak could never have knowingly committed the offence laid to his charge. Indeed, a man of his ability and knowledge could not think of undermining British rule in India. In conclusion, the *Akhbár* states that Mr. Tilak has had the entire sympathy and love of his fellow-countrymen during the period of his troubles.

The same.

31. The *Punjab Samachár* (Lahore), of the 10th September 1898, also expresses satisfaction at the release of Mr. Tilak.

The same.

32. The *Paisa Akhbár* (Lahore), of the 14th September 1898, remarks that the tendency of events has shown clearly enough that the Government of India is satisfied that Mr. Tilak never intended to preach sedition, or overthrow British rule in this country; that the Natu Brothers had no hand in the murder of Messrs. Rand and Ayerst; that the native newspapers are not seditious, &c., &c. But, although Mr. Tilak has been released from jail, and the Brothers Natu are to be restored to liberty shortly, nothing has evidently been done to repeal the new law of sedition, which was also passed at a time of panic. It is hardly necessary to mention that a muzzled press cannot render service to anybody, and that the people of India are so devotedly attached to the British Government that they are incapable of preaching sedition against it.

The same.

33. The *Akhbár-i-'Am* (Lahore), of the 10th September 1898, remarks that Lord Sandhurst cannot claim any credit in connection with Mr. Tilak's release. It is true that the release has been effected with the sanction of the Bombay Government; but there are reasons to believe that this sanction was the result

of pressure, not from the people, whose feelings the Bombay Government has proved itself incapable of gauging, but from higher authority. It may be mentioned in this case that, although Lord Sandhurst committed all his mistakes through the deception practised on him by the Anglo-Indian newspapers, which regard the children of the soil with feelings of jealousy, his Lordship's *régime* will be remembered in India with feelings of sorrow and contempt. The Editor further remarks that the rumours of Mr. Tilak's release had been current for several months past, as the suspicion with which the people were regarded at the time of his imprisonment had long been proved to be utterly without foundation. The Bombay Government was under the impression that the Marhattas had formed a conspiracy with the object of overthrowing British rule in this country, and that the murder of Messrs. Rand and Ayerst was a result of this conspiracy. Time has, however, shown that Lord Sandhurst and his colleagues were labouring under a delusion. The perpetrator of the Poona murders was run to earth, and the authorities in England were assured that strange and unlooked-for revelations would follow his arrest. But although the Police moved heaven and earth to do so, they did not succeed in establishing the existence of a conspiracy against Government. Indeed, even a man of ordinary intelligence could not have failed to understand that if any conspiracy had actually been hatched, it could not have been by men of the stamp of Mr. Tilak and the Natu Brothers. The conduct of the Bombay Government was calculated to cast a slur on the loyalty of the entire educated community in India; and it was for this reason that the latter raised an outcry at the imprisonment of Mr. Tilak and the deportation of the Brothers Natu. It is a wonder that the Bombay authorities failed to realize the fact that educated natives are the last persons to turn against the British Government. The *Akhbár* then goes on to say that it is a matter for satisfaction that the clouds that once overhung the Western Presidency seem on the point of clearing away. All her troubles are attributable to the bubonic plague, to stamp out which the Government of Bombay adopted measures which were far more harmful to its subjects than the epidemic itself. Mr. Tilak's criticism of the plague regulations was considered seditious. All his friends advised him to apologise to Government for it, but the *ex*-Editor of the *Kesari* stood manfully to his guns. He realized at once that by tendering an apology to Government at that critical time he would be dealing a death-blow to his fame and reputation for truthfulness. Events have justified his resolution; and although he comes out of prison, Mr. Tilak is a far greater hero to-day, in the eyes of his fellow-countrymen, than he ever was before. It is hardly necessary to add that he is considered innocent of the charge on which he was sent to jail. The Editor further remarks that it goes without saying that public meetings and demonstrations will be held in honor of Mr. Tilak's release in every part of the country, and that the conduct of the Bombay Government will be adversely criticised at these gatherings. This criticism will not be seditious, as the Bombay Government is not the British Government, and Lord Sandhurst is only a servant of the latter. Besides, his Lordship has himself acknowledged the error of his ways, by undoing what he did last year, and relaxing the rigour of the plague regulations in Bombay, Poona and other places. In conclusion, the *Akhbár* observes that although the people are the subjects of Government,

the latter can, through its own incompetency, bring things to such a pass that the people would prefer death to life. In order, therefore, to secure the permanence of British rule in India, it is very necessary that Government officials should be able to understand the feelings of the people, and should not be above sympathising with Her Majesty's native subjects.

Mr. Tilak and Amba Pershád.

34. The *Paisa Akhbár* (Lahore), of the 15th September 1898, remarks that now that Mr. Tilak has been released from jail, and the Natus are to be shortly restored to liberty, the Government of the North-Western Provinces should take into consideration the hard case of Amba Pershád. The Editor of the *Jámi-ul-Ulúm* was imprisoned on the same charge as that of the *Kesari*; and one of the prisoners having been set free, the same consideration should be shown to the other. It is to be hoped that Amba Pershád's conduct in jail has been satisfactory. In addition to this, the political danger, to tide over which the two Editors were imprisoned, has proved to be a mere delusion. The Lieutenant-Governor of the North-Western Provinces should therefore see if he cannot remit the unexpired portion of the sentence passed against the Editor of the *Jámi-ul-Ulúm*.

Regimental shop-keepers in the Tochi Valley.

35. The *Civil and Military News* (Ludhiána), of the 14th September 1898, states that a regimental shop-keeper in the Tochi Valley complains that the Military authorities there have fixed very low rates for native sweetmeats. Indeed, they are lower than those obtaining in the Punjab. This is very hard on the shop-keeper, especially when it is taken into consideration that the railway freight for a sackful of sweets from Bannu to Datta Khel is Rs. 3. It is to be hoped that the authorities concerned will enquire into the complaint and redress the same if it is a just one.

Prosecution of corrupt officials.

36. The *Gham Khwár-i-Hind* (Lahore), of the 10th September 1898, says that ever since the trial of Sardár Gurdiál Singh rumours have been afloat that Government will prosecute certain Judicial Officers who are believed to be addicted to bribery. The trial of Malik Ahmad Khán and Sardár Gurdiál Singh has not purged the Judicial service of corrupt officials. Government pays handsome salaries to members of the service; but it is a pity that some officials abuse their powers, thereby proving themselves a pest to the people and bringing the administration into disgrace. It is, therefore, incumbent on the Government to rid the service of corrupt officials.

The same.

37. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 15th September 1898, regrets that the dismissal of Malik Ahmad Khán and Sardár Gurdiál Singh from the public service on charges of bribery has had no deterrent effect on bribe takers in the frontier districts. It is a pity that even officials holding responsible posts and drawing handsome salaries should not be above corruption. It may be mentioned here that in several cases honest officials have been led astray by *daláls*, who act as intermediaries between corrupt officials and those who give bribes. Attempts should also be made to put down this class of people.

38. The *Victoria Paper* (Siálkot), of the 8th September 1898, remarks that it is true that Judges and Magistrates are not paid so highly in Europe as they are in India, but at the same time magisterial powers are not conferred there on officials drawing less than Rs. 50 per mensem. The Editor therefore urges that either the pay of Náib Tahsíldárs should be raised, or that if this be impracticable, such powers should not be conferred on them in future. No officer below the rank of Tahsíldár should be invested with magisterial powers.

Náib Tahsíldárs and Magisterial powers.

39. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 12th September 1898, says that a certain Munsif in the Umballa District is in the habit of doing strange things. Some time back he decided a certain case, but kept the file with himself for about two months, in direct contravention of orders on the subject. The losing party filed an appeal from the Munsif's order; but, although the appellate court called for the file of the case several times, its despatch was delayed until ten or twelve days before the date fixed for the hearing of the appeal. A Munsif cannot detain the file of a case, after its decision, for more than fifteen days. It is, however, difficult to understand why the officer in question retained the file under reference for so long a period as two months. Again, recently, a certain case was sent back to his Court for further enquiry, but after examining only a few of the witnesses the Munsif adjourned the case, apparently indefinitely. The appellant had at last to apply to the appellate court for the transfer of his case from the Munsif's Court, which has now been ordered. The writer further remarks that it is alleged that in another case certain papers filed by one of the parties are not on the file. The authorities should look into the matter, and prevent a recurrence of such irregularities.

Complaint against a Munsif in the Umballa District.

40. The *Victoria Paper* (Siálkot), of the 8th September 1898, remarks that as Urdu is admittedly the "*lingua franca*" of India, an Urdu edition of the *Gazette of India* should be published like that of the *North-Western Provinces* and *Punjab Government Gazettes*.

An Urdu edition of the *Gazette of India*.

41. The *Paisa Akhbár* (*Lahore*), of the 15th September 1898, publishes a communication from Ahmad Dín, Clerk, Goods Section, Railway Examiner's Office, Lahore, who says that a certain shop-keeper in the Dabbi Bazár is in the habit of selling indecent pictures. These can always be seen hanging in front of his shop. Recently he has imported a picture which is decidedly obscene. It is the likeness of a young woman utterly naked, except for a strip of cloth which covers her private parts. A boy in Adam's dress is also to be seen in the back ground. The authorities should prohibit the shop-keeper from selling obscene pictures.

Sale of indecent pictures at Lahore.

42. The Editor, writing in his paper of the 16th September, says that he has himself seen this picture and has not the slightest doubt as to its obscene character.

The same.

The picture is calculated to inflame the passions, and should not be allowed to be exposed in the bazár. But perhaps English civilization does not consider such pictures obscene.

The late Sardár Dyál Singh.

43. The *Akhbár-i-'Am* (Lahore), of the 12th September 1898, writing regarding the death of Sardár Dyál Singh, Majíthía, remarks that, although every human being must leave this world, the death of persons, who possessing wealth and leisure devote their lives to the service of their fellow-countrymen, must be considered nothing short of a calamity. The deceased belonged to a family which has given more than one proof of its sincere attachment to the British Government, and was an educated, wise and public-spirited nobleman. His death will be felt as a personal loss by every patriotic Indian. Sardár Dyál Singh was patriotic to the core, and, what is more, his patriotism was thoroughly disinterested. He himself did not want for anything, but he was not insensible to the wants of his fellow-countrymen; and the generosity and the moral courage which he displayed in getting those wants supplied deserve to be remembered with gratitude for ever. He was the leading spirit of the National Congress movement in the Punjab; and the presence of men of his exalted position among the ranks of that body is a standing refutation of the ignorant charges preferred against it by its opponents. If, instead of being a sincere well-wisher of Government, the Congress were actuated by feelings of disaffection, educated and wealthy persons like Sardár Dyál Singh would never countenance the movement. Such men can never forget the favours conferred on them by the present rulers of India. Again, the flatterers of Government are in the habit of accusing the Congress of being a gathering of discontented persons, but its connection with men of the position of the deceased renders the accusation valueless. The Editor further remarks that Sardár Dyál Singh was the founder of the well-known newspaper "*The Tribune*," which has rendered such conspicuous service to the Punjab. It is to be hoped that the Sardár has made some provision in his will for continuing the publication of the paper, for its discontinuation will be a misfortune to the Punjábís. The deceased nobleman was also the founder of the "Union Academy," which has done so much to raise the standard of education in the Province. The Editor then praises the unostentatious charities of the Sardár, and remarks that his death has proved a calamity to a number of poor families and orphans, who depended on him for their support.

Proposed killing of monkeys at Púri,

44. In continuation of its remarks on the Púri Municipality, the *Akhbár-i-'Am*, Lahore, dated 15th September 1898, says that it appears from the Calcutta papers that the Municipal Commissioners of Púri are bent upon carrying out their scheme of killing monkeys, although it is opposed to the Shástras. It would be interesting to know how many of these Commissioners are Hindús and why they are so anxious to kill the monkeys. If their existence is a nuisance, they might be captured and let go in the jungles. It is a pity that these people do not see that these foolish acts afford an opportunity to the opponents of our progress to declare that the natives are unfit for Local Self-Government.

45. The *Paisa Akhbár* (Lahore), dated 14th September 1898, publishes a communication in which the writer says that on the 13th September last Pandit Gouri Shankar, B. A., son of the late Diwán Baij Náth by his second wife and brother of Diwán Narinder Náth, M. A., Deputy Commissioner of Gujránwála, appeared in the Chief Court and presented a petition to Mr. Justice Anderson in Chambers, and while His Lordship was engaged in reading his petition he took out a razor from his pocket, and began to cut his sexual organ. An orderly saw this, and at once snatched the razor from his hand, but not before the Pandit had inflicted a deep cut. The Judge ordered the Police to remove Gouri Shankar, who was accordingly taken in a *tumtum* to the Anárkali Police Station and thence to the hospital. Among other things, the petition presented to Mr. Anderson sets forth the following grievance :—

Attempt at suicide at Lahore.

"My elder brother Diwán Narinder Náth gives me much trouble. His ill-treatment has driven me to a state of desparation. I am in such straits that I am obliged to commit this act. I place my family under the care of the Government."

Various rumours are afloat regarding Pandit Gouri Shankar. Some say that he is half mad; others consider him a singularly eccentric man. Whichever he may be, there can be no doubt that his mental aberration is due to the partition of property by which he is entirely deprived of any share in his ancestral property. He is too poor to sue his brother in the Civil Courts and at the same time to maintain his large family. His growing wants must have operated injuriously on his mind and led him to commit this rash act in a fit of temporary insanity.

Punjab Government, Press, Lahore—7-10-98—70.

[Confidential.]

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VERNACULAR NEWSPAPERS

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	17th, 19th, 21st, 22nd, 23rd and 24th September.	21st, 22nd, 26th, 26th 26th and 28th September.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	17th, 20th, 21st, 22nd and 23rd September.	21st, 26th, 26th, 26th and 28th September.	600 „
	Weekly.					
3	Alhakam ...	Kádian, Gurdáspur District.	Yákúb Ali ...	6th and 13th September.	21st September ...	300 copies.
4	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	17th and 24th September.	21st and 28th September.	500 „
5	Núr Afshán ...	Ludhiána ...	M. Wylie ...	9th, 16th and 23rd September.	26th, 19th and 26th September.	496 „
6	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	9th September ...	19th September ...	304 „
7	Sat Dharm Parchárak ...	Jullundur City...	Munshi Rám ...	16th September ...	19th September ...	500 „
8	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	17th September ...	21st September ...	300 „
9	Umballa Gazette ...	Umballa ...	Harbans Rái ...	3rd September ...	23rd September ...	1,111 „

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	26th September ...	29th September ...	2,600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 19th, 20th, 21st 22nd, 23rd, 24th and 25th September.	30th September ...	900 "
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Díwán Búta Singh...	19th September ..	26th September ...	246 copies.
4	Ahlúwália Gazette ...	Amritsar ...	Balwant Rái ...	1st and 24th September.	28th Septr. and 1st October.	600 "
5	Arya Gazette ...	Lahore ...	Atma Rám ...	15th and 22nd September.	26th and 28th September.	190 "
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	19th September ...	26th September ...	550 "
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	27st and 28th September.	26th Septr. and 1st October.	950 "
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	23rd September ...	26th September ...	500 "
9	Haftawár ...	Lahore ...	K. B. Thápur ...	24th September ...	28th September ...	950 "
10	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 "
11	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	Ditto ...	800 "
12	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	16th and 24th September.	26th Septr. and 1st October.	400 "
13	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	19th and 26th September.	26th and 30th September.	450 "
14	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	20th and 27th September.	26th Septr. and 1st October.	200 "
15	Lahore Punch ...	Do. ...	Abdul Rahmán ...	21st September ...	28th September ...	200 "
16	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	24th September ...	29th September ...	11,000 "
17	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	16th and 23rd September.	28th and 29th September.	304 "
18	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	17th September ...	26th September ...	2,500 "
19	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	19th and 26th September.	26th Septr. and 1st October.	300 "
20	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	22nd September ...	26th September ...	600 "
21	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	26th September ...	30th September ...	475 "
22	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	9th September ...	28th September ...	500 "
23	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	24th September ...	29th September ...	300 "

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	***Weekly*—concluded.**			1898.	1898.	
24	Wafadár ...	Lahore ...	Fazal-ud-dín ...	22nd September ...	26th September ...	1,200 copies.
25	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th September ...	Ditto ...	547 „
	Tri-monthly.					
26	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st September ...	26th September ...	180 copies.
	Fortnightly.					
27	Zubdatul Hukama ...	Lahore ...	Ghulám Nábi ...	25th September ...	29th September ...	...
	Monthly.					
28	Rahbar-i-Hind ...	Lahore ...	Nádir Ali ...	For April 1898 ...	26th September ...	262 copies.
	HINDI.					
	Fortnightly.					
29	Punjab Theosophist ...	Lahore ...	Pandit Mukand Rám	15th September ...	26th September ...	300 „
	GURMUKHI.					
	Weekly.					
30	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th September ...	26th September ...	400 copies.
31	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	16th and 24th September.	26th and 28th September.	300 „

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[Vol. XI.] [No. 40.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st October 1898.

I.—POLITICS.

(*a*)—*Foreign.*

The situation in Crete.

1. The *Patiála Akhbár* (Patiála), of the 9th September 1898, referring to the recent disturbances in Crete remarks that affairs in Europe are taking a curious turn. All the great Powers are bent upon gaining their ends by means of stratagem. If, in these circumstances, England makes a forward move in Crete, such a course will be fraught with grave consequences. The Turks may be provoked by such action to attack the English, with the result that a great war will break out, in which the belligerents will suffer while the selfish Powers will be enabled to gain their own ends. Probably English statesmen are under the impression that if they make a forward move in Crete with the consent of the Powers, the Sultán will not consider it wise to oppose them. It would be all very well if this surmise turned out to be correct; but if, on the other hand, the other Powers succeeded in bringing about a war between the parties, the consequences would be very serious indeed. The Editor suggests that England and Turkey should become friends and strengthen themselves by means of offensive and defensive alliances so as to have their hands free for settling external questions.

England and the Sultán.

2. The *Akhbár-i-'Am* (Lahore), of the 19th September 1898, remarks that the British Government has committed the same mistake in connection with the Eastern question as it did in the matter of its frontier policy in India. The results which it expected to achieve by breaking with the Sultán have not been realized, and it has begun to feel the power and influence wielded by His Imperial Majesty. There was a time when England was a staunch friend and ally of Abdul Hamíd, and no other European Power had any influence with the Porte. Her conduct in connection with the Armenian atrocities is at the bottom of her present troubles with the Porte. These atrocities came to the knowledge of every

European Power; but the greatest excitement prevailed in England, and in the heat of the moment such things were said and written about the Sultán as rendered the continuance of friendly relations between Turkey and England impossible. And if the Indian Muhammadans have also come to cherish feelings of sympathy for their Caliph, they cannot be blamed for acting up to the teachings of their religious books. As to what these books teach, its nature will become apparent from a perusal of a letter published by one Riáz-ud-dín Ahmad in a recent issue of the *Pioneer*. If anybody is to blame for this state of things, it is Lord Dufferin, who was the first to officially introduce the Indian Muhammadans to the Sultán, by, soon after his arrival in this country, informing them that he had been asked by His Majesty to endeavour to please the Muhammadans. Previous to this the Sultán was only an imaginary being to them. Lord Dufferin's words, however, assured them that the ruler of Turkey was also their protector and guardian, and that it was to please His Imperial Majesty that his Lordship was anxious to stand well with the Muhammadans. After this it would have been foolish to expect the followers of Islám in this country not to cherish feelings of sympathy for their Caliph. But Lord Dufferin could not have foreseen that a time was coming when England would stand opposed to Turkey. The Editor then refers to the recent disturbances in Crete, and observes that a war in the East seems imminent. If the Christian Powers of Europe do not stand by England at this critical time, matters will assume a very serious aspect indeed. The British Government will have either to pocket the insult offered to it, or to settle the matter by the arbitrament of the sword. After remarking that it seems almost impossible to disarm the Muhammadan population of Crete and induce the Sultán to consent to the withdrawal of Turkish soldiers from the Island, the *Akhbár* says that England should not count on the support of any European Power, or do anything in a hurry.

Anarchists and European rulers.

3. The *Paisa Akhbár* (Lahore), of the 22nd September 1898, remarks that while in Asia kings are considered the representatives of God on this earth, in Europe they do not enjoy any great respect, and exercise only limited powers. Nay, their very lives are in constant danger at the hands of Anarchists, &c. After referring to the attempts made on the lives of European sovereigns during the last fifty years, the Editor observes that if the tendency of high education is to convert its recipients into Nihilists, Socialists and Anarchists, the ignorance prevailing in Asiatic countries is a thousand times preferable to such education.

(*b*)—*Home.*

Lord George Hamilton on educated Natives.

4. The *Akhbár-i-'Am* (Lahore), of the 17th and 24th September 1898, remarks that in these days the Government appears to be exceedingly ill-disposed towards the educated party in India. The only reason for this attitude seems to be that in political matters educated Natives do not say ditto to whatever may fall from the lips of the authorities. Only recently Lord George Hamilton declared in the House of Commons that the educated party did not appreciate the blessings conferred on India by the British Government, and that instead of

helping to make the administration of the country easier it was endeavouring to render the task still more difficult. It is not, however, true to say that the educated Native is insensible to the advantages of British rule; and if he criticises official measures, he by no means does so in order to lower the prestige of Government. The only object of his criticism is to prove to the ignorant masses that the present rulers of India are open to conviction and pay due regard to the feelings of the people. He knows that although Government is far from being conversant with the customs and manners of its Native subjects, its motives are always above suspicion, and that if it errs, it does so, not through perversity, but through ignorance. It is no exaggeration to say that if anybody appreciates the strength and benevolence of the British Government, it is the educated party. The tendency of English education, however, being to make its recipients hate flattery, educated Natives are averse to burning incense at the altar of the vanity of the authorities. Besides, flattery cannot render the task of governing the country easier in any way. After regretting that the present race of Anglo-Indian officials holds itself aloof from the people, the Editor observes that, if this had not been the case, the authorities would have discovered in almost no time that the educated party can under no circumstances cherish feelings of disaffection towards Government. If British rule has proved more beneficial to any one party than to another, it has proved so to the educated party; and its well-being, nay its very existence, is bound up with the stability of that rule in India. Indeed, one may go a step further and say that the educated Native is more interested in the permanence of British rule in this country than the authorities themselves, seeing that the overthrow of the present régime would mean utter ruin to him. Under these circumstances it is a pity that Lord George Hamilton should have impugned the loyalty of educated Indians and offended their feelings in so flagrant a manner. His Lordship should not consent to become a mere puppet in the hands of Anglo-Indian officials, and should remember that Indian society is so constituted that a national Government in this country is an impossibility, and that the educated party is only an infinitesimal portion of the Native population. It is to be regretted that Government should suspect persons, who owe everything to itself and keep it informed of everything going on around it. The Secretary of State should look upon the officials and the people with an equal eye and refuse to accept as Gospel-truth whatever the former may say concerning the latter, bearing in mind that it takes two to make a quarrel. The Editor then goes on to say that India has witnessed the rise and fall of many a powerful kingdom, and that the authorities should learn from her history the lesson that physical force alone is not sufficient to secure the permanence of any rule. Only a Government which fears God and fulfills its obligations can hope to rule for ever, and the Government of India should not look down upon educated Natives who are rendering it the greatest possible service in enlightening it as to its responsibilities. If they were to cease criticising its measures, it would be a misfortune to Government itself. The *Akhbár* further remarks that educated Natives should not feel discouraged at the criticism of Lord George Hamilton, and discontinue discharging their self-imposed duties. On the other hand, they should prove to the world by their work that his Lordship's estimate of their character is devoid of all truth, and that they are thankful to Government for what it has done for them.

5. The *Akhbár-i-'Am* (Lahore), of the 22nd September 1898, says that the *Tribune* has found fault with it for advising the people to seek redress of their grievances from the local authorities instead of appealing to the British Parliament. It is true that they have the right of appealing to Parliament, but the Editor is afraid that attempts are being made to abuse this right. It should, moreover, be remembered that the present rights of the natives of India were not won by the sword, but that they are so many favours conferred on them by the British Government. Besides, it is preposterous to suppose that all Anglo-Indian officials are inimical to the interests of the people. Under these circumstances, the latter should not abuse their rights and privileges, or give unnecessary offence to their local rulers. It is a mistake to suppose that they can obtain redress of their grievances from the British Parliament, while they manage at the same time to convert the local officials into their enemies. It is equally erroneous to think that Government is not well-disposed towards the people; and those newspapers which believe that the interests of the latter clash with those of the former are labouring under a misapprehension. The Press, which claims to be the well-wisher of Government and the champion of the people, should carefully abstain from sowing the seeds of suspicion between the rulers and the ruled by giving expression to such views. If Government were engaged only in practising oppression on the people, the newspapers would be doing a public good by opposing it regardless of its displeasure. Nay, under such circumstances, they would be justified even in endeavouring to drive such a Government out of the country, though they do not possess the means of accomplishing this task. As a matter of fact, however, even the most hostile critic of the British Government, provided he is of a peaceful disposition, will admit that the overthrow of British rule in India will not benefit the country in any way. The Editor further remarks that it was extremely foolish on the part of the *Tribune* to say that the Punjabís had no hope of obtaining justice at the hands of their present Lieutenant-Governor. It is to be hoped that Sir Mackworth Young will not take the opinion of the *Tribune* to be the opinion of the natives of the Punjab. In conclusion, the *Akhbár* reiterates that although the people of India have the right of appealing to the British Parliament, they are not likely to derive any benefit therefrom so long as they act in opposition to the local authorities, and that it must be borne in mind that Parliament will never believe in the Native newspapers in preference to the Government of India, or do anything calculated to lower the prestige of that Government.

Native grievances and the British Parliament.

6. The *Paisa Akhbár* (Lahore), of the 21st September 1898, remarks that although Native immigrants in South Africa are subjected to great hardships, coolís, &c., are still emigrating to Natal and other Colonies in yearly increasing numbers. This is owing to the extreme poverty of the people of India. If these poor wretches could earn their bread in their own country, they would never think of going to foreign lands in quest of it. By the bye, why should not the authorities settle the surplus population of the Punjab and North-Western Provinces on the uncultivated tracts in Burma, which are large enough to support them for a long time to come? The Editor then advises public-

Native immigrants in Africa.

spirited men in every Province to form themselves into Committees with a view to safeguarding the interests of Native immigrants in Africa, &c. They should bring the grievances of the immigrants to the notice of Government and endeavour to secure for them good wages and shorter hours of labour.

II.—Afghanistan and Trans-Frontier.

Surrender of rifles by Afrídís.

7. The *Paisa Akhbár* (Lahore), of the 17th September 1898, enquires if it is true that the Zakha Khels cannot surrender their rifles to Government simply because they have already parted with them by sale. When, however, it is well known that an Afrídi will even part with his wife or daughter in order to secure a really serviceable rifle, it seems unlikely that the Zakha Khels should have sold off their firearms. In the tribal territory a good rifle fetches a fancy price, and tribesmen have been known to steal rifles from barracks, &c., against fearful odds. Again, it is an open secret that if an Afrídi once comes by a really good rifle, he will not part with it for any consideration. Under these circumstances, the only way to keep the Afrídís from securing rifles is to take more effectual steps to prevent the smuggling of fire-arms across the frontier, as it has been proved that they can neither be purchased from the Kabul Factory nor imported from the Persian Gulf.

III.—Native States.

Jínd affairs.

8. The *Umballa Gazette* (Umballa), of the 20th September 1898, is glad to learn that Sir Mackworth Young intends visiting Jínd on his return from Simla. As the articles published in the *Gazette* are laid before the Punjab Government, the Editor considers it his duty to bring to the notice of His Honor the fact that the State subjects are at a loss to understand why the young Rája has not yet been invested with ruling powers. The Rája is fully qualified to carry on the administration of the State, and it is not easy to see why the authorities, who have taken such pains in educating him, should any longer hesitate in the matter. The Editor, therefore, respectfully urges the Government to confer ruling powers on the Rája without further delay, so as to remove the unfavourable impression produced on the minds of the State subjects regarding the motives of Government in withholding such powers.

IV.—Kine-Killing.

Sale of beef *kabábs* at Umballa.

9. The *Umballa Gazette* (Umballa), of the 20th September 1898, states that two shops have been opened for the sale of beef *kabábs* near Babu Mukha Singh's. This hurts the feelings of the Hindús, and it behoves the Government to take notice of the matter without loss of time.

V.—Native Societies and Religious Matters.

A rejoinder to Sir Syad Ahmad Khán.

10. The *Núr Afshán* (Ludhiána), of the 9th, 16th and 23rd September 1898, publishes the concluding portion of the rejoinder to Sir Syad Ahmad Khán. The writer in continuation of his previous remarks observes that while the followers of the

Prophet are enjoined to treat their several wives with what may be called a sort of strict justice and to visit each of them by turn, all such restrictions were removed in the case of the founder of Islám. The writer then endeavours to show that his remarks regarding the beliefs of Khadijah are correct, and that monogamy has been customary among the Christians. As Warka was a Christian and Khadijah shared his religious beliefs, it is only natural that she should have approved of the custom of monogamy—a custom which is liked by all women whether Hindús or Muhammadans. As regards Sodah, the Syad considers it inconceivable that the Prophet should have married her for the gratification of his carnal passions, but does not explain what else led the Prophet to marry her. After remarking that the Syad has failed to reply to the remarks made in the *Ummahat-i-Mominín* regarding Hafsa, Um Habiba, Um Salma and Um-ul-Masakin, the writer states that there is no truth in the allegation that Zaid resolved to divorce Zainab, because he felt annoyed at the taunts she levelled at him, the real reason being that Muhammad had fallen in love with her. The writer has given his reasons for holding this belief, but the Syad instead of replying to those arguments contents himself with declaring the tradition, regarding the Prophet seeing Zainab bathing naked, to be a lie. The Syad says that the Prophet knew Zainab from her childhood, and ridicules the idea of his falling in love with her at first sight. The writer has already replied to this, and the Syad has failed to demolish his arguments. The Syad is of opinion that the Prophet was anxious for the future of Zainab and married her because no one would marry the divorced wife of a slave. As already remarked, Muhammad need not have felt any anxiety on account of a beautiful fairy-like woman who would not have stood in need of husbands. Moreover, the marrying of divorced women was not considered objectionable in Arabia. As for her being the wife of a slave, Zaid was no longer a slave, but was called the son of Muhammad. The revelation regarding Zaid and Zainab ought to be interpreted in the light of events. That Muhammad suddenly fell in love with Zainab and said something improper is a fact and not an opinion. It is also a fact that both Zaid and Zainab took such conduct on the part of the Prophet to mean that he had become enamoured of Zainab. The writer then endeavours to show that although the Prophet gave a feast or *walima*, no marriage between him and Zainab took place, at any rate on earth. It was explained in the *Ummahat* why the Prophet changed the law after his marriage with Zainab and why after 32 years he caused Zaid to be called the son of Harisa. The Syad does not attempt a reply, but contents himself with saying that the fact of a man being adopted as a son does not make him the real son of his adopted father. The Prophet used to say that he was not the father of any of his followers. Why then did he confer on his wives the title of "Mothers of the faithful" and render marriage with them unlawful after his death? One can easily imagine why he did not like to be called the father of the faithful.

&c.

11. The *Núr Afshán* (Ludhiána), of the 9th September 1898 (received 26th idem), publishes a communication from Dr. Ahmad Shah, Shá'iq, who states that he had a conversation with two Muhammadans, one of them a graduate of Aligarh and the other a Barrister, who travelled in the same carriage with him from Aligarh to Ghaziabad. In the course of conversation the Doctor

Dr. Ahmad Shah and two educated Muhammadans.

reiterated the allegations contained in the *Ummahat-i-Mominin* and stated that he was the *Publisher and not the Author* of that book. Ahmad Shah endeavours to show that he had the best of the argument. On his fellow passengers remarking that none but Mirza Ghulám Ahmad would think of replying to the filth talked by the Doctor, who thereby merely defiled his own tongue, the latter replied that he would get the Mirza imprisoned if he talked nonsense similar to that contained in his Anjam-i-Athem. On being asked whether he was a poet and whether Sháiq was his *nom de plume*, the Doctor said that that was so, but that he wished to change his name to Kaba Kan (the breaker of the Kaaba).

Mirza Ghulám Ahmad as a reformer.

12. The *Alhakam* (Kádian), of the 6th and 13th September 1898, remarks that the question is generally asked as to what the Mirza has accomplished as a *Mujaddad* (one who revives a religion). In the first place, the failure of a man to fulfil his mission does not prove that he is an impostor, but, as a matter of fact, the Mirza has achieved marked success as a Muhammadan reformer. He counts among his followers, a number of *savants*, physicians, philosophers, graduates, merchants, Raises and Government officials, who believe in his mission and are ready to sacrifice their lives and property for his sake. Is not this remarkable success? It any person still feels surprised at the claims put forward by the Mirza, let him ask the Maulvís opposed to him to write as good a commentary on God's word as he has done. If these Maulvís have any connection with the Almighty let them ask him (the Almighty) as to who is the "Mujaddad" of the fourteenth century and at what place he has appeared to claim that office?

The *Ummahat-i-Mominin* and the Muhammadans.

13. The *Paisa Akhbár* (Lahore), of the 21st September 1898, publishes a communication over the signature of "A Muhammadan from Allahabad," who states that at a meeting of the Muhammadan residents of that place held in the local Indian High School on the 11th idem, to celebrate the birthday of the Prophet, it was unanimously resolved that a memorial be submitted to the Viceroy through the Government of the North-Western Provinces and Oudh praying His Excellency to redress the grievances of Muhammadans in connection with the *Ummahat-i-Mominin*, which has given deep offence to the followers of Islám throughout India. The memorial was signed by all present, and the meeting was informed that similar memorials had been submitted by the Anjuman-i-Himayát-i-Islámia, Lahore, &c. It is to be hoped that before laying down the reins of the Government of India, Lord Elgin will give a favourable consideration to the prayer of the Muhammadan community and punish the Author as well as the Publisher of the *Ummahat*.

Objectionable trade mark on dhotís.

14. The *Gham Khwár-i-Hind* (Lahore), of the 17th September 1898, remarks that certain Muhammadan Newspapers have published lengthy articles regarding the *dhotís* manufactured by Seth Ishar Dás and Dharm Chand of Pesháwar. These articles are couched in such violent language that impartial Muhammadans themselves condemned the objectionable terms used towards the entire Hindu community. Whether the Seths adopted so objectionable

a trade-mark on purpose or through inadvertance, there is no denying the fact that they have committed a great mistake and thereby injured the religious feelings of the Muhammadans. But it is hardly likely that they should have done so on purpose and placed themselves within the clutches of the law recently passed on the subject. Even granting that they have deliberately committed the act, it does not follow that the entire Hindu community is responsible for their acts and deserves to be condemned for what the Seths are alone to blame. Moreover, since the Muhammadans have already taken the necessary steps for obtaining redress, the newspapers ought to endeavour to appease their co-religionists instead of poisoning their minds against a whole nation by using language calculated to intensify their excitement. The Editor approves of the action taken by the Muhammadan Anjumans and believes that Government is sure to supply an effectual remedy. He, therefore, advises his contemporaries to abstain from publishing violent articles which tend to create estrangement between the two communities.

The same.

15. The *Paisa Akhbár* (Lahore), of the 20th September 1898, publishes the proceedings of a meeting of the Anjuman-i-Himayát-i-Islám, Lahore, held on the 18th idem to consider the request of the Pesháwar Anjuman to petition Government to forbid Seths Ishár Das and Dharm Chand of Siálkot to print the "Nad-i-Ali" on the *dhotís* manufactured by them (*vide* paragraph 8 of the Selections for the week ending 17th September). The meeting resolved that before taking any further step in the matter the Anjuman should satisfy itself that the *dhotís* in question were really objectionable; and that as no *dhoti* manufactured by the Seths was procurable even in Siálkot, the Pesháwar Anjuman should be requested to send one to Lahore.

The Arya Samáj.

16. The *Táj-ul-Akhbár* (Ráwalpindi), of the 17th September 1898, publishes a communication in which the writer, after referring to the dissensions prevailing among the Aryás of Ráwalpindi, asks the following questions :—

1. Are there any means by which non-Aryás can recover the money contributed by them towards the cost of the building of the Arya Samáj mandirs?

2. What has become of the fund raised to perpetuate the memory of the late Pandit Guru Dat, and what are the means of support of the deceased's children?

3. To what use has the Lekh Rám Memorial Fund been put, and what maintenance allowance is paid to the widow and mother of Lekh Rám?

4. Is the split in the Arya Sámaj a preconcerted or only an accidental one?

5. In whose possession are the funds and property of the Dev Samáj and the Brahmo Samáj respectively, and into whose hands will the funds of the Dayanand College finally pass?

17. A correspondent writing to the *Sat Dharm Parchárak* (Jullundur), of the 16th September 1898, remarks that the Vedic religion is the only faith which possesses a universal character. There was a time when it was believed in throughout the world, and signs are not wanting to show that that happy time is likely to return. Mankind is getting disgusted with the worship of the material things of the world, and the fellowers of the Vedic religion should take advantage of this change to being back their followmen to their primitive faith.

The Vedic religion.

VII.—General Administration.

(*a*)—*Police.*

18. The *Umballa Gazette* (Umballa), of the 20th September 1898, remarks that Police administration in the city of Umballa is on the whole satisfactory, but that certain wicked members of the Force are in the habit of annoying the people without any reason. The Editor does not consider it expedient to give details of the worries which the people are being subjected at the hands of the Police and contents himself with calling upon the Deputy Commissioner of Umballa to make a secret enquiry into the matter in the interests of those committed to his charge.

The Umballa Police.

(*b*)—*Education.*

19. The *Paisa Akhbár* (Lahore), of the 20th September 1898, after referring to the case in which a clerk in a local Railway Office is said to have wounded another with a knife for addressing him as his sweetheart, regrets that the morality of the educated native is not all that could be desired. The cause of this deplorable state of things seems to be that moral as well as religious instruction forms no part of the education imparted in Government Schools. It is true that the authorities are olbiged to abstain from including religious instuction in their scheme of studies, but their hands are perfectly free so so far as moral instruction is concerned. And it is satisfactory to see that Government has at last realized its responsibility in this respect. The Editor further remarks that the Education Department should see that the moral character of teachers in Government Schools is above suspicion.

Absence of relegious and moral education in Government Schools.

(*c*)—*Postal matters.*

20. The *Paisa Akhbár* (Lahore), of the 20th September 1898, says that money order and value-payable parcel forms, which have hitherto been supplied gratis to the public, will in future be sold at the rate of 50 forms for two annas. It appears that the loss resulting from the reduction, which has recently been effected in the postage of letters between India and England, is to be recouped by resorting to economical arrangements like the one under reference. But will the Post Office charge two annas from a person who wants only one form? If so, it will be manifestly unjust. Or will single forms be supplied gratis? If not, why should not the Post Office accept manuscript

Sale of money order and other forms.

The Editor then goes on to say that the forms in question were introduced for the convenience of Postal officials and should be supplied gratis to the people, especially when the profits of the Postal Department come to about Rs. 10,00,000 a year. The selling of money order and other forms, and the realization of postage on exchange copies of newspapers are not calculated to bring in any large amount of money.

(f)—*Miscellaneous.*

Mr. Tilak's release.

21. The *Akhbár-i-'Am* (Lahore), of the 21st September 1898, after referring to the demonstrations held in honor of Mr. Tilak's release, remarks that it is the conduct of the Bombay Government which has invested the object of its displeasure with so much importance, and that the dreadful charge which was laid at the door of the *ex*-Editor of the *Kesari* was the result of a mistake on the part of that Government. The condemnation of the Bombay Government implies a condemnation of Lord Sandhurst, though, by all accounts, his Lordship is a thorough-going Liberal and a perfect gentleman. It was unfortunate that he was misled by the Anglo-Indian Press of Bombay, and consented to be led by the nose by the *Times of India*, which is a bitter enemy of the children of the soil and represents the narrow prejudices of the Anglo-Indian community. The Editor further remarks that the rejoicings of Mr. Tilak's fellow-countrymen on his release from jail are not intended to encourage evil-doers in their bad ways, but to show to the world that Mr. Tilak could never have been guilty of the offence laid to his charge, and that the native members of the jury empanelled to try him had read the feelings of the people aright. After stating how subscriptions were raised in Mr. Tilak's defence, and how his incarceration in the Yerroda Jail has been the means of converting him into a national hero, the *Akhbár* observes that, notwithstanding the fact that the *ex*-Editor of the *Kesari* was a political prisoner, he had to live among criminals of the worst type, and was given only *bájri* bread, garlic and dál to eat. But although accustomed to live in comfort, the prisoner maintained a manly heart and never complained of the treatment accorded to him in jail. In conclusion, the Editor expresses a hope that Mr. Tilak will not give vent to any revengeful feelings in his future writings.

The Hindús and Muhammadans of Lahore.

22. The *Gham Khwár-i-Hind* (Lahore), of the 17th September 1898, remarks that the good example set by the Hindús of Lahore on the occasion of the Muharram celebrations should be imitated by the Muhammadans at the approaching festival of Duserah, so as to strengthen the bonds of union between the two communities. The Editor trusts that the Muhammadans will not fail to take advantage of this opportunity, and that the matter will receive due consideration at the hands of the Hon'ble Nawáb Háji Fateh Ali Khán, the leading Muhammadan Rais of the city.

The same.

23. The *Akhbár-i-'Am* (Lahore), of the 24th September 1898, trusts that the Duserah festival will be celebrated with more than usual eclat at Lahore owing to the union of Hindús and Muhammadans and that all classes will, by participating in the rejoicings, strengthen the bonds of union between the two communities.

24. The *Gham Khwár-i-Hind* (Lahore), of the 24th September 1898, condemns the action of the *Punjab Observer* in urging the appointment of a Muhammadan Mír Mushi on religious grounds, but thinks that there can be no harm in conferring the appointment on a Muhammadan if a duly qualified one, like Sáhibzáda Abdul Qaiyúm, is available for the post. The Editor is of opinion that Fakír Sayad Iftikhár-ud-dín would make a good Mír Munshi, and deserves to be promoted to the post. The appointment of the Sáhibzáda was received with satisfaction, and if he had held the appointment permanently, salutary reforms would have been introduced into the Persian Office of the Punjab Secretariat.

A Muhammadan Mír Munshi to the Punjáb Government.

25. The *Paisa Akhbár* (Lahore), of the 23rd September 1898, remarks that a District Order has been issued by the Military authorities at Madras authorizing the Officer Commanding Poonamally District to engage the services of Mr. Noels (?), Barrister-at-Law, to defend Private Knight, who is to be tried at the next Criminal Sessions of the Madras High Court on a charge of firing a carbine at a native lad of Poonamally. It is undoubtedly very creditable to the Military authorities that they should be so anxious for the defence of their soldier as to secure the aid of a competent lawyer at a cost of Rs. 100 per diem, but who would be willing to incur so much expense in the interest of the dead with a view to bringing the culprit to book? That the lad died is a sufficient proof that he was shot dead. There can be no doubt that if British soldiers were not assisted in this way, they would not be so rash in firing at natives.

Engaging Counsel for the defence of a European soldier.

26. The *Paisa Akhbár* (Lahore), of the 23rd September 1898, publishes a communication in which the writer complains that Muhammadan employés appear to be the care of nobody in Sub-division Duki in Bilúchistán. Recently a post fell vacant on the dismissal of Munshi Rahmat Khán, Muharrir of Levies, and a Hindu named Tolu Rám, who was an orderly of the Extra Assistant Commissioner, was appointed to the post in supersession of Jahándád Khán. In the same manner, a Hindu has been appointed to the post that fell vacant on the death of Hazúri Mal, Muharrir of Levies, and thus the claims of Munshi Imám Ali Shah, Munshi Barkat Ali Shah and Sher Muhammad were entirely ignored. No doubt the Deputy Commissioner is a well-meanining officer, but he is helpless in the hands of his subordinates, who prejudice him against the Muhammadans. The Muhammadans, on the other hand, cannot approach him with their grievances and thus they are suffered to remain in cold neglect.

Muhammadan employés in Duki, Billúchistán.

27. The *Paisa Akhbár* (Lahore), of the 21st September 1898, says that the *Punjab Observer* has more than once drawn the attention of the Punjab Government to the hard case of Sheikh Karm Iláhi, the dismissed Station Master, Ferozepore City. After giving the facts of the case, the Editor remarks that the charge preferred against the Sheikh appears to be a false one. The Police, who enquired into the matter, could find nothing against Karm Iláhi, whose services have always been commended by the Railway Department. If he did anything wrong at Ferozepore it was that he was a zealous official of the local Islámia Anjuman, for which the bigoted Hindús of that place were greatly displeased with him. Fortunately for them, almost all the bands in

A hard case.

the office of the Manager, North-Western Railway, are Hindús; and through these, or in some other way, the Manager was led to consider the charge against Sheikh Karm Iláhi such a serious one that he has dismissed the Sheikh without giving him an opportunity of defending himself. The dismissal of a public servant of twenty years' standing on a charge which has not been proved is sufficient to beget a suspicion that either the Manager has not gone into the facts of the case or that they have been misrepresented to him. The Director of Railways should look into the matter and do justice to Karm Iláhi.

Compulsory vaccination in India.

28. The *Paisa Akhbár* (Lahore), of the 17th September 1898, remarks that when vaccination has in a way been made opitional in England, there seems no reason why it should be compulsory in India, the people of which regard it with deeper feelings of dislike than the English.

Complaint against the Beas Canal authorities.

29. The *Akhbár-i-'Am* (Lahore), of the 23rd September 1898, publishes a communication in which the writer reverts to his complaint that the authorities of the main Beas Canal utilize pathways as *Rajbahás* (*vide* paragraph 20 of the Selections for the week ending 6th August), and remarks that the practice is a source of inconvenience to the people, and of loss to Government insomuch as it entails the waste of a large quantity of water. Besides, it is the prolific cause of the prevalence of malarial fevers in the tracts where it prevails. If the Deputy Commissioner of Hoshiárpur were to make a point of visiting this iláka every rainy season, he would be convinced of the truth of the writer's complaint. The canal is a profitable concern, and the authorities should be able to afford to dig channels for its water.

The plague regulations.

30. The *Akhbár-i-'Am* (Lahore), of the 17th September 1898, remarks that the authorities are making the necessary alterations in the plague regulations, which heralds the dawn of better days for India. In his speech at the opening ceremony of the Boráh Plague Ward in Calcutta, the Lieutenant-Governor of Bengal assured his hearers that the people would have nothing to complain of in connection with his plague administration. The Government of Bombay has also recovered its senses, and is doing all in its power to reassure the public. The British Government has been ruling over the people of India for a long time past. If it had spent even a hundredth part of that time in studying their feelings and prejudices, it would never have adopted plague measures calculated to give offence to its native subjects. The Editor then states that a Brahman Pujári of Dhawar recently committed suicide because some low-caste persons had been employed to disinfect his house, and remarks that it is this want of sympathy with the religious prejudices of the people which drives them to oppose lawful authority. It is the duty of Government to respect the feelings of its subjects.

Attack on Sodhi Ishar Singh by a [illegible] and Class I Magistrate, Umballa.

31. The *Umballa Gazette* (Umballa), of the 20th September 1898, takes a correspondent of the *Akhbar-i-'Am* to task for talking nonsense about Sodhi Ishar Singh, who is held in great esteem by all who

happen to come into contact with him. The badmashes have left the city since he has been posted to Umballa. There is no harm in pointing out a defect provided one exists, but it is an act of stupidity to find fault with an officer without any justification.

A contradiction.

32. The *Gham Khwár-i-Hind* (Lahore), of the 24th September 1898, remarks that the *Paisa Akhbár* of the 14th September attributes the action of Gauri Shankar, B.A., in cutting off his sexual organ to a wrong cause. The Proprietor of the *Gham Khwár-i-Hind*, being a Kashmiri Pándit, knows better than the informant of the *Paisa Akhbár* the relationship between Gauri Shankar and Díwán Narendra Náth, Deputy Commissioner of Gujránwála. It is to be regretted that the *Paisa Akhbár* should have given publicity to unfounded statements (*lit.* causes) without first ascertaining the facts, thereby creating a wrong impression in the minds of its readers. So far as the Kashmiri Pandits are aware, Díwán Narendra Náth is the only son of late Díwán Báij Náth, Ráis of Lahore. The misstatements of the *Paisa Akhbár* are hardly likely to injure the Díwán in any way, but it is a matter for regret that a wrong impression should be created in the public mind.

Sanitation at Jandiála.

33. The *Núr Afshán* (Ludhiána), of the 16th September 1898, publishes a communication in which the writer complains of the insanitary condition of Jandiála, and calls upon the President of the Municipal Committee, Sardár Chanda Singh, to attend to the matter, otherwise he will be compelled to call the attention of the higher authorities to the evil.

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[Confidential]

[Vol. XI.] [No. 41.]

SELECTIONS

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VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 8th October 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	27th, 28th, 29th and 30th September and 1st October.	30th Septr.; 1st, 3rd, 5th and 5th October.	2,600 copies.
2	Faiz Akhbár ...	Do. ...	Mahbúb 'Alam ...	24th, 26th, 27th, 28th 29th and 30th September and 1st October.	28th, 28th and 30th Septr.; 1st, 3rd, 5th and 5th October.	600 "
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	26th September ...	3rd October ...	246 copies.
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	20th and 27th August; 20th and 27th September.	29th September and 5th October.	300 "
5	Chaudhwín Sadí ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd September ...	30th September ...	700 "
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	30th September ...	3rd October ...	500 "
7	Názim-ul-Hind ...	Lahore ...	Názim Husain ...	24th September ...	29th September ...	300 "
8	Núr Afshán ...	Ludhiána ...	M. Wylie ...	30th September ...	5th October ...	496 "
9	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	23rd September ...	28th September ...	500 "
10	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	26th September ...	3rd October ...	700 "
11	Wasír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	24th September ...	28th September ...	300 "

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	4th October ...	7th October ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	3rd October ...	6th October ...	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 29th, and 30th, September and 1st October.	8th October ...	900 "
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	29th September ...	3rd October ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	26th September ...	Ditto ...	550 "
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	5th October ...	8th October ...	950 "
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	9th September ...	5th October ...	500 "
8	Haftawár ...	Lahore ...	K. B. Thápur ...	1st October ...	7th October ...	950 "
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	6th October ...	125 "
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	8th October ...	200 "
11	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	4th October ...	Ditto ...	800 "
12	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	28th September ...	5th October ...	200 "
13	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	1st October ...	8th October ...	11,000 "
14	Punjab Samachár ...	Do. ...	Pohlo Mal ...	24th September and 1st October.	3rd and 6th October	2,500 "
15	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	3rd October ...	8th October ...	300 "
16	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	29th September ...	3rd October ...	600 "
17	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	30th September ...	5th October ...	500 "
18	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	1st October ...	8th October ...	300 "
19	Wafadár ...	Lahore ...	Fazal-ud-dín ...	Ditto ...	7th October ...	1,200 "
20	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	27th September ...	3rd October ...	547 "

LIST OF NEWSPAPERS EXAMINED AND FILED—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu—concluded.			1898.	1898.	
	Tri-monthly.					
21	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st October ...	7th October ...	180 copies.
	Monthly.					
22	Rifáh-i-'Am ...	Siálkot ...	Diwán Chand ...	For September ...	5th October ...	500 copies.
	Hindi.					
	Monthly.					
23	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	1st October ...	8th October ...	100 copies.
	Fortnightly.					
24	Punjab Theosophist ...	Lahore ...	Lál Mán ...	1st October ...	8th October ...	copies

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[Vol. XI.] [No. 41.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 8th October 1898.

I.—POLITICS.

(*a*)—*Foreign.*

Cretan affairs.

1. The *Chaudhwin Sadi* (Ráwalpindi), dated 23rd September 1898, says that it is impossible to state when and where the misfortunes of Crete will end. It has now been ascertained that 600 Christians were killed in the disturbance, but no mention is made as to the number of Muhammadans killed. This is perhaps because the lives of the Muhammadans are not considered worthy of mention.

The Czar's peace manifesto.

2. The *Akhbár-i-'Am* (Lahore), of the 27th September 1898, remarks that the Czar's peace manifesto has created the greatest uneasiness in France, and that this is not unreasonable. France is determined to re-gain Alsace and Lorraine, two of the fairest French provinces annexed by Germany at the time of the last Franco-German War. The French were under the impression that the Emperor of Russia would assist them in recovering these provinces, and his manifesto has come upon them as a disagreeable surprise, and inclined them to believe that it has been issued with the sole object of humiliating them in the eyes of the world. Indeed, if the Czar were really anxious that the Powers should reduce the strength of their armaments, he should have first induced Germany to restore Alsace and Lorraine to France. As it is, the French will never acquiesce in his proposals, which may be said to have put an end to the newly-established friendship between France and Russia. The Editor then deprecates the action of the French Government in Fashoda, and observes that, but for this blunder on its part, England would have stood by it in its present hour of need.

II.—AFGHANISTAN AND THE TRANS-FRONTIER.

Afghánistán, England and Russia.

3. The *Wakíl* (Amritsar), of the 26th September 1898, says that the St. Petersburg correspondent of some European newspaper reports that in future Russia will not put up with any improper conduct on the part of the Amír; that if England continues to egg on His Highness to oppose Russian in-

terests, the Czar will be compelled to make a countermove; and that matters are approching such a critical stage that on the slightest provocation from Abdul Rahmán the Muscovite Government will order its troops to advance against Kabul and Kandahár. The Editor is at a loss to understand what cause of complaint the Czar can have against the Amír, or how England can persuade the latter to do anything inimical to the interests of Russia, when she was suspecting his loyalty so recently as last year. But it is not improbable that these threats are being uttered merely to induce England to desist from opposing Russian designs in China, &c. After regretting that Government has not as yet fortified the passes through which an invasion of India is possible, and remarking that the number of Russian soldiers in the vicinity of Afghánistán is increasing by leaps and bounds, the *Wakíl* observes that the authorities should take more effectual steps to retard the advance of Russia towards this country.

III.—Native States.

4. The *Paisa Akhbár* (Lahore), dated the 26th September 1898, learns from the *Tribune* (Lahore), that His Highness the Nawáb of Baháwalpur wishes to get the recognition of his eldest son, Sáhibzáda Mubárik Khán, as heir-apparent cancelled on the ground of his legitimacy being questionable, and is anxious that his younger son, Sáhibzáda Háji Khán, who is by another wife, be appointed heir-apparent. It is to be regretted, remarks the Editor, that His Highness should have raised this question so late in the day, as it was only last year that the Government recognised Sáhibzáda Mubárik Khán as heir-apparent. His Highness made no mention of his son's illegitimacy at that time or even at the time of sending him to the Chiefs' College. Sáhibzáda Mubárik Khán's mother is said to have, long ago, incurred the displeasure of the Nawáb, and in order to keep her son's life safe from the intrigues of the palace she used to prepare his food herself and never allowed him out of her sight. It is said that the Nawáb refused even to see his son for a long time previous to the latter's being sent to Lahore.

The Nawáb of Baháwalpur and his Heir-apparent.

5. The *Akhbár-i-'Am* (Lahore), dated 30th September 1898, after making remarks similar to the above, observes that His Highness the Nawáb cannot be expected to succeed in his object, as such a step is calculated to render the question of inheritance of Native Chiefs unsafe and intricate. The Rája of Farídkot was not well disposed towards his heir-apparent, but after the death of His Highness the latter succeeded his father.

The same.

6. The *Paisa Akhbár* (Lahore), of the 24th September 1898, ironically remarks that seeing that more than one Native Prince goes to Europe every year and brings out a European wife, the Nawáb of Baháwalpur is not likely to allow himself to be worsted in the race, especially when a certain Punjab Chief is reported to be engaged to marry a rich and beautiful American widow. The Nawáb's European Begum left him last year, and it is not improbable that His Highness may make up the deficiency during his coming trip to Europe.

Nawáb of Baháwalpur's rumoured trip to Europe.

7. The *Wazir-i-Hind* (Lahore), of the 24th September 1898, regrets that somehow or other young, inexperienced, incompetent and designing officials manage to get Native Chiefs completely under their thumb, and induce them to part with their older and abler servants. This leads to the prevalence of anarchy in, and the wasting of the revenues of, Native States, and compels Government to interfere in their affairs. The Editor further remarks that Government is bound to look after the welfare, not only of the feudatory Indian Chiefs, but also of their subjects. It is, therefore, the duty of the authorities to rescue native rulers from the clutches of such designing and unscrupulous officials, and compel them to interest themselves in the welfare of their subjects.

Native Chiefs and their officials.

8. The *Akhbár-i-'Am* (Lahore), of the 1st October 1898, learns from its Kapurthala correspondent that Government has directed Native States to discontinue employing Muhammadan soldiers in their service. No Anglo-Indian newspaper, however, has published the news, and the Editor cannot say whether the information of his correspondent is correct.

Native States and Muhammadan soldiers.

V.—Native Societies and Religious Matters.

9. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd September 1898, is at a loss to understand what led the foolish Seth of Karáchi to adopt the offensive trade mark of Nád-i-Ali on *dhotís*. The Editor is prepared to admit the possibility of the Seth having adopted the trade mark with a view to inducing Muhammadans to purchase the *dhotís*. But as a matter of fact, Muhammadans do not wear *dhotís*, and therefore there was no necessity for painting the Nád-i-Ali on them. It appears that the Seth has come to realize the result of his foolishness, as it is said to have been mentioned at a meeting of the Anjuman-i-Islámia of Lahore that Hindu shop-keepers had stopped the sale of these *dhotís*, which were no longer to be had in the bazár. The Seth, hearing of the offence taken by the Muhammadans, may have withdrawn all *dhotís* from the market. Had any Anjuman directly communicated with the Seth, there would have been no necessity for inviting the attention of the Government to the matter.

Objectionable *dhotís*.

10. The *Paisa Akhbár* (Lahore), of the 1st October 1898, says that the case, in which a Kashmiri Pandit was charged with tearing the leaves of the Qurán and trampling on them (*vide* paragraph 19 of the Selections for the week ending 24th September), was heard by the Chief Judge of Jummoo, a Bengali Bábu, who acquitted the accused on the ground of his respectability. The case was re-opened with the sanction of the Council and tried by Rái Bhág Rám, who, however, held that the charge against the accused did not amount to insulting the Muhammadan religion. This decision greatly displeased the Muhammadans, and the matter was referred to the Resident. That officer has, after carefully going into the facts of the case, obtained the permission of the

Insulting the Qurán.

Government of India to expel the accused and his brother from Kashmir. The Editor concludes by remarking that the decision of Rái Bhág Rám ought to set the public right as to the attainments and legal acumen of the Judicial Member of the Kashmir State Council.

A reply to the *Ummáhat-i-Mominín.*

11. The *Chaudhwín Sadi* (Ráwalpindi), dated 23rd September 1893, states that prudent and imprudent Christians have always written books against Islamism, but the unjust and dastardly attack in the *Ummáhat i-Mominín* on the founder of Islám by its unprincipled author is unparalleled. The author has not only written and published the book, but has also sent copies of it unasked and gratis to selected Muhammadans throughout the country, in order to wound and insult their religious susceptibilities. The exasperation caused by the publication of the book among the Muhammadans is amply evidenced by the outcry raised by the Muhammadan papers and the Islamic Anjumans. It is also absolu'ely necessary that a crushing reply should be written to all the false and unfounded charges brought against the Prophet. Doctor Sádiq Ali, who has translated the Old and New Tastaments from the French version, has written a book called the *Qaul-ul-Matín fi Jawáb-i-Ummáhat-i-Mominín.* A careful perusal of this will remove all the ill effects of the poisonous language used by the author of the *Ummáhat-i-Mominín.* The incomplete article written by Sir Syad Ahmad Khán before his death has also been appended to the book, which is expected to be out in a week or so, and can be had from the Manager of the *Chaudhwín Sadi* for one rupee only. A certain number of copies will also be distributed gratis among the students, poor Muhammadans and the Islamic Anjumans.

A challenge to the author of the *Ummahát-i-Mominín.*

12. The *Paisa Akhbár* (Lahore), dated 29th September 1898, publishes the following open letter from Mirza Hairat of Delhi addressed to the author of the *Ummahát-i-Mominín* :—

"In publishing the *Ummahát-i-Mominín* you have followed the plan which was started during the 15th and 16th Century, in order to injure the feelings of the Muhammadans. Great credit is due to you for your skill in quoting false and doubtful traditions and stories from the books of the Muhammadans, in order to please your Christian brethren by causing them to believe that your information was obtained from reliable and trustworthy Muhammadan books. You have, moreover, quoted traditions from books written by the Shias to baffle the Sunnís, although the Maulvís of the former hold these traditions to be unfounded. If you can prove even one of the many charges brought against the Prophet in your book, we are prepared to pay you Rs. 1,000. You are at liberty to seek the assistance of your friends and can come over to Delhi or send for us at any place you like for controversy. We will require you to advance proofs in support of your allegations in a public meeting, which shall be presided over by a person who shall neither be a Muhammadan nor a Christian, and whose verdict shall be final. One who professes an enlightened religion like Islám cannot be expected to answer a book which is replete with billingsgate language. Of course, if a person frees himself from all religious bonds, he can call upon you to prove the legitimacy

of Christ (God protect us against using such language). But a Muhammadan cannot return such replies. We are waiting for your arrival at Delhi or for an invitation to us to meet you elsewhere."

The *Ummahát-i-Mominín.*

13. The *Núr Afshán* (Ludhiána), of the 30th September 1898, publishes a communication from Dr. Ahmad Shah, Sháiq, who, after referring to his proposal regarding the publication of a second, as also an English edition, of the *Ummahát-i-Mominín*, states that the real author of the pamphlet is unwilling to carry this proposal into effect before the promised replies of Mirza Ghulám Ahmad (of Kádián), Maulvi Muhammad Hussain (of Batála), &c., have been published, on the ground that without a rejoinder to these the proposed new editions of the *Ummahát* would be incomplete. The author is, moreover, of opinion that the pamphlet should be recast before an English edition of it can be presented to the public. The writer further remarks that he was wrong in inviting applications for the unsold copies of the first edition of the *Ummahát-i-Mominín*, and that Pádré Hamíd-ud-dín of Ráwalpindi informs him that the entire edition was sold off before the 8th April last.

The *Fatwa* declaring the Mirza of Kádián to be an infidel.

14. The *Alhakam* (Kádián), dated 27th August 1898, publishes a communication in which the writer takes Abu Said Muhammad Hussain of Batála to task for his hostile criticisms of the writings of Mirza Ghulám Ahmad of Kádián, and remarks that when the Sheikh of Batála once declared that "he had extolled the Mirza and that it would be he who would drag him down to the dust" the writer feared that the Sheikh might have inherited the evil habits of his great progenitor (Satan) and might consequently perform great doings against Adam (the Mirza). But the Sheikh's worthless and foolish criticism in his paper, the *Ishát-us-Sunnah*, shows that this fear was unfounded. The best plan that he could hit upon for misleading the people was the preparation of a *Fatwa* declaring the Mirza to be an infidel. The learning and greatness of the Khalífa of God (the Mirza) and the Sheikh's incapability and meanness led him to adopt this plan, but as some little wisdom is required even for fabricating a falsehood and committing a forgery, this foolish and short-sighted Sheikh failed in his plan. He included false and imaginary names among those of innocent and simple Ulemas who were shown as having passed the *Fatwa* (*lit.* having performed the Satanic doings), declaring the Mirza to be an infidel. On being apprised of the impropriety of the act done by them, some of the Ulemas expressed their sorrow, while others submitted written apologies to the Khalífa of God for having done so through a mistake. The father of lies (Sheikh Battál) has thereby shown that he does not deserve to be placed on the throne of the Enemy of Adam (Satan). Of course he is fit for being relegated to the nation of the Jews regarding whom God said in the Korán: "The curse of God be upon those, &c." The writer does not intend fully laying bare the demerits of the *Fatwa* or revealing the fraud and deception practised in its preparation, as Mirza Khuda Bakhsh has taken upon himself the task of collecting the names of those who have submitted apologies and expressed their ignorance of the deception practised upon them, and who have thus shown how the *Fatwa* came to be passed and signed by them.

The writer contents himself for the present with publishing a correspondence which is alleged to have taken place between Sheikh Karam Iláhi, Record-keeper, Patiála, and Maulvi Abdul Azíz, Muhaddis of Patiála, with a view to showing that the latter did not sign the *Fatwa*, but that he gave his consent only to his seal being affixed to a certain passage to the effect that such and such language used in its apparent meanings was contrary to religion and led to infidelity; but that if the *Fatwa* bore his seal, it was affixed there without his knowledge and permission, for he regarded the Mirza as having rendered great service to Islám, and therefore he did not deserve to be called an infidel.

The Mirza and Maulvi Muhammad Hussain

15. The *Alhakam* (Kádián), dated 27th September 1898, publishes an open letter addressed to Maulvi Muhammad Hussain of Batála by one Maulvi Abdul Qádir of Ludhiána. The latter proposes that Maulvi Muhammad Hussain of Batála and the Mirza of Kádián should stand face to face with each other in a public meeting at Batála and invoke the curses of God upon one another and thus enter into a *Mubahila* in order to decide by ordeal as to which of them is in the right. The Maulvi is told that if he does this and does not suffer from some supernatural calamity in the course of a year, or if the Mirza does suffer or if both the Maulvi and the Mirza do, or do not suffer, the writer of the letter will pay Rs. 200 to the Maulvi and join his party with a large number of his friends and relatives and consider the Mirza an imposter. The writer says that the Mirza has already given his unqualified consent to undergo the ordeal and waits for a reply from the Maulvi.

Mirza Ghulám Ahmad of Kádián.

16. The *Alhakam* (Kádián), dated 27th September 1898, publishes a dialogue with Mirza Ghulám Ahmad of Kádián, in the course of which the Mirza is said to have declared that he possesses the following four qualifications in support of his claims :—

(1) that he is a profound Arabic scholar ;

(2) that his prayers are granted by the Almighty ;

(3) that he can make prophecies ; and

(4) that he is the best commentator of the Korán.

Hindús and Muhammadans and the Dussehra.

17. The *Názim-ul-Hind* (Lahore), dated 24th September 1898, publishes a communication in which the writer, M Zia-ud-dín Khán, observes that the people have now begun to feel the necessity of uniting after experiencing the evil effects and disadvantages of disunion. The writer then states that the Dussehra festival of the Hindús is drawing near, and it behoves the Muhammadans to avail themselves of the opportunity and entertain the Hindús just as the latter entertained them during the Muharram celebrations. By so doing they will not only be doing their duty, but will also strengthen and augment the friendly feelings established during the Muharram, and relieve the mind of the Government of all anxiety about making arrangements for preventing disturbances on the occasion of these festivals.

18. The *Sat Dharm Parchárak* (Jullundur), of the 23rd September 1898, announces the publication of a monthly magazine in Urdu, to be entitled the *Arya Musáfir*, from October 1898, under the editorship of Lála Munshi Rám, President, Pritindhi Sabha, Punjab. The object of the magazine will be to obey the dying injunction of the late Pandit Lekh Rám to continue his work of spreading the Vedic religion in India by means of writing. It is proposed to attain this object by publishing translations of, and commentaries on, Vedic texts, as also replies to the charges levelled against the Aryan faith by Sanátanists, &c. The magazine will issue from the Sanátan Dharm Parchárak Press, Jullundur, and every number will contain 48 pages of reading matter. Its annual subscription has been fixed at Rs. 2 only.

A new Aryan Magazine.

19. The *Akhbár-i-'Am* (Lahore), of the 27th September 1898, publishes a communication in which the writer regrets that the expectations that the fire of disunion and bigotry kindled in the Umballa District a few months back would die of inanition, have not been realized, and that it is feared that the fire will one day burst out into a conflagration and sweep away everything before it. The people should make up their differences, and remember that holding meetings and discussing sundry proposals will serve no good purpose.

Bigotry and disunion in the Umballa District.

VII.—General Administration.

(*a*)—*Police.*

20. A correspondent, writing to the *Aftáb-i-Punjab* (Lahore), of the 26th September 1898, states that a few days back the Deputy Inspector of Police, Gujránwála, struck a certain resident of that town. Upon this the people, who were already exasperated at his highhanded practices, resorted to *hartál* (closed their shops), and about 1,500 of them went to the house of the Deputy Commissioner to lay their grievances before him. The latter told them to submit a written complaint; but before this could be done, certain respectable people managed to have the matter hushed up. The Deputy Inspector is said to be a man of a fiery disposition, and the people are bitterly complaining against him. Theft cases are also on the increase in Gujránwála. The Police authorities should look into the matter and take severe notice of the doings of the Deputy Inspector.

Complaint against the Deputy Inspector of Police, Gujránwála.

21. The *Akhbár-i-'Am* (Lahore), of the 27th September 1898, remarks that the grievances of subordinate Police officials, which a correspondent of the *Tribune* has brought to the notice of the public, are deserving of sympathy and impartial inquiry. Fortunately the present Inspector-General of Police is a just and vigilant officer, and may be relied upon to redress the grievances in question. It is really unjust that while Tahsíldárs and their Náibs, who do not rank higher than Inspectors and Deputy Inspectors of Police respectively, are paid travelling allowance at the rate of Re. 1 per diem, similar concessions should not be made in the case of the latter.

Grievances of subordinate Police officials.

(e)—Agriculture and questions affecting the land.

Complaint against the Sydney Canal authorities.

22. A correspondent, writing to the *Wakíl* (Amritsar) of the 26th September 1898, complains that the supply of water in the Sydney (?) Canal in the Mooltan District is not regular, with the result that the lands irrigated yield only scanty crops. In addition to this, the water supplied by each outlet is not sufficient for the irrigation of the lands attached thereto. The Canal authorities should look into the matter and remedy the evils complained of without loss of time.

The want of agricultural schools in India.

23. The *Paisa Akhbár* (Lahore), of the 30th September 1898, after referring to the progress which agricultural education is making in Europe, remarks that the condition of the Indian zamíndárs is so miserable that Government should no longer hesitate to open agricultural schools and colleges in the country at its own expense. This will not only make the lot of the zamíndárs less unbearable, but will also prove a source of gain to Government itself. On the other hand, if Government does not extend a helping hand to the agricultural classes in time, their poverty is certain to deepen into distress, and become less and less remediable every day. Let the authorities take the lead in the matter of opening Zamíndári Schools, and the public will readily co-operate with them in this laudable work. After remarking how every Government is doing its utmost to advance the cause of agriculture among its subjects, the Editor regrets that although India stands in need of agricultural education more than any other country, the Indian Government alone is insensible to the importance of the subject.

(e)—Postal matters.

Postal complaints.

24. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 30th September 1898, says that the complaint published in the *Civil and Military Gazette* of the 15th idem against certain postal peons of Simla is perfectly true It has been established through the exertions of Pandit Jánki Náth, Assistant Town Inspector of Simla, that at least one peon, named Sút Rám, has been in the habit of destroying letters. As regards the wrong delivery of letters, the matter is too notorious to require any comment from the writer. Letters for the Army Press are frequently delivered at the Army Temperance Press, &c., &c. It is to be hoped that the Postal authorities will render the recurrence of such scandals impossible.

(f)—Miscellaneous.

European soldiers and a *punkha* coolie.

25. The *Paisa Akhbár* (Lahore), dated 28th September 1898, referring to the case of two European soldiers of the Royal Fusiliers at Nasírabad (North-Western Provinces) who threw a *punkha* coolie of the Sergeant's Mess into a well, regrets to remark that such dastardly assaults should be made on poor *punkha* coolies. The Editor observes that there is nothing strange in the fact that the *punkha* coolie could not identify the soldiers, seeing that it is very difficult to do so owing to their close resemblance to one another. As to the cause which led

them to take such a step, it is possible that the *punkha* coolie may not have been pulling the *punkha* properly. Moreover, some inhuman persons take pleasure in teasing animals, just as young boys throw stones at dogs in the streets without any fault on the part of the latter. If the *punkha* coolies had treated European soldiers in this manner in a few cases only, Government would have, long ago, taken measures to put a stop to it. The award of exemplary punishment in such cases can alone produce a deterrent effect.

The plague regulations and the Punjab.

26. The *Akhbár-i-'Am* (Lahore), of the 1st October 1898, complains that, although the Punjab has been declared free from the bubonic plague, the rigour of the plague regulations is daily on the increase. Formerly passengers from the Kartárpur and Hamíra Stations were not examined at Beas. In future, however, they will be subjected to a medical examination at the latter station and detained there for twenty-four hours. This is very hard on the travelling public. The Editor understands that a few days back the wife of a respectable resident of Kapurthala came to Kartárpur bound for Amritsar, but went back to Kapurthala on learning that she would be detained at Beas. The authorities should lose no time in remedying the evil complained of.

The infectious nature of the bubonic plague.

27. The *Akhbár-i-'Am* (Lahore), of the 29th September 1898, says that a Calcutta paper reports that the theft of a *sári* of a plague patient in Hubli has been the means of spreading the disease to more than one house in the town, and remarks that this report should be given the widest publicity among the people, with a view to making them realize the infectious and deadly nature of the bubonic plague.

The case of Sardár Gurdiál Singh, Man.

28. The *Chaudhwín Sadi* (Ráwalpindi), dated 23rd September 1898, observes that the punishment of dismissal awarded to Sardár Gurdiál Singh, late Divisional Judge, has been considered adequate, and that Government does not appear to contemplate a judicial trial. Some people considered that the simultaneous murder of the two principal witnesses for the prosecution in the case against the Sardár could not have been a pure accident. But it is not known what the Police investigation has proved. The question is not, why Government has so easily let off the Sardár, but why Malik Ahmad Khán, Tiwána, was so rigorously dealt with. If in the case of the Sardár consideration has been shown for the services rendered by his family and the Sikhs, the Malik's community and his father have also rendered similar services to Government. What then deprived the Malik of the consideration shown to the Sardár? Is bribe-taking by an Extra Assistant Commissioner a graver offence than it is in the case of a Divisional Judge? Government must know that these kinds of invidious distinctions cannot but have their effect on the minds of its subjects. The Muhammadans believe that they are not behind any other community in their fidelity and loyalty to the British Government, but the occurrence of such events weakens this belief and disheartens them.

Bribery and corruption in the Punjab.

29. The *Akhbár-i-'Am* (Lahore), dated 28th September 1898, publishes a communication in which the writer regrets to remark that the bribery cases instituted

against Malik Ahmad Khán, Tiwána, and Sardár Gurdiál Singh, Mán, have produced no permanent and salutary effect on the Punjab Judiciary. The writer urges the Local Government to adopt stringent measures to stamp out bribery and corruption, which are still rampant in the Punjab.

The Mír Munshiship of the Punjab Government.

30. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd September 1898, states that some timo ago certain Muhammadan papers invited the attention of the Punjab Government to the fact that Pandit Jánki Náth (Parshád), Extra Assistant Commissioner, had held the post of Mír Munshi to the Local Government and had been at Lahore, which is his home, for the last ten years. These papers urged the advisability of appointing a Muhammadan official to the post. The appointment, however, of Sáhibzáda Abdul Qaiyum Khán to the post of Mír Munshi at the close of the Tirah Expedition led the people to naturally think that in recognizing the services of the Sáhibzáda Government had also granted the request of the Muhammadans. But the Sáhibzáda has now been further promoted to the post of Political Officer, Khaibar, *vice* Colonel Muhammad Aslam Khán, retired. While congratulating the Sáhibzáda, the Editor remarks that Pandit Jánki Parshád has once more been recalled to the duties of the Mír Munshi, but expresses a hope that this arrangement will only be a temporary one. The Editor trusts that Government will select a Muhammadan Extra Assistant Commissioner for the post of Mír Munshi and thereby earn the gratitude of the Muhammadan community.

Commissioners in Civil and Revenue cases.

31. The *Dost-i-Hind* (Bhera), of the 30th September 1898, complains that uneducated people who curry favour with Judges and Magistrates are appointed as Commissioners in Civil and Revenue cases. It should be the duty of Collectors and District Judges to prepare lists of educated and able men in their respective districts for appointment as Commissioners; and the parties to cases should be allowed to select certain men from such lists to act as Commissioners in their cases. These lists should contain only the names of educated Raises, Zaildárs, Pleaders, Mukhtárs and retired officials.

Official tours and litigants.

32. The *Dost-i-Hind* (Bhera), dated 30th September 1898, states that tours by Magistrates can prove useful only if they hear those cases in which the parties are residents of the neighbouring villages. This, however, is seldom done, and litigants are put to great inconvenience and incur heavy costs for engaging pleaders, &c., by having to follow Magistrates out into camp. The Editor calls upon the Magistrates concerned to look to the matter.

A Missionary lady and a Brahman widow.

33. The *Akhbár-i-'Am* (Lahore), dated 28th September 1898, referring to the case of Miss Fallen, Lady Superintendent of the Zanána Mission, Allahabad, and a Brahman widow named Gomti, remarks that the counsel for the prosecution alone knew to what lengths the old Brahman, father of Gomti, was prepared to go in order to take her back from the Missionary lady. Nothing could have been more oppressive than the conduct of the Missionary lady concerned. As soon as his daughter was restored to him, the old Brahman left the place and did not wait even to thank his counsel. Christian Missionaries should learn a lesson from

this significant event. Their work as Missionaries is of a very delicate character, as the people make little difference between them and the Government. They are misdoing the work for the proper doing of which they are paid, and bring the Government into discredit into the bargain. Missionaries are known to have been guilty of similar conduct before, and it is time that they should give up such tactics.

Pensions for the heirs of the late Mr. Maclean.

34. The *Paisa Akhbár* (*Lahore*), of the 27th September 1898, after referring to the pensions granted to the widow and sons of the late Mr. L. F. Maclean, C. I. E., late Superintending Engineer, Punjab Irrigation Branch, remarks that although the deceased died while in the service, he did not lose his life on the battle-field or in the performance of any dangerous piece of official work. It is not, therefore, easy to understand why pensions to his heirs should be paid from the public treasury.

Farewell addresses to retiring officials.

35. The *Aftáb-i-Punjab* (Lahore), of the 26th September 1898, remarks that the educated party is in the habit of singing the praises of every Viceroy, Lieutenant-Governor, &c., on the eve of his retirement from office, and presenting him with farewell addresses. Should, however, the addresses fail to speak of the retiring official in flattering terms, they are not allowed to be presented to him; or, in the event of their containing any adverse criticism of his measures, the residents are openly denounced as impertinent and disobedient, and his successor always lies in wait for an opportunity to humiliate the principal residents and charge them with sedition and disaffection. The Editor further remarks that the people of India are of a cringing disposition, and create in their Anglo-Indian officials an appetite for sweet words. The complaint of the Collector of Poona that not a single association in the Bombay Presidency had thought it worth its while to express regret at the murder of Messrs. Rand and Ayerst is a proof of this. If even a petty Government official, say, a Chaprási, were to ask the people of India to raise a monument to the memory of the late Mr. Gladstone, they would at once set to work about it, without pausing to enquire whether the deceased politician had done anything to deserve such a token of gratitude and admiration at their hands. In contrast to this is the conduct of the Irish, who have refused to erect any memorial to Mr. Gladstone in Dublin, notwithstanding the fact that the late leader of the Liberal Party was the greatest friend of Ireland. In conclusion, the Editor observes that the presentation of flattering addresses to unpopular officials, whose acts are adversely criticised in the papers, is an anomaly, and should be done away with.

Religious and moral instruction to Hindu and Muhammadan prisoners.

36. The *Paisa Akhbár* (Lahore), of the 24th September 1898, says that some time back it made a suggestion to the effect that when *Pádrís* can have access to Christian prisoners in order to preach morality to them and make them forsake their sinful ways, Pandits and Maulvís should also be allowed to look after the moral well-being of Hindu and Muhammadan prisoners, respectively, and bring them to the right path. Mr. Tilak has now made a similar suggestion, and

of opinion that the change will lead to good results and exercise a beneficial influence on the character of prisoners. The matter deserves serious consideration at the hands of the authorities.

The sinking of a boat at the Kohlián Ferry.

37. The *Dost-i-Hind* (Bhera), dated 30th September 1898, in its local column states that at the Kohlián Ferry in the Bhera Tahsíl 10 or 11 lives were lost owing to the sinking of a boat.

Punjab Government Press, Lahore—18-10-98—70.

[Confidential.]

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VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	5th, 6th and 7th October.	8th, 10th and 10th October.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	4th, 5th, 6th, 7th, 8th, and 10th October	7th, 8th, 10th, 12th, 12th and 12th October.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	27th and 28th September; 2nd October.	8th October ...	900 "
	Weekly.					
4	Ahlúwália Gazette ...	Amritsar ...	Balwant Rái ...	1st October ...	7th October ...	600 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	Ditto ...	8th October ...	700 "
6	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	3rd October ...	Ditto ...	450 "
7	Núr Afshán ...	Ludhiána ...	M. Wylie ...	7th October ...	10th October. ...	496 "
8	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	3rd October ...	8th October ..	475 "
9	Umballa Gazette ...	Umballa ..	Harbans Rái ...	4th October ...	6th October ...	1,111 "
10	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	3rd October ...	10th October ...	700 "

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	8th October ...	12th October ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	11th October ...	15th October ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 6th, 7th, 8th and 9th October.	Ditto ...	900 „
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	6th October ...	10th October ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	3rd October ...	Ditto ...	550 „
6	Haftawár ...	Lahore ...	K. B. Thápur ...	8th October ...	13th October ...	950 „
7	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	8th and 10th October	14th and 15th October	1,875 „
8	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	8th October ...	12th October ...	125 „
9	Khair Khwáh i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	13th October ...	200 „
10	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	1st October ...	10th October ...	400 „
11	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	10th October ...	14th October ...	450 „
12	Koh i-Núr ...	Do. ...	Iláhi Bakhsh ...	11th October ...	15th October ...	200 „
13	Lahore Punch ...	Do. ...	Abdul Rahmán ...	5th October ...	12th October ...	200 „
14	Názim-ul-Hind ...	Do. ...	Názim Husain ...	8th October ...	13th October ...	300 „
15	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	Ditto ...	15th October ...	11,000 „
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	30th Septr. and 7th October.	13th and 15th October.	304 „
17	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	8th October ...	13th October ...	2,500 „
18	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	10th October ...	15th October ...	300 „
19	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	6th October ...	10th October ...	600 „
20	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	10th October ...	15th October ...	475 „
21	Sat Dharm Parchárak ...	Jullundur City	Munshi Rám ...	7th October ...	13th October ...	500 „
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	8th October ...	Ditto ...	300 „
23	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th October ...	10th October ...	547 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	Monthly.			1898.	1898.	
24	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Deo Ráj.	30th September ...	10th October ...	250 copies.
	GURMUKHI.					
	Weekly.					
25	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st October ...	15th October ...	400 copies.
26	Khálsa Parkásh ...	Do. ...	Diwán Búta Singh...	Ditto ...	13th October ...	300 „

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[Vol. XI.] [No. 42.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to 15th October 1898.

I.—POLITICS.

(*a*)—*Foreign.*

The Sultán and the Powers.

1. The *Chaudhwín Sadi* (Ráwalpindi), dated 1st October 1898, referring to the telegraphic intelligence that four of the European Powers will not hesitate to send their fleets to the Dardanelles in the event of the Sultán refusing to withdraw his troops from Crete, ironically remarks that it is impossible to say whether the Sultán will remain in Turkey or flee to Africa from fear of the Powers. If the Sultán is the same Sultán who braved the menaces of the European Powers on the occasion of the Armenian disturbances, His Majesty will not be frightened by these threats or by the assembling of the fleets at the Dardanelles.

England and Crete.

2. The *Wakil* (Amritsar), of the 3rd October 1898, after referring to the contradictory news cabled to this country by Baron Reuter in connection with the recent disturbances in Crete, remarks that England is not well advised in joining the Powers in bringing pressure to bear upon the Sultán to withdraw Turkish soldiers from the island. The *Moslem Chronicle* of Calcutta states that only so recently as May 1897 Mr. (now Lord) Curzon declared that the number of European soldiers in Crete was so small that the withdrawal of Turkish troops from the island would prove the forerunner of anarchy and bloodshed; and enquires if the presence of the latter is no longer essential for preserving the peace in Crete. Besides, what rights have the Powers to interfere in the affairs of Turkey, and are they strong enough to compel compliance with their demands by force? At any rate, England should decline to join the concert against the Sultán. It should, moreover, be remembered that His Imperial Majesty will never consent to the severance of Crete from his dominions, and that the excitement, which is now prevailing among the Powers in connection with the recent Cretan disturbances and which is probably a blind to conceal their designs in other parts of the world, is certain to cool down in a very short time.

3. The *Wakil* (Amritsar), of the 3rd October 1898, remarks that the recent Soudan campaign has shown to the world that mere bravery and brute force cannot withstand science and discipline. The Darveshes fought most determinedly, and more than once endeavoured to close with the enemy; but the deadly and effective fire from the guns of the latter rendered all their efforts vain and fruitless. The Editor then goes on to say that Muhammadans are the most brave and daring people on the face of the earth, but that unfortunately they are steeped in ignorance up to the ears, with the result that thousands of them are being immolated daily. To make matters worse, the wiser among them take no lesson from the sad fate of their more ignorant brethren. But a certain tribe on the north-west frontier of India, which can boast of seven thousand fighting men at the most, *has* taken warning from such incidents, with the result that it has made itself so strong that even thirty thousand disciplined troops cannot deprive it of its independence. After stating that the English have succeeded in drilling Egyptian troops into excellent fighting men, the Editor observes that Government should try to obtain similar results in the case of native soldiers, by throwing open to them high military appointments, and training them to command large forces. In support of this suggestion he quotes a lengthy extract from an article on this subject which appeared in a recent issue of the *Pioneer*.

The Soudan campaign and the Muhammadans.

II.—Afghanistan and Trans-Frontier.

4. The *Paisa Akhbár* (Lahore), of the 6th October 1898, after quoting several lengthy extracts from the speech which the Viceroy elect made in the House of Commons in the beginning of the present year, in the defence of the last frontier campaign, remarks that Lord Curzon is a supporter of the "Forward" policy, and shares the views of Lord George Hamilton and Sir William Lockhart on the subject.

The Viceroy elect on the Frontier policy.

III.—Native States.

5. The *Victoria Paper* (Siálkot), of the 28th September 1898, observes that if a Native Chief applies to Government for permission to proceed to Enlgand, it should be incumbent on the latter to enquire into the financial condition of the Chief's State before granting such permission. Moreover, a European Officer possessing at least seven years' experience of the administration of some other Native State should be appointed Superintendent of the State during the absence of the Chief. The character and conduct of the *Musáhibs* should also be enquired into before permitting them to accompany the Chief to England.

Trips of Native Chiefs to England.

6. The *Paisa Akhbár* (Lahore), dated 5th October 1898, publishes a communication in which the writer states that Syad Mubárak Shah was steward and Shikár Dárogha to His Highness the Nawáb of Baháwalpur. By the machinations of his enemies he was accused of misappropriating Rs. 3,060, but on enquiry he was proved to be guiltless. But in spite of this he has not been reinstated.

Baháwalpur affairs.

Commenting on the above, the Editor vouches for the accuracy of the complaint, and is at a loss to understand why the Syad has not yet been taken back into the State service. The Editor has from time to time received reports of oppression and tyranny practised in the State. His Highness intends visiting Europe and is anxious to have the recognition of his elder son as heir-apparent cancelled by Government. Why does not His Highness first attend to his prime duty of bettering the administration of his State?

The Nawáb of Baháwalpur and his heir-apparent.

7. The *Chaudhwín Sadi* (Ráwalpindi), of the 1st October 1898, referring to the report that His Highness the Nawáb of Baháwalpur is very anxious to get his second son, Háji Khán, recognized as heir-apparent, in place of his elder son Mubárik Khán, remarks that it is strange that the Nawáb did not know of the fact of his elder son's illegitimacy a year ago. The people say that the Nawáb has made the request at the instance and under the influence of his second wife, mother of Háji Khán, and it is believed that Government will not grant such a request. It is events like these that ruin Native States, and the Jummoo and Kashmír State is an instance in point. May God protect the Baháwalpur State.

The family of the late Nawáb of Baháwalpur.

8. The *Akhbr-i'Am* (Lahore), of the 6th October 1898, publishes a communication in which the writer states that serious discord and ill-will prevail among the members of the family of the late Nawáb of Baháwalpur, who was suspended and imprisoned in the Lahore Fort, where he died. His widows are at enmity with each other, and have formed themselves into two opposing parties, and leave no stone unturned to bring each other into disgrace. Had there been any one in the family able to command the confidence and respect of both parties, matters would not have assumed so serious an aspect. The mischievous proceedings of self-interested people are casting a slur on the Baháwalpur State. The able and wise ruler of the State should attend to the matter and remove the evil effects of the mischief which is being done by the family at Lahore.

Jínd affairs.

9. The *Umballa Gazette* (Umballa), dated 4th October 1898, regrets to learn that His Excellency the Viceroy will return from his tour to Nábha without visiting Jínd. The news has caused general regret among all concerned. Had Sardár Jagat Singh been alive at present, things would not have come to such a pass and given cause for sorrow and regret to the people. His successor, Sardár Sher Singh, is in the habit of making purchases personally at the shops of common *kabáris*. The Editor promises to revert to the subject in some future issue.

Bhopál affairs.

10. The *Paisa Akhbár* (Lahore), dated 5th October 1898, publishes a communication in which the writer states that it is an admitted fact that for the good government of a country two kinds of officials, *viz.*, executive and judicial, are required. Moreover, the investing of one official with both executive and judicial powers is detrimental to the administration of justice. The Agent to His Excellency

the Governor-General in Central India accordingly informed the Bhopál State of this principle in his memorandum dated 24th February 1886, at the time of the establishment of the office of the Wazír. The memorandum was also published in the State Gazette No. 1. It is to be regretted that the principle inculcated in the memorandum has not yet been brought into effect. Under the present administration all officials are judicial ones; and unless some officials exercise executive powers the administration of the State cannot be carried on in a satisfactory manner. A reference to the way in which the State is being administered will show that the Prime Minister has not yet considered matters which should have first of all engaged his attention. It is to be regretted that the Executive officers allow the people no opportunity to lay their complaints before them. No complaints regarding the maladminisration of the State are attended to No one reads the newspapers, and there is no council or committee appointed to hear and enquire into the grievances of the people with a view to redress them. How then can justice be administered and the State be protected against those who are ruining it? Ever since the Wazír has been invested with independent powers, all principles of good government have been honoured more in the breach than in the observance, with the result that the State and the people have been ruined. The reputation acquired by Her Highness the Begum, by her personal efforts as an enlightened ruler, has been completely marred. The fact is that the present Wazír is an honest and good man. But if the criminal, civil and revenue administration of the State be left in the hands of a body of officials who have formed themselves into a clique no good can accrue to the State. Unless these intrigues are put a stop to by appointing natives of the State to the posts of Náib Mír Munshi, Mír Munshís of the Revenue, Criminal and Foreign Departments, the two Assistants of the Personal Assistant, &c., no improvement in the administratinn can be expected. Moreover, it should be noted that no rules for the working of any Department have as yet been issued, and every official does his work independently to the detriment of the State and its subjects and without any sense of responsibility. The writer suggests that if the Departmental rules of certain Native States such as Hyderabad, Tonk, Gwalior, Indore &c, be sent for and a comparison made of the condition of Bhopál with that of other States, it will become apparent to what extent the subjects of the Bhopál State have suffered under the present administration.

IV.—KINE-KILLING

The sale of beef *kabáb*s at Umballa.

11. The *Umballa Gazette* (Umballa), of the 4th October 1898, complains that two new shops have been opened near the shop of Bába Mukha Singh, merchant at Umballa, for the sale of beef *kabábs*. These shop-keepers sell beef to the disgust of the Hindús who pass this street on thier way to the temple and the tank. The Editor suggests that the shops be removed to some other bazár in order to avoid all fear of a riot taking place at Umballa.

A *jhatka* shop in Sambriál, in the Daska Tahsil, Siálkot District.

12. A correspondent, writing to the *Seráj-ul-Akhbár* (Jhelum), of the 3rd October 1898, says that some time back the Hindu residents of Sambriál in the Daska Tahsil, Siálkot District, applied for permission to open a *jhatka* shop in the

town. The application was granted and the Tahsíldár of Daska asked to report as to what quarter of Sambriál was best fitted for the location of the shop. Before, however, that officer could even visit the town, the Hindús began to sell *jhatka* meat openly in the bazár. The Muhammadans were greatly enraged at this, and decided to institute legal proceedings against the Hindús, as also to stop all business with them. The Tahsíldár and the Police deserve great praise for preventing the parties from coming to blows, and advising them to have their differences settled in a court of law.

V.—Native Societies and Religious matters.

The *Ummdhat i-Mominín* and the Muhammadans.

13. The *Núr Afshán* (Ludhiána), of the 7th October 1898, understands that certain Muhammadan gentlemen have submitted another memorial to the Lieutenant-Governor praying His Honor to interdict the sale of the *Ummáhat-i-Mominin*. The memorialists should have remembered that the pamphlet was written in reply to Maulvi Muhammad Husain's challenge to non-Musalmáns to prove the Prophet guilty even of one sin. Now that the challenge has been accepted, and a Christian writer has, on the strength of works by Muhammadan authors, succeeded in proving that Muhammad was not free from sin, the followers of Islám, especially the Maulvi, should, instead of seeking the protection of Government, try to rebut the charges preferred against the founder of their faith. Besides, when more than one reply to the *Ummáhat-i-Mominin* is said to be in the course of preparation, nay, the reply of the late Sir Syad Ahmad Khán has actually been presented to the public, is it not rather anomalous to request the authorities to stop the circulation of the pamphlet? If, however, the memorialists object to the style of the *Ummáhat*, they should remember that every writer has his own peculiarities of style, and that some persons do not hesitate to call a spade by its correct name.

VII.—General Administration.

(*b*)—*Education.*

Complaint against the authorities of the Umballa Mission School.

14. A correspondent, writing to the *Akhbar-i-'Am* (Lahore), of the 5th October 1898, says that about twelve non-Christian boarders, who had for a long time past been allowed to hold prayers and sing their religious hymns in the boarding house attached to the Umballa Mission School, were recently ordered by the Superintendent to discontinue the practice. The boarders, however, refused to obey, with the result that they have been turned out of the boarding house, whilst the scholarship-holders among them—two or three in number—have been recommended for forfeiture of their stipends. This has presumably been done on the ground that the boys disobeyed the orders to stop holding prayers, &c.; but had the Superintendent any power to issue such orders? Besides, the conduct of the boys in refusing to obey illegal orders was not such as to justify their being deprived of their scholarships Again, what have they done to deserve being turned out of both the school and the boarding house? The writer further remarks that when the boarders in question failed to get justice at the hands of the school authorities, they submitted a memorial to the Inspector of their circle. No reply was, however, vouch-

safed to them. They also made personal representations to that officer on the occasion of his recent visit to Umballa, but he turned a deaf ear to them. Nay, instead of giving them a patient hearing, he used harsh language towards them and told them that their only chance of continuing their studies was to rejoin the Mission School and boarding house. The troubles of the boarders do not, however, end even here. The Head Master has, in direct violation of the rules on the subject, declined to give them their discharge certificates, and their time is being thus wasted for no fault of theirs. The Director of Public Instruction, Punjab, should look into the matter and do justice to the wronged boarders.

Text-books on the History of India.

15. The *Paisa Akhbár* (Lahore), of the 4th October 1898, deprecates the institution, in historical works, of comparisons between the British Government and the Muhammadan and other rulers of India, unfavourable to the former, remarking that it is nothing short of prejudicing native youths against the present masters of this country. Such works, which are not history in the true sense of the term, should be rigorously excluded from Government and other schools. It may be mentioned here that Hindu and English historians are in the habit of making a great display of incidents which go to show that the Muhammadan rulers used to practise gross oppression on their Hindu subjects. The accounts of Mahmúd's invasions of India and several other occurrences should be written in such a way as not to wound the susceptibilities of the Hindús and make them hate their Muhammadan fellow-countrymen. The text-books at present taught in Government Schools are great sinners in this respect, and it is alleged that they were compiled at the instance of the authorities. Now, however, that it has been made penal to foment feelings of ill-will between the various sections of Her Majesty's subjects in this country, text-books on Indian history should be written on new lines.

(d)—Railways and Communications.

Railway complaints.

16 A correspondent, writing to the *Seráj-ul-Akhbár* (Jhelum), of the 3rd October 1898, complains that at train times there is always a rush of passengers to and from the platfrom at the Lála Músa Railway Station, while blows from the batons of the Police are mercilessly rained down upon them. This is particularly hard on female passengers. The Railway authorities should etect a separate gate for females, or direct their employés to pass them through the existing gate first.

The case of Sheikh Karm Iláhi.

17. The *Paisa Akhbár* (Lahore), of the 10th October 1898, is glad to learn from a Simla correspondent that the Director-General of Railways has ordered the reinstatement of Sheikh Karm Iláhi, the dismissed Station Master of Ferozepore (*vide* paragraph 27 of the Selections for the week ending 1st October), and observes that that officer deserves great praise for the courage which he has displayed in shaking himself free from the trammels of official traditions, and overriding the decision of his subordinates in the case of the poor Sheikh. The *Punjab Observer's* services in this connection are also deserving of acknowledgment.

(*e*)—*Postal matters.*

A Postal complaint.

18. The *Akhbár-i-'Am* (Lahore), dated 7th October 1898, states that the Postal authorities have framed a rule to the effect that all letters containing a currency note or a part of it, postage stamps, a *hundi*, a bill, a cheque, a bank note or a Railway receipt, &c., shall be required to be registered. It is also provided that twice the fee for registration shall be levied on the delivery of a letter required to be registered on which the fee for registration has not been prepaid. This is really very hard, seeing that the sender is required to have a letter containing a postal article of trifling value registered. The rule is no doubt beneficial for the Post Office, though not so for the public. It is very unreasonable that a man sending two or three half-anna postage stamps enclosed in a letter should be required to get it registered and pay a registration fee of two annas, which is the money-order fee for Rs. 10. A cheque or a *hundi* is not a thing which, if it falls into the hands of a person for whom it is not intended, entitles him to receive the money, as the person named in it can only receive the money after affixing his signature to it. If, however, the sender of a currency note chooses to run the risk of losing it, the Post Office has no reason to compel him to render the transmission of the currency note safer by making him register it. The rule is objectionable on the ground that it pays no regard to the interests of the public and keeps in view the interests of the Post Office only.

The same.

19. The *Paisa Akhbár* (Lahore), dated 7th October 1898, publishes a communication in which the writer, Munshi Rahmat-ullah, complains that neither the Post Master nor the Postal peon of Hofling Post Office in the Silchar District of Assam knows Urdu, with the result that letters and newspapers adddressed in Urdu do not reach their destination. The writer calls upon the Postmaster-General of Bengal to make the knowledge of Urdu compulsory for the Post Masters of those places in Bengal in which natives of the North-Western Provinces and the Punjab reside in large numbers. The loss of letters or delay in their delivery is really a grievance which calls for reform.

(*f*)—*Miscellaneous.*

The plague inoculation and the people.

20. The *Akhbár-i-'Am* (Lahore), dated 6th October 1893, states that a large meeting was held at Vellore in Madras to contradict the mischievous rumours set afloat regarding the plague inoculation and to reassure the people.

The people of Dharwár in Bombay have appealed by telegram to His Excellency the Governor of Bombay against the tyrannical way in which the plague rules have been enforced there. If half of what has been said in the telegram is true the condition of the people of Dharwár is really very deplorable. Their complaints are plain enough, and it is the duty of Government to institute enquiries into the matter.

Treatment of punkha coolies by European soldiers.

21. The *Akhbar-i-'Am* (Lahore), dated 7th October 1898, commenting on the conduct of the two European soldiers who threw a punkah coolie into a well at Nasirabad,

remarks that there is no way of putting a stop to such shameful conduct on the part of Europeans except by appealing to their sense of justice and humanity.

The Mír Munshiship to the Punjab Government.

22. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st October 1898, remarks that in selecting a competent official for the post of *Mír Munshi*, the Local Government should not only remember that a Hindu official has held the post for the last 10 years, but should also keep in view the fact that since the post of *Mír Munshi* was created only two Muhammadans have held it permanently, *i.e.*, Maulvi Syad Rajab Ali, who was the first Mír Munshi, and Kázi Muhammad Aslam Khán, C G.M Of the Hindu *Mír Munshís*, however, the Editor remembers the names of four, *viz.*, Pandit Manphul, Pandit Moti Lál, Sodhi Hukam Singh and Pandit Jánki Náth (Parshád). The Editor trusts that under the above-mentioned circumstances Government will not now hesitate to appoint a Muhammadan to the post and thus do justice to the Muhammadan community.

Complaints of Hospital Assistants.

23. The *Akhbár-i-'Am* (Lahore), dated 6th October 1898, publishes a communication in which the writer expresses satisfaction that Go ernment has after all done something in the matter of granting promotions to Assistant Surgeons. It is, however, to be regretted, says the writer, that Government has up to this time turned a deaf ear to the grievances of Hospital Assistants. Government has already been convinced of the hard work and valuable services of this section of the Medical Service; and a commission, consisting of high European Medical authorities, has recommended the raising of their pay and rank. The writer trusts that Government will lose no time in acceding to their wishes and bettering their prospects.

Grievances of native prisoners.

24. The *Paisa Akhbár* (Lahore), of the 10th October 18 8, remarks that the imprisonment of the Editors of the *Hitabadi* of Calcutta and the *Kesri* of Poona has been productive of at least one good, *viz.*, directing the attention of the public to the unbearable lot of native prisoners. After referring to the grievances of these unfortunate beings, as recounted by Mr. Tilak, the Editor requests Government to redress the same without delay. To begin with, every European Superintendent of Jail should be replaced by a native, and religious preachers of all denominations should have access to prisoners, professing their respective faiths, in order to wean them from their bad ways. Moreover, habitual offenders should not be allowed to mix with first-time prisoners, nor should prisoners of the position and antecedents of Mr. Tilak be treated like hardened criminals

Non-official visitors to jail.

25. The *Victoria Paper* (Siálkot), of the 2nd October 1898, remarks that non-official visitors to jails should visit the jails in their ilákás at least once a week and bring to the notice of the authorities the defects at present to be found in the jail administration. The remarks recorded by them in "note" books should be seen not only by the Superintendents of Jails and District Magistrates, but also by the Local Governments, so that their suggestions may have a chance of being carried into effect.

26. The *Paisa Akhbár* (Lahore), dated 8th October 1898, publishes a communication in which the writer states that the growing poverty of India is due to the fact that the natives of this country have given up practising the professions of their forefathers and taken to acquiring English education. The Muhammadans have given up agriculture, while the Hindús have relinquished trade. They put their sons to school, and after acquiring a smattering of English they are sent away in search of Government employ. Thousands of students pass out of schools every year, but Government cannot afford to provide all of them with posts in the public service. These men do not acquire high education, and thus they are neither fit for Government service, nor do they feel inclined to follow their hereditary professions. A considerable sum of money is sent to England annually, being the price of articles of manufacture imported from that country; but if the natives start their own factories and thus minister to their own wants and requirements, the labour, which now runs to waste here, would be utilised and the condition of the people ameliorated. Moreover, the necessity of countries like England, Russia and America contributing towards the Indian Famine Fund would be obviated. The Native Chiefs in this country are chiefly to blame in this connection. It should be their duty to import machinery from Europe and establish factories in their territories, and thus create a taste among the people to develop the resources of India. Unless this is done, no hopes can be entertained of driving away poverty from the country.

Poverty in India.

27. The *Khálsa Bahádur* (Lahore), of the 3rd October 1898, publishes a communication in which the writer states that on the 19th September 1898, a small boat containing 23 women and a boatman's boy sank near the bank of the river at Dhal. Thirteen women and a boy were saved, but ten women were drowned. Six corpses have been found, the remaining four being still missing. It is said that these women rowed the boat relying on their own strength and skill, and did not wait for the boatman. The boat is said to have capsized owing to one of its sides being over-laden and becoming heavier than the other.

Capsizing of a boat at Dhal.

28. The *Ahluwália Gazette* (Amritsar), of the 1st October 1898, remarks that the post of Honorary Magistrate, which fell vacant by the death of the late Sheikh Ghulám Hassan of Amritsar, has not been filled up as yet, and that the names of different persons are being mentioned in connection therewith. It will, however, be readily conceded that the claims of Sheikh Ghulám Sádiq, the brother of the deceased gentleman, are superior to those of every other candidate. His educational attainments are of a very high order, while his honesty is acknowledged on all sides. He has also held the post of Wazír of the Poonch State for some time, and the public of Amritsar will welcome his elevation to the local honorary bench. Under these circumstances it is to be hoped that the Deputy Commissioner will see his way to recommend the appointment of Sheikh Ghulám Sádiq to the post under reference.

The vacant post of Honorary Magistrate at Amritsar.

29. The *Umballa Gazette* (Umballa), of the 4th October 1898, is astonished to learn that Wazíra Mal, Khatri, of Umballa, has been made a *Kursi Nashín* by the

The appointment of a *Kursi Nashín* at Umballa.

Government. The Umballa public is at a loss to know what services this man has rendered in recognition of which he has received this honor. As Government is the representative of God on earth, according to the Hindús, the Editor refrains from criticising its action, but cannot help enquiring what services have been rendered by Wazíra Mal. The Editor promises to publish a short sketch of the life of the new *Kursi Nashín* in a future issue, and remarks that the Commissioner of the Delhi Division has written enough regarding the man to enable Government to form an opinion as to whether he deserves to be made a *Kursi Nashín*.

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VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	10th, 11th, 12th, 13th, 14th and 15th October.	13th, 14th, 15th, 17th, 17th and 19th October.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	12th, 13th, 14th, 15th and 17th October.	17th, 17th, 19th, 19th and 20th October.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	5th October ...	15th October ...	900 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	10th October ...	14th October ...	246 copies.
5	Arya Gazette ...	Do. ...	Átma Rám ...	13th October ...	17th October ...	190 "
6	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th October ...	15th October ...	700 "
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	12th October ...	17th October ...	950 "
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	7th and 14th October	13th and 17th October.	500 "
9	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	8th and 15th October	13th and 20th October.	500 "
10	Núr Afshán ...	Ludhiána ...	M. Wylie ...	14th October ...	17th October ...	496 "
11	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	15th October ...	19th October ...	2,500 "
12	Umballa Gazette ...	Umballa ...	Harbans Rái ...	18th October ...	17th October ...	1,111 "
13	Wafadár ...	Lahore ...	Fazal-ud-dín ...	15th October ...	19th October ...	1,200 "
14	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	19th September and 10th October.	15th and 14th October.	700 "
15	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	15th October ...	19th October ...	300 "

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	19th September ...	17th October ...	600 copies.
	Weekly.					
2	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	10th October ...	17th October ...	550 copies.
3	Haftawár ...	Lahore ...	K. B Thápur ...	15th October ...	19th October ...	950 ,,
4	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 ,,
5	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th October ...	21st October ...	200 ,,
6	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	12th October ...	19th October ...	200 ,,
7	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	15th October ...	21st October ...	11,000 ,,
8	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	13th October ...	17th October ...	600 ,,
9	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	14th October ...	20th October ...	500 ,,
10	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	15th October ...	19th October ...	300 ,,
11	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th October ...	17th October ...	547 ,,
	Tri-monthly.					
12	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th October ...	17th October ...	180 copies.
	Monthly.					
13	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	For July and September 1898.	21st October ...	500 copies.
	HINDI.					
	Fortnightly.					
14	Punjab Theosophist ...	Lahore ...	Pandit Mukand Rám	15th October ...	21st October ...	300 copies.
	GURMUKHI.					
	Weekly.					
15	Khálsa Gazette ...	Lahore ...	Basant Singh ...	22nd September ...	17th October ...	400 copies.
16	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	16th October ...	19th October ...	300 ,,

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*)—*Foreign.*

1. The *Paisa Akhbár* (Lahore), of the 17th October 1898, remarks that it will be an evil day for the Turks when their forces are withdrawn from Crete. Four of the European Powers insist on the withdrawal of the Turkish forces from the island. The Porte, in reply to their ultimatum, proposed that a portion of the Turkish troops be allowed to remain in Crete as an emblem of the Sultán's sovereignty. The Powers, however, did not accede to this, and probably the whole Turkish Army will be withdrawn. The Editor regrets to remark that at the present day, when all the Christian Powers of Europe are adding justly or unjustly to their possessions, the Turks are being coerced to give up their possessions little by little.

Withdrawal of the Turkish forces from Crete.

2. The *Wakíl* (Amritsar), of 10th October 1898, remarks that a perusal of the short sketch, published by an English Paper, of the Soudanese Empire, from the time of the rise of the Mehdi to the conquest of Omdurman, will clearly show that, although the Darvesh army has been completely routed and about forty or fifty thousand brave Darveshes have been killed or taken as prisoners of war, yet a good deal remains to be done to complete the conquest of the Soudan. And probably this will not be done as easily as is desired, seeing that, besides the occupation of Fashoda by the French, not a single Egyptian soldier has yet set foot on Darfur and Kardofan, which are situate to the west of the Nile. The territory under reference far excels the Eastern Soudan in fertility of soil and density of population; and it was there that the rebellion of the Mehdi originated. Khalífa Abdulla has fled to the Western Soudan, and no news has yet been received regarding his capture. His subjects were very much dissatisfied with him owing to the oppression practised on them, and it was due to this very fact that the Eastern Soudan was so easily subdued. The Arab tribes inhabiting Kardofan and Darfur, were also said to be similarly dissatisfied, and it was generally believed that they would either capture the Khalífa and hand him over to the conqueror of Omdurman or

The Soudan Campaign.

slay him. But this has not happened; and Sardár Kitchener has returned to Cairo. It appears that the Khalífa has succeeded in conciliating the tribes somehow or other, and if so, this will not prove less dangerous or troublesome for Egypt than the occupation of Fashoda by the French, as it was these tribes who routed the Egyptian Army and overthrew the Egyptian Government. Moreover, in advancing on this territory the invading forces would not have the facilities which they had in advancing upon Omdurman and Khartoum owing to the Nile. The railway line also proved very useful to Sardár Kitchener in his expedition, but it could not have been constructed so soon had it not been for the Nile. No such water-way leads to Kardofan and Darfur; and whichever locality on the Nile be selected as the base of operations, Al-abyaz, the capital of Kardofan, will be at least five or six hundred miles distant.

If, however, the Khalífa and Kardofan are let alone, the situation will not be free from danger; because, if the Khalífa possesses even a grain of common sense, he will do his best to win over the hearts of his subjects, and, as he has acquired some experience of modern warfare, he will leave no stone unturned to procure modern weapons of precision, which he can do from European merchants through French and German Africa. He can most certainly procure such arms and ammunition through Tripoli; as Ribah, the Arab Napolean of Central Soudan, has for several years been taking advantage of that route; and it would not be strange if gradually an alliance were concluded between Abdulla and Ribah. Delay is, therefore, calculated to create difficulties in the way of the successful invasion of this territory, as the Arabs of the Soudan are likely to become more powerful in the meantime, and will eventually negative the good results of the recent operations, which are apparently regarded as complete. It does not appear that further operations are contemplated towards the Central and Western Soudan, seeing that the English and Egyptian papers, while writing much on the conquest, do not even hint at an invasion of Kardofan. The delay will, however, cause greater loss of life and money than that which has recently formed the subject of universal talk and regret. In mentioning the loss caused to the enemy the words "killed" and "captured" have only been used without the word "wounded," while the telegrams received last month stated that fifteen or sixteen thousand Darveshes were wounded. The reason for this is that, as has been mentioned, in the detailed accounts recently sent by the correspondents of the English Papers, the English and Egyptian soldiers used to kill the wounded Darveshes, and as far as possible none of them were suffered to remain alive. It is consequently plain enough that the "wounded" are in reality included among the killed.

The Khalífa has lost forty or fifty thousand soldiers. But the undaunted and satisfactory way in which they fought proves that the sight of their dying companions produces no demoralising effect on them; and that death does not strike terror to their brave hearts. If, therefore, the Khalífa succeeds in conciliating the people of Kardofan, he will soon make up the deficiency caused in the number of his soldiers, and will ere long collect a large force around him. In support of this view the *Wakil* reproduces the short account of the Soudanese Empire from an English Paper as above alluded to.

Anarchism in Europe.

3. The *Paisa Akhbár* (Lahore), of the 12th October 1898, after stating that the Socialists hold that the unequal distribution of wealth among mankind is contrary to the will of God, and would fain level down all distinction between man and man, remarks that the Anarchists, who defy law and order, are a still worse lot of people. The Editor then refers to the principles and practices of the latter, and observes that the perseverance and daring, which characterise the Anarchists, are worthy of a better cause. In conclusion, he expresses a hope that Western education will not produce the same baneful results in India as it has done in Europe.

(*b*)—*Home.*

Government and its well-wishers.

4. The *Akhbár-i-'Am* (Lahore), of the 13th October 1898, publishes a communication in which the writer, after dwelling on the harsh character of the new law of sedition, and observing that Kings were called into existence in order to preserve peace in the world, remarks that those who stand by their rulers in troublous times, deserve well at the hands of the latter. It is, however, to be regretted that experience has shown that the well-wishers of the justice-loving Government of India have been grossly ill-treated and oppressed, and that they have been unable to obtain redress of their grievances. It is, therefore, the duty of Government to come to the rescue of its friends and see that justice is done to them. The following is a summary of their misfortunes:—

1. In spite of Government being aware that they are its well-wishers, they have been called traitors and maltreated as if they were really so, while every kind of mental (*lit.* spiritual) and physical pain has been inflicted on them.

2. Their character has been assailed in the most dastardly manner, with the object of bringing them into public contempt and damaging their social position.

3. They have been reduced to a state of abject poverty, and have frequently had to go without food for several meals.

4. They have been kidnapped, apparently with the object of being tortured to death in secret.

5. They have been sold like cattle and slaves, and subjected to ill-treatment according to the whims of their owners for the time being.

6. At places, they have been represented to be fugitive slaves, and have had to suffer cruelly at the hands of those who got them into their power by claiming to be their masters.

7. At other times, although in full possession of their senses, they have been represented as being mad men, with the result that their reputed madness has stood in the way of their earning their livelihood.

8. They have been separated from their wives and children in the most heartless manner, while the former have been declared to be prostitutes and the latter bastards. In short, no stone has been left unturned to cause them pain and misery.

Can a Government, under which such acts of gross injustice are committed, be said to have discharged its obligations, and what will it have to say to the Almighty in its defence on the Judgment Day? Or, if it does not believe in that day, can it show its face to its contemporaries? It is, however, certain that the justice-loving British Government will some day redress the grievances of its friends, who are being charged with sedition and treachery by their enemies.

Government and the Sikh soldiers.

5. The *Aftáb-i-Punjab* (Lahore), of the 10th October 1898, remarks that since the annexation of the Punjab, Sikh soldiers have given more than one practical proof of their sincere attachment to the British Government. They stood by it during the troublous period of the Sepoy Mutiny, and have upheld its honor on many a closely-contested battlefield in China, Afghánistán, Africa, &c., as is acknowledged not only by Great Britain, but also by every other civilized country. As for the gallantry and heroism displayed by them during the last frontier campaign, the world is still ringing with their praises. But have their services met with adequate recognition at the hands of Government? It is to be regretted that the authorities have failed to requite the trust reposed in them by Sikh soldiers. Had not this been the case, Government would have thrown open to them higher military appointments than Havildárships and Subedárships, would have sanctioned their attachment to batteries, and exempted them from the operation of the Arms Act. That the Sikhs have deserved all these concessions no one will have the hardihood to deny. The Editor concludes by calling upon the authorities to do justice to the claims of the Khálsa nation.

The promotion of natives to high Military appointments.

6. The *Civil and Military News* (Ludhiána), of the 12th October 1898, after praising the Darveshes for the undaunted bravery displayed by them during the Soudan Campaign, remarks that it was not an easy task to subdue them. The loyalty of the Egyptian Soudanese Forces in fighting their co-religionists, the Darveshes, is worthy of praise. Most of the officers of the four Egyptian Brigades were Soudanese, who on being given the opportunity of giving proof of their ability to command their brigades at Farkat, Atbara and Omdurman achieved wonderful success. Having their example in view, says the Editor, the Government of India should give a trial to native officers in India. It should afford an opportunity to Sikhs, Muhammadans and Gurkhas of displaying their merits as officers, seeing that the experiment has proved a success in Egypt. The Editor trusts that the time is fast approaching when Government will consider the matter seriously and promote natives to high Military appointments from a Lieutenant to a Colonel. Anglo-Indian papers have also taken up the cause and supported the claims of natives to promotion to higher ranks in the Army. The *Pioneer* has written very strongly in favor of the proposal, and asks whether Sikhs, Muhammadans and Gurkhas are

inferior to the Soudanese under Sardár Kitchener in Military talent, or whether their loyalty is suspected that they are denied high Military appointments in the Indian Army? After quoting the remarks of the *Pioneer*, the ***Civil and Military News*** observes that it will not be too much to expect that the new Commander-in-Chief, who is a well-wisher and admirer of the Native Army, and the Viceroy-elect, who is a celebrated statesman, will throw open the door of promotion to the native soldier and immortalize themselves in the pages of Indian History. The establishment of the "Indian Heroes Fund" in England is a proof of the appreciation of the native sepoy. But the actual recognition of his loyalty and fidelity and the surest way of sharpening his Military talent will be to concede the privilege which has hitherto been denied him. The privilege if granted would undoubtedly prove a great boon to the Indian Empire.

Government and the people.

7. The *Punjab Samachar* (Lahore), of the 15th October 1898, says that the authorities are rendering the task of governing India more and more difficult every day. The alliance of Anglo-Indian officials with the Muhammadan residents of the country in order to oppose the Congress movement was a mistake, insomuch that it has encouraged the latter to kill cows and thereby wound the feelings of their Hindu fellow-countrymen. This has created bad blood between the two communities, which is detrimental to the interests of good administration. Again, the policy that no native should be appointed to a post, on the pay of which a European can maintain himself in comfort, is impolitic in the extreme. It is no doubt being followed under the mistaken impression that the European employés of Government will stand by it in its hour of need; but did not they prove a source of weakness instead of strength in the dark days of the Sepoy Mutiny? So far from proving of any help to the authorities, arrangements had to be made for protecting them from the violence of the mutineers. It should not, moreover, be forgotten that Government will find it a difficult task to prevent its European employés from coming into collision with the natives of the country and ill-treating them. Under these circumstances the authorities should abandon their present policy, and learn to repose confidence in the natives.

Closing of the Indian mints.

8. The *Paisa Akhbár* (Lahore), of 13th October 1898, publishes an article with a view to showing that the closing of the Indian mints has proved very injurious to the interests of the people and reduced the value of their property in silver.

III.—Native States.

The conferring of titles of honor by the Nizam.

9. The *Akhbár-i-'Am* (Lahore), of 15th October 1898, referring to the conferring of titles of honor by His Highness the Nizam on his officials and State subjects, on the occasion of his recent celebration of his birthday suggests that it would have been well if the Nizam had obtained the previous approval of the Resident in the matter. In conferring such titles on the officials and subjects of Native States, Government should also consult with the Native Chiefs. This would have the effect of strengthening the bonds of friendship between the Government and the Native Chiefs and would convince officials of Native States that to serve and please their master is tantamount to serving and pleasing the Government.

The investiture of the new Rája of Jínd.

10. The *Umballa Gazette* (Umballa), of 18th October 1898, states that the heir-apparent of Jínd is an able and competent man who has been brought up under the tutelage of Mr. Bradshaw. The time is fast approaching when the public will see for themselves the able manner in which he dispenses justice. The Editor is aware that Government receives confidential reports regarding all matters, and if the heir-apparent of Jínd is invested with full powers at his investiture, Government will not only earn the gratitude of the heir-apparent, but will also win the hearts of the Sikh community. Selfish people do not wish that full powers should be conferred on him, but the Government will not, as in justice bound, listen to such self-interested people.

The Rája of Jínd's intended trip to Europe.

11. The *Victoria Paper* (Siálkot), of the 5th October 1898, writing regarding the Rája of Jínd's intended trip to England, says that Government should permit His Highness to leave his State only on the condition that he behaves himself in England, takes only old and well-conducted Musáhibs with him, and abstains from travelling on the Continent. The authorities should, moreover, see that the trip does not involve the Jínd State in endless debts.

The late Rája of Náhan and his heir-apparent.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th October 1898, regrets to state that India has lost one of her ablest sons in the person of His Highness Rája Sir Shamsher Parkásh Bahádur, G. C. S. I., of Sirmur. The deceased was unrivalled in statemanship, ability, natural intelligence and high sense of justice, and was free from religious prejudices. After sympathising with the family of the deceased in their present bereavement, the Editor expresses a hope that the heir-apparent of the Sirmur State will tread in the footsteps of his illustrious father, and falsily the impression of those who are led to imagine that he does not view all classes of the State subject s with an equal eye.

Mismanagement in the Buriya Estate.

13. The *Umballa Gazette* (Umballa), of the 18th October 1898, eulogises the Deputy Commissioner of Umballa for his satisfactory management of the district and remarks that the visits of that officer in disguise to the city produce a healthy influence on the administration. The Editor, however, invites the attention of the Deputy Commissioner to the mismanagement prevailing in Buriya owing to the incapacity of its present Manager, Lála Mandu Lál, who is said to be of about 70 or 80 years of age.

V.—Native Societies and Religious Matters.

Printing of religious books.

14. The *Chaudhwin Sadi* (Ráwalpindi), of 8th October 1898, observes that the object of printing the Nád-i-Ali in the form of an elephant on *dhotís* and tearing the Korán to pieces and trampling on it, is simply to wound the religious susceptibilities of the Muhammadans. If this is so, it is impossible to say to what extent disrespect is shown to the Korán and other religious books of the Muhammadans in private either wilfully or accidently. Who can guarantee that the Korán and other religious books that are published by

Hindu firms are treated with due respect while passing through the Press? Why then should not the Muhammadans manage to print these books themselves? The Editor does not mean to say that a change should be wrought in the commercial and trading relations of the two communities, his object merely being to impress on the Muhammadans the necessity of their being careful in the matter of printing their own religious books in order to supply the demand for such books throughout the country.

15. The *Wazir-i-Hind* (Siálkot), of the 15th October 1898, publishes a communication in which the writer states that the *Chaudhwin Sadi* in its issue of the 23rd September has published defamatory remarks regarding Pandit Hargopál, Pleader, and his brother, though admitting that they were acquitted in the case brought against them by the Muhammadans of Kashmir. The appeal was also dismissed by the Judicial Member. If they have been turned out of the State by order of the Resident, in spite of the fact that their innocence was established in the State Courts, it is clear that the latter are worthless institutions, and that their decision can carry no weight with the people. Every body knows how the Editor of the *Chaudhwin Sadi* was himself turned out from Kashmir and Punch, and why he now visits Kashmir. He has also made an uncalled for attack on the Judicial Member of the State Council. Pandit Hargopál is an influential member of the Kashmir Bar besides being the Secretary of the Dharam Sabha. He holds certificates given him by the Commander-in-Chief, the Superintendent of Police, the Judicial Member, the Accountant-General of the State and the Governor of Kashmir. As he used to act as Counsel for the Police in getting bad characters punished by the Courts, and proved very useful in conducting the cases against Sham Naráin, Sub-Judge, Sheikh Shams-ud-dín, Azíz Núr, Sarfaráz Khan and others, it was natural that they should avenge themselves on him. They instigated one Yahya Shah to institute a false complaint against Hargopál and others, to the effect that they had insulted the Muhammadan religion. The Chief Judge acquitted the accused. The appeal against the order of the Chief Judge was also dismissed by the Judicial Member of the State Council. But the accused were shown a copy of the resolution of the State Council stating that although Pandit Hargopál and Jánki Náth were acquitted of the charge brought against them by Yahya Shah, yet as a matter of political expediency on consultation with the Resident it had been decided that their presence in the State was inadvisable. They were, therefore, directed to leave the State the very next day. The resolution also stated that the Dar family and Pandit Sham Naráin, being on terms of enmity with Hargopál, had been instrumental in instigating and inciting the Muhammadans, and that as Pandit Sham Naráin had retired from the service and held no immovable property in Kashmir, he should also leave Srinagar the next day. Orders regarding the Dar family, it was stated, would be given subsequently. The resolution clearly admits, says the writer, that they are both innocent, having been acquitted by the two highest tribunals in the State, and adds that it is impossible to understand why they were expelled from the State.

The expulsion of Pandit Hargopál, Pleader, and others from Kashmir.

16. The *Nür Afshán* (Ludhiána), of the 14th October 1898, after stating that the *Chaudhwín Sadi* of Ráwalpindi announces the compilation of a reply to the *Ummáhat-i-Mominín*, remarks that it remains to be seen whether the work endeavours to rebut the charges preferred against the Prophet in the *Ummáhat*, or merely indulges in abusive language. The Editor, however, is of opinion that it is impossible to write a *reply* to the pamphlet, and observes that the followers of Islám seem also to regard the matter in this light, as is evident from their petitioning Government to interdict the sale of the *Ummáhat-i-Mominín*. The *Chaudhwín Sadi* also states that copies of the reply in question will be supplied *gratis* to Christian writers, &c.

A reply to the *Ummáhat-i-Mominín*.

17. The *Akhbár-i-Am* (Lahore), of the 11th October 1898, publishes a communication from Báwa Naráyan, Pleader, who endeavours to show that the Sikhs form part and parcel of the Hindu community, nay, they were called into existence only to preserve its integrity. Guru Nának himself was a believer in the Vedas, while his followers have always observed the teachings of the Dharm Shástras. They wear the sacred thread, worship idols, erect temples to them, feed Brahmins, &c., &c. Those Sikhs who are advising their co-religionists to sever their connection with the Hindu religion should be looked upon as the greatest enemies of the Khálsa Panth. They should remember that the Sikhs can hope to enjoy any respect only so long as they mix in Hindu society, and that they are certain to fall in the estimation of the world the moment they throw the Hindús overboard.

The Sikhs and the Hindús.

18. The *Arya Gazette* (Lahore), of the 13th October 1898, is grieved to learn that, under the pretext of getting Samáj Mandirs registered in its name, the Pritinidhi Sabha is accentuating the differences already existing among the Aryás. The Sabha seems to think that the members of those Samájes, the buildings of which are registered in its name, will have perforce to stand by it through thick and thin. But, what is still worse, not a few Aryas are, through the influence of certain self-dubbed leaders of the Arya public, co-operating with that body in its efforts to enslave the followers of Sawámi Dayanand. They should, however, remember that if the present members of an Antrang Sabha can appoint the Pritinidhi the sole "trustee" for a Samáj Mandir, their successors will also have the right of cancelling this arrangement. It is, therefore, clear that the "trust deeds", which are being executed in these days, are utterly worthless documents, and that they are being registered merely to widen the gulf existing between the "Mahátma" and the "cultured" parties. As a result of this movement, the *Gazette* understands that the Pritinidhi Sabha has rented the building of a certain Samáj, the members of which have withdrawn their allegiance to that body, to a certain private person, with the object of getting them ousted from the Mandir.

The Pritinidhi Sabha and the split in the Arya Samáj.

19. The *Wafadár* (Lahore), of the 15th October 1898, states that Kázi Fazl Ahmad, Court Inspector of Police, Ludhiána, has published an ably-written book called "Kalima-i-Fazl-i-Rahmáni", in which the author has, by quoting Mirza

A reply to the claims of Mirza Ghulám Ahmad of Kádián.

Ghulám Ahmad of Kádián, proved that the latter is a bitter enemy of Islám and its founders. It is a complete reply to all the Mirza's claims, and it has been shown that although calling himself a well-wisher of Government, he bears the bitterest grudge towards the Muslims and their religion. Autograph letters of the Mirza have been published in the book in order to show that he is a slave of his evil passions. The book can be had from the Wafadár Press on payment of annas 13 only, exclusive of postage, &c.

VII.—General Administration.

(*b*)—*Education.*

The post of Registrar in the Punjab Education Department.

20. The *Paisa Akhbár* (Lahore), of 17th October 1898, remarks that Lála Rám Kishan, Registrar, Educational Department, is about to retire, and it is said that efforts are being made to get his son Lála Hari Dás appointed permanently in his father's place. If the rumour is true, nothing can be more unjust to the deserving and able men of the Department. It is also said that Lála Rám Kishen expects to be appointed Assistant Registrar of the Punjab University on the retirement of Bábu Chandar Náth Mitter from the post.

Complaint against the Head Master of the Pasrúr Municipal Board School.

21. The *Akhbár-i-'Am* (Lahore), of 12th October 1898, states that a complaint against the Head Master of the Municipal Board School, Pasrúr, has been received in its office. The writer observes that aid is generally given to Board Schools by Municipalities for the benefit of residents of the place, but that at Pasrúr the reverse is the case. The charge brought against the Head Master is to the effect that he looks down upon the respectable people of the town, with the result that they are compelled to send their sons to some other place of education. The Editor trusts that the Head Master will take a hint and mend his ways.

(*d*)—*Railways and Communications.*

Ill-treatment of a female passenger by a Railway Guard.

22. The *Gham Khwar-i-Hind* (Lahore), of the 8th October 1898, referring to the complaint published in the *Tribune* to the effect that Mussammát Umrao Begam, who was travelling from Delhi to Jínd, was ill-treated by a Railway Guard on the 18th ultimo, remarks that such complaints have been frequently heard of, but that no stringent measures have been adopted to put a stop to the M. Most Railway Guards are Native Christians who are neither of good family nor of good character. They regard natives with hatred and contempt, and ill-treat them. As complaints on the part of native passengers are not attended to, Railway Guards indulge in the evil habit of molesting and ill-treating passengers with impunity. In the present case, the fact of the Guard going thrice into the female compartment in which Umrao Begam was travelling alone, and using insulting language, is a sufficient proof of his bad conduct and mischievous character. The Editor trusts that the Railway authorities will institute stringent inquiries into the matter and award adequate punishment to the miscreant; besides adopting measures to remove the grievances of native passengers. In fact the travelling of native females alone in railway trains now-a-days is not free from danger, and the Editor has reason to believe that this matter is the subject of talk in native society.

(e)—Postal matters.

The arrest of a Postal peon at Simla.

23. The *Akhbár-i-'Am* (Lahore), of the 12th October 1898, publishes a communication in which the writer states that the loss of price lists and Ladies Journals in the Simla Post Office was recently a matter of general complaint. The able Assistant Town Inspector of Post Offices, Pandit Jánki Náth, however, succeeded in arresting one Rám Diyal, Postal peon, in the act of selling these papers to a shop-keeper named Diwána Mal Súd. Two maunds of waste paper have been found in the shop. It appears that more than one Postal peon is concerned in the matter, and suspicion rests on six of them, while Rám Diyál is under arrest, as there is ample evidence to prove his guilt. As the case is *sub judice* the writer refrains from making any further remarks, but observes that the efforts of Pandit Jánki Náth deserve to be encouraged by means of a reward, and draws the attention of Mr. P. Sheridan, Postmaster-General, to the matter.

Postal peons of Ferozepore Cantonment.

24. The *Akhbár-i-'Am* (Lahore), of the 14th October 1898, publishes a communication in which the writer remarks that the Postal peons of Ferozepore Cantonment are so overworked that they have no time to take their food. Some of them have to distribute letters three times a day. If the matter is represented to the Postmaster-General, and the appointment of an additional Postal peon is asked for, the latter replies that the work should proceed as heretofore, regardless of the fact that the population of the Cantonment has increased tenfold. The writer calls upon the Postmaster-General to inspect the Post Office and see the work of the Postal peons with his own eyes, and then make arrangements so to allow them time to take their food and thereby show some consideration for their hard work.

(f)—Miscellaneous.

Dacoity in the Bombay Presidency.

25. The *Akhbár-i-'Am* (Lahore), of 14th October 1898, referring to the dacoity recently committed at Udeypore near Poona, in which the noses and ears of 16 members of the family of a Sahukár were cut off and their *bahís* burnt, remarks that it is impossible to conceive of an act of greater brutality. Such incidents have of late been far too common in the Bombay Presidency. Several dacoits have been shot down and others arrested and transported beyond the seas, but this seems to have had no effect on those still at large. It is necessary that the antecedents of these men should be made the subject of careful inquiry in order to ascertain whether they originally belonged to the agricultural classes, as some of them have already declared, and as is surmised from their plundering and murdering Sáhúkárs, or whether they are really professional dacoits. The Police and the courts of law are incapable of finding this out, and an independent commission consisting mainly of non-official native members should therefore be appointed to institute the necessary inquiries. Government should be in right earnest in the matter; and if their land revenue policy be found to be at fault, the matter should not be kept a secret. It is easy to blame the Sáhúkárs, but why should they

be blamed if the enhanced land revenue drives the agriculturists into the clutches of the money-lenders. In short the one great blessing of the British *régimé* is internal peace and order and this should be maintained intact, because if dacoities be committed with impunity, Government cannot claim to have restored peace to the people of India.

The Juma Mosque at Peshâwar.

26. The *Chaudhwin Sadi* (Ráwalpindi), dated 8th October 1898, publishes a communication in which the writer complains that a *katcha* wall was built by the guardians of the Juma Mosque at Pesháwar for its protection on the land belonging to the Mosque. The Secretary of the Municipality, however, had the wall pulled down and the land included in the New Boarding House that is being built there. The remains of the *pacca* bath connected with the Mosque are still visible, but the Secretary seems to have paid no heed to the matter in taking possession of the land. The Muhammadans and the guardian of the Mosque appealed to the Deputy Commissioner, who, after visiting the spot, stopped the work of construction of the Boarding House. When, however, the Deputy Commissioner proceeded on four days' leave, the Secretary spoke to the Vice-President and again commenced the work of construction. The Muhammadans eventually, through the Anjuman-i-Himáyat-i-Islám of Pesháwar, submitted an application by telegram to the Commissioner, who wired to the Anjuman to apply to the Deputy Commissioner. The order of the Deputy Commissioner has not yet been passed. As the Mosque is an important Muhammadan place of worship, the District authorities should do justice in the matter.

In commenting on the above, the Editor remarks that if the complaint is a true one, the Deputy Commissioner and other higher authorities should attend to it, and win the hearts of the Muhammadans by doing justice to them.

The Lieutenant-Governor's coming visit to Garhshankar.

27. The *Akhbár-i-'Am* (Lahore), of the 10th October 1898, after remarking that the Lieutenant-Governor's coming visit to Garhshankar is very significant, observes that His Honor will have to decide on the spot how far the charges preferred in official reports against the residents of Garhshankar are true; and whether the riots were due to the defiant attitude of the people or to the disregard for their feelings shown by the plague officials That the Police fired on the people not only without, but in defiance of, orders has been proved to the hilt. Sir Mackworth Young will also have to decide whether the officials in question were justified in ordering the residents of Garhshankar to evacuate the town within 24 hours, and whether a sufficient number of huts had been erected beforehand for their accommodation. His Honor ought to have satisfied himself on these points before coming to any decision regarding the conduct of the residents of Garhshankar. It is, however, a pity that he is going to inquire into these points after having previously exonerated the Police and other officials from all blame in connection with the riots. The Editor further remarks that if the Lieutenant-Governor goes to Garhshankar at the instance of the local authorities, or of the Secretary of State for India, the visit is not likely to lead to any good results; but exhorts His Honor to do justice between the officials and the people.

28. The *Akhbár-i'Am* (Lahore), of the 11th October 1898, remarks that it is not easy to account for Lord Sandhurst's unwillingness to restore the Natu brothers to perfect liberty. If it is intended thereby to strike terror into the hearts of the people That end has long been attained. The unjustifiable deportation of the brothers was sufficient to make people realise that it was an easy task for Government to encompass the ruin of any one of its Indian subjects. The Editor further remarks that when the surmises, on the strength of which the residents of Poona were subjected to gross oppression, have long been proved to have been unfounded, the conduct of the Bombay Government in refusing to restore the brothers Natu to perfect liberty is impolitic in the extreme.

The Natu brothers.

29. The *Akhbár-i'Am* (Lahore), of the 14th October 1898, publishes a communication in which the writer complains that some corrupt officials enter into an understanding with *Sáhúkárs* to take from them 10 per cent. on the amount decreed in their favor in suits filed by them. Of these, some repudiate the promise if the defendant offers them 20 per cent. There are others so unscrupulous that they pass a decree in favor of the highest bidder. In frontier districts sometimes the parties to a suit value their honor more than the amount claimed, and will pay on official even more than the amount claimed in order to save their honor from the stain of a decree being passed against them. All this is done through touts (dalál's). It often happens that dishonest officials threaten witnesses with having committed contempt of court, rendering them liable to six months' imprisonment, and thus extort money from them The writer pledges his word of honor that in a certain case an official acquitted a party to a suit in a criminal case and took a large sum from him. The party to the suit being a poor man went to the length of selling his daughter in order to escape punishment. It is a matter for regret, says the writer, that the authorities should not attend to the matter. Has J. P. Warburton, Assistant Inspector-General, Railway Police, gone to sleep? Why does he not go to the frontier where he will forget the cases of Sardár Gurdiál Singh and Malik Ahmad Khán by meeting with still more serious cases of bribery and corruption.

Bribery and corruption among the Judiciary.

30. The *Dost-i-Hind* (Bhera), of the 7th October 1898, remarks that when a Government servant is transferred from some place for certain reasons, he should not be sent back there so long as those reasons exist. Or better still, no official should stay at any station beyond a certain length of time, after which he should leave it for good. This would make it difficult for Government servants to make enemies, &c., in their *iláká's*.

Transfers of Government officials.

31. The same paper of the 14th October 1898, says that a Government official should be allowed to stay in a district or Division only so long as he deals in an impartial manner by the people, and that if he becomes unduly intimate with his subordinates or contracts immoral relations in his *iláka*, he should forthwith be removed to some other place. It is an exploded myth that Government should have no concern with the moral character of its servants. On the contrary, it should keep itself informed, through the Secret Police, of

The same.

the doings of everyone of its officials, and retire him on pension, &c., or transfer him to some other station, the moment he forsakes the path of rectitude and morality.

Grievances of Sindhi Muhammadans

32. A correspondent writing to the *Wakil* (Amritsar), of the 13th September 1898 (received on the 15th October), states that the Muhammadan residents of Sindh are sunk in ignorance and poverty. Almost all the trades are in the hands of their Hindu fellow-countrymen, while, in spite of the fact that the official language of the Province is Sindhi, the number of Muhammadan employés in Government offices is extremely small. After giving a comparative statement showing the number of Hindu and Muhammadan hands in each office, the writer calls upon the Governor of Bombay to do justice to the claims of the Sindhi Muhammadans. He further requests His Excellency to order the conversion of the Middle Schools in Rori, Sukkur, Larkána, &c., into High Schools, and thereby enable Muhammadan youths to prepare themselves for the Entrance Examination without having to undergo the trouble and expense of going to Kárachi for the purpose.

Killing of monkeys at Puri.

33. The *Akhbár-i-'Am* (Lahore), of 14th October 1898, after stating that the majority of the Pandits look upon the killing of monkeys at Puri as a sin, remarks that the rash act of the Puri Municipality will not meet with the approval of a single Hindu. It is incumbent on the Municipality to respect the religious feelings of Hindús and to remember that they are not the owners of Puri. They should be careful to see that the principle of Local Self-Government, which is already in the bad books of the authorities, does not suffer still further at their hands. Nothing could be a greater evil to the nation and the country than the abolition of Local Self-Government. The Editor learns that monkeys are being shot with guns and that about 3,000 have already been killed.

The same.

34. The *Akhbár-i-'Am* (Lahore), of the 12th October 1898, publishes a communication in which the writer Mulráj, a Pleader of Amritsar, complains that the Puri Municipality is bent on killing the monkeys, on the ground that their existence is a nuisance. The writer states that he has been to the place, and is therefore in a position to assert that the monkeys give no trouble to the people there. It is the duty of the Municipal Commissioners to look to the interests of the people whom they represent. It is, however, strange that the people have no complaint to make against the monkeys while their representatives are bent upon removing this imaginary cause of complaint against the wishes of the people. The killing of monkeys belonging to such religious places means undue interference with the religious affairs of the people. It is by no means right and proper for the Puri Municipality to act in a manner calculated to injure the feelings of the whole Hindu community and set a bad example to other Municipalities such as those of Mathra, Bindraban, &c. The writer trusts that if the Municipality do not cancel their proposal the Bengal Government will attend to the outcry raised by the people and direct the cancellation of the resolution of the Puri Municipality.

35. The *Dost-i-Hind* (Sheraz), of the 14th October 1898, remarks that although it is impossible to punish such accused persons as turn Queen's evidence, the authorities should consider it a duty to keep a strict eye on them and see that they give up their criminal practices. Besides, when an informer prefers criminal accusations against a person, with whom he can be proved to bear personal enmity, the accused should not be punished merely on the strength of the informer's statements, and if his accusations turn out to be false, he should be punished in an examplary manner.

Informers and the value of their evidence.

36. The *Gham Khwár-i-Hind* (Lahore), of the 15th October 1898, remarks that honorary appointments were created with the express object of habituating Raises to work, and giving them an opportunity of proving of some use to Government. As a matter of fact, however, only a very small portion of these appointments falls to their lot, and it has become the rule to confer the posts of Honorary Magistrates, &c., on Government's pensioned officials. The Editor then goes on to say that although the name of Náwab Ghulám Máhbub Subháni, who belongs to one of the most respectable families in the Punjab, and is an exceedingly well-read noblemen, is still retained on the list of the Honorary Magistrates of Lahore, he is never to be seen discharging the duties of his office. Is he on leave, or is he forbidden to hold court? It is to be hoped that Sir Mackworth Young will look into the matter, and allow the Náwab to take his place on the local honorary bench.

Honorary appointments and Raises.

37. The *Paisa Akhbár* (Lahore), of the 14th October 1898, remarks that the *Núr Afshán* is wrong in stating that crime is more rampant in India than in England; and that quite the reverse is the case. After observing that immorality is daily on the increase in Europe and that adultery is not treated as a criminal offence in England, the Editor remarks that every English mail brings news of the commission of more than one atrocious crime in England. In conclusion, he observes that it is not true to say that Christians are less given to criminal practices than the followers of other religions.

Crime in England and in India.

38. The *Paisa Akhbár* (*Lahore*), of the 15th October 1898, publishes a translation of an article from the pen of Lady Cooke, in which she deplores the spread of immorality in Great Britain, and calls attention to the fact that the number of bastards in the country, who are leading a miserable life, is no less than 50 thousand. She also makes certain suggestions for putting an end to the present deplorable state of things.

Immorality in Great Britain.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	18th, 19th, 20th and 22nd October.	21st, 25th, 25th and 25th October.	2,600 copies.
2	Faiz Akhbár ...	Do. ...	Mahbúb 'Alam ...	18th, 19th, 20th, 22nd and 25th October.	25th, 25th, 26th, 26th and 27th October.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	12th, 16th and 17th October.	27th October ...	600 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh...	17th October ...	25th October ...	246 copies.
5	Arya Gazette ...	Do. ...	Átma Rám ...	20th October ...	26th October ...	190 "
6	Gham Khwár-i-Hind ...	Do. ...	Pandit Maháráj Kishen.	22nd October ...	25th October ...	500 "
7	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	15th October ...	21st October ...	1,875 "
8	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	25th October ...	27th October ...	200 "
9	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	15th October ...	21st October ..	475 "
10	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	17th October ...	Ditto ...	700 "

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Paisa Akhbár ...	Lahore ...	Mahbúb Alam ...	21st October ...	26th October ...	600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th, 14th and 18th October.	27th and 28th October	900 „
	Weekly.					
3	Aftáb i-Punjab ...	Lahore ...	Diwán Búta Singh...	24th October ...	28th October ...	246 copies.
4	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th October ...	26th October ...	700 „
5	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	19th October ...	Ditto ...	950 „
6	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	21st October ...	28th October ...	500 „
7	Haftawár ...	Lahore ...	K. B. Thápur ...	22nd October ...	25th October ...	950 „
8	Hamdard-i Hind ...	Do. ...	Kishen Chand & Co.	Ditto ...	27th October ...	1,875 „
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
10	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	17th and 24th October	26th and 27th October	450 „
11	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	18th October ...	27th October ...	200 „
12	Lahore Punch ...	Do. ...	Abdul Rahmán ...	19th October ...	26th October ...	200 „
13	Názim-ul-Hind ...	Do. ...	Názim Husain ...	15th and 22nd October	27th October ...	300 „
14	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	22nd October ...	26th October ...	11,000 „
15	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	14th and 21st October	27th October ...	304 „
16	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	20th October ...	28th October ...	600 „
17	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	24th October ...	26th October ...	475 „
18	Sat Dharm Prachárak ...	Jullundur City	Munshi Rám ...	21st October ...	27th October ...	500 „
19	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th October ...	28th October ...	547 „
	Tri-monthly.					
20	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st October ...	26th October ...	180 copies.
	GURMUKHI.					
	Weekly.					
21	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh...	24th October ...	28th October ...	300 copies.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 29th October 1898.

I.—POLITICS.

(*a*)—*Foreign.*

Cretan affairs.

1. The *Paisa Akhbár* (Lahore), dated 20th October 1898, remarks that the evacuation of Crete by the Turkish forces without a struggle is indeed very strange, seeing that their withdrawal is tantamount to severing all connection with the island. It is feared that this will not only put an end to Turkish rule in Crete, but that the Turks will eventually lose the territories lying on the coasts of Africa and Asia Minor; and this would be the commencement of the disintegration of the Turkish Empire.

It would appear that innumerable lives and considerable sums of money have been sacrificed by the Turks to keep Crete in their possession, and the recent war with Greece may also be ascribed to the same cause. The six European Powers were unable to coerce the Sultán to appoint a Christian Governor in Crete, and when the Czar nominated Prince George of Greece for the Governorship the Porte absolutely refused to accept the proposal. But now the Sultán has accepted the ultimatum of four only of the European Powers and agreed to withdraw the Turkish forces, although Germany and Austria stand neutral. From this it appears that, either the Sultán has secretly entered into an agreement with the united Powers to withdraw his forces and thus comply with the terms of the ultimatum, and then to again send them to Crete as an emblem of his sovereignty; or finding himself really weak, has considered it expedient to submit to the terms of the ultimatum. At any rate it seems that the matter will assume a serious aspect; and either Turkey will suffer still further, or she will, with the aid of Germany and Austria, throw dust into the eyes of the four allied Powers.

Moreover, it is probable that the Kaisar has visited Constantinople to confer with the Sultán regarding affairs in Crete. The Khedive's sojourn in Constantinople is also not without an object. It appears from the Egyptian papers that Lord Cromer informed the Egyptian Government on the day following the re-conquest of the Soudan that the English had a prior right over

Soudan while Egypt had only a secondary one. Evidently the matter is a very delicate one and is not likely to be readily accepted by the Khedive and the Sultán. It is just possible that the matter is under consideration at Constantinople. The Russian Foreign Minister is conferring with the French Government at Paris either on the Fashoda affair or to induce France to withdraw from the Cretan affair. In any case something novel may be expected to happen.

The degradation of Egyptian Muhammadans.

2. The *Wakil* (Amritsar), of the 17th October 1898, states that Mustafa Kámil, Effendi, an Egyptian patriot, delivered a speech in August last at Paris, in the course of which he dwelt on the causes of the degradation of the Muhammadans. After explaining and defining the word "patriotism" and praising the celebrated French Marshal Nay who, while on his trial after the battle of Waterloo, preferred to be sentenced to death rather than to urge in his defence that he was no longer a French subject and that therefore the French law did not apply to him, the Effendi proceeded to attribute the degradation of the Muhammadans to disunion among themselves and to non-observance of the tenets of Islám, and declared that there was no way out of the present degraded state to which Egypt, the Ottoman Empire and the other Muhammadans of the world had been reduced, except by following the Islamic principles to the letter. He condemned the views of those Muhammadan youths, who having acquired Western education in England or France consider that civilisation consists in adopting European modes of living, and regard a man who observes his religion as a bigot. On a little reflection it would be seen that the most civilised nations in the world are those who thoroughly observe their religious tenets. For instance, if England and other European nations sympathised with the Armenians purely from motives of humanity why did they not do so in the case of the Cubans, who deserved more sympathy than the Armenians? Again why did the Catholic nations of Europe sympathise with Spain during the recent Spanish-American war? Simply because the Spaniards were Catholics and the Americans Protestants.

Mustafa, Effendi, then dwelt upon the advantages of establishing a Grand Muhammadan Conference with the object of uniting the Muhammadans of the world, and remarked that the annual gathering for pilgrimage at Mecca affords the best opportunity for the Muhammadans to attain the object in view. After regretting that Háji Ismail Khán of Dataoli opposed the proposal on political grounds, the Effendi observed that the *Hab-lul-Matín* has sufficiently shown that there is nothing political in the matter. (The Editor, however, trusts that such opposition will not discourage the *Hab-lul-Matín* as the speech made by Mustafa, Effendi, shows that the necessity and importance of union is sorely felt by all wise and prudent Muhammadans who will heartily support its views.) The learned speaker exhorted his audience not to give way to despair, and went on to observe that those who imagine that there is no hope for the regeneration of Egypt were greatly mistaken. God has created man for a fixed object, and every nation should strive to raise itself from the depth of degradation. It should therefore be the duty of all Egyptians, individually and collectively, to spare no pains to better their condition. If they do this

they will find that even the English will show them respect. France still reverences the name of Abdul Qádir the Algierian and the Russians honor the Turkish soldier. One can serve one's country in various ways. Egypt requires the reviving of her indigenous industries, and the well-to-do people should establish Joint Stock Companies for the purpose, so that they may no longer have to depend upon foreigners. Mustafa then expressed satisfaction on learning from the *Almoayad* that several Muhammadans were ready to pay Rs. 2 a month each towards an Education Fund, if one were started, and that many a learned man and woman were prepared to impart education *gratis*. If one thousand such men be forthcoming, said the Effendi, who would contribute Rs. 2 each per month towards the fund, it would be possible to open 100 Primary Schools for the education of 5,000 students at a cost of Rs. 2,000 per mensem. The Editor concludes the article by asking if the Indian Muhammadans will benefit by this advice and, instead of indulging in useless and extravagant charity, turn their attention to works of real usefulness to the community. Is it not a disgrace to them that they have not yet been able to collect 10 lakhs for their National College?

The European Powers and the Muhammadans.

3. The *Wakil* (Amritsar), of the 17th October 1898, publishes a communication in which the writer states that the weather is very fine, but that his mind is ill at ease for the following reasons :—

(1) That thousands of brave Darweshes have suffered martyrdom;

(2) That dark clouds of tyranny and oppression are hanging over the aggrieved Muhammadans in Crete;

(3) That the *Maghrabís* (Westerns) will soon suffer at the hands of the Europeans;

(4) That the Americans will almost exterminate the Muhammadans in the Philippine Islands;

(5) That the Amír of Kabul will be in danger next year;

(6) That the situation in Persia is unsatisfactory;

(7) That Europeans will in the near future interfere in the affairs of Arabia; and

(8) That European soldiers will very much annoy the natives in Africa, Australia, America and India.

(*b*)—*Home.*

The enemies and friends of India.

4. The *Wakil* (Amritsar), of the 17th October 1898, publishes a communication in which the writer Azíz Ahmad states that the enemies of India are the following :—

(1) Indifferent *Raises*;

(2) Disloyal subjects;

(3) Ignorant Maulvís and Pandits;

(4) Hypocritical *Pádrís*;

(5) Proud educated natives ;
(6) Shameless beggars ;
(7) Foolish parents and guardians ;
(8) Tyrannical Schoolmasters ;
(9) Merciless and greedy traders ;
(10) Those who will not help others, either with money or by imparting knowledge ;
(11) Composers of love songs ; and
(12) Idle and licentious men and women.

According to the writer the friends of India are the following :—

(1) Plague ;
(2) Famine ;
(3) Oppression ;
(4) Loyal newspapers and their readers, preachers and teachers ;
(5) Fear of God ;
(6) Mosquitoes, flies, ants, tigers and wolves ;
(7) Dacoits ;
(8) Gházís, and
(9) Pilgrimage.

A Review of Lord Elgin's administration.

5. The *Paisa Akhbár* (Lahore), of the 22nd and 25th October 1898, remarks that the Viceroy of India should not only be a kind-hearted and just man, but also a strong man, so that he may not become a cat's-paw in the hands of the Executive and Military officers in this country. The last five years have been a period of tribulation to India, and the presence of a strong man at the helm was most necessary. Unfortunately for this country, however, Lord Elgin proved to be a very weak Viceroy, and consented to be led by the nose by Anglo-Indian officials. Had not this been the case he would not have occupied Chitrál and thereby sown the seeds of constant disturbances on the north-west frontier. After quoting several extracts from an article by Mr. R. C. Dutt, C. I. E., which appeared in *India* of the 15th July last and which contains a review of the outgoing Viceroy's administration, the Editor endorses Mr. Dutt's condemnation of His Excellency's plague policy and sedition law, and observes that, although Lord Elgin's qualifications are of a very high order and his Lordship had the noble example of his illustrious father before his eyes to guide him in the right path, he never took his proper share, let alone a leading part, in political matters, and his weakness has landed the ship of State in troubled waters. The first task to which his successor will have to apply himself will be to steer her to a haven of safety. The *Akhbár* then refers to the suggestion made by Lord Elgin in his farewell speech at the United Service Club, Simla, namely, that the term of the office of Viceroy should be more than five years, and remarks that His Excellency has done nothing for the natives of India to induce them to desire a prolongation of his stay in their country. It is, however, gratifying to learn that the retiring Viceroy is unwilling to leave India so soon. In conclusion, the

Editor observes that the speech referred to shows that Lord Elgin was completely under the thumb of Anglo-Indian officials and used to see and hear with *their* eyes and ears.

The Viceroy's farewell speech at the United Service Club, Simla.

6. The *Paisa Akhbár* (Lahore), dated 20th October 1898, observes that the speech made by His Excellency Lord Elgin at the United Service Club, Simla, will perhaps be his last public utterance in this country. In the course of his speech His Excellency has unnecessarily reiterated a fact on which historians are not agreed. His Excellency is said to have stated that "he had said elsewhere that the Empire of India had been won by the sword and must be held by the sword if need be."

Commenting on this the Editor remarks that India could only be said to have been conquered by the sword if the whole country had been taken possession of after a war. But as a matter of fact, the English appeared on the scene at a time when anarchy and confusion prevailed in the country and there was no one great Power to be subdued. If, however, a Jágírdár or a Subadár or any turbulent tribe fought against the English, such a skirmish cannot be considered a sufficient reason for stating that the country was won by the sword.

Moreover, the kind and sympathetic way in which the country is being administered cannot justify the Viceroy in using such expressions in a public speech.

The same.

7. The *Akhbár-i-'Am* (Lahore), of the 19th October 1898, after remarking that the farewell speech delivered by Lord Elgin at the United Service Club, Simla, was unbecoming of a Viceroy, and that it was full of sweet and flattering words for the "United Services," regrets that a thorough-going Liberal, like his Lordship, should have been converted into a narrow-minded Anglo-Indian by a stay of only five years in this country. The Editor then takes exception to Lord Elgin's suggestion that the term of the Viceroy's office should be more than five years, remarking that if the climate of India can work such undesirable changes in the ideas of an Englishman as it has done in the case of the outgoing Viceroy, the term should, so far from being extended, be cut short. In case of his Lordship's suggestion being adopted, however, only members of the Royal family should be appointed Viceroys of India, as they know how to deal justly by the people. The *Akhbár* then goes on to say that Lord Elgin's remark that India was conquered, and would, if necessary, be retained, by the sword was an unfortunate one. It is, moreover, incorrect, as it is not the sword but its just treatment of the people, which is the bulwork of the British Government in this country. After quoting several extracts from the speech under reference, the Editor observes that a Viceroy should not aim only at standing well with Anglo-Indian officials.

II.—Afghanistan and Trans-Frontier.

The future of Afghánistán.

8. The *Paisa Akhbár* (Lahore), of the 19th October 1898, remarks that although Afghánistán is a small kingdom, it would assuredly become a formidable Power in Asia were it only governed on modern and enlightened principles. The present

The Amír is no doubt an able and vigilant ruler, but he cannot achieve much single-handed. He is his own councillor, financier, clerk, daftri, &c., and has to look after everything himself, which precludes the possibility of his devoting any appreciable portion of his time to the development of the resources of his country. What His Highness needs most is a number of faithful and competent officials, who would relieve him of the labour of attending to the details of the administration. The Editor, therefore, advises Abdul Rahmán to secure the services of about two dozen trained and experienced European Officers, and place every department of his State in their charge for four or five years. Educated and respectable Afgháns or Indian Muhammadans should be appointed their assistants, and promoted to the ranks of their chiefs on the expiry of the aforesaid period of time. The Amír should, moreover, send annually about a score of Afghán youths to different parts of the world in order to acquire a knowledge of arts, military tactics, &c. The establishment of regular courts of justice in Afghánístán is also a desideratum. The Editor concludes by remarking that if the Amír were to adopt his suggestions, the greatness of Afghánístán would be assured.

III.—Native States.

Kashmír affairs.

9. The *Hamdard-i-Hind* (Lahore), dated 15th October 1898, observes that one of those persons who have been expelled from Kashmír and dismissed the service has arrived at Lahore. He is striving to secure the aid of some one who will support him in obtaining justice. It is said that he has tried to give vent to his venom through the *Hindu Advocate*. There is no doubt that gross mismanagement prevails in the State and every officer is plundering the people, who are left uncared for. The State Council is also acting in the way best suited to its own selfish ends. His Highness the Mahárája takes opium and sleeps over everything, while Lachhman is all-powerful.

The Nawáb of Baháwalpur's recent visit to Simla.

10. The *Paisa Akhbár* (Lahore), of the 18th October 1898, publishes a communication in which the writer states that the Nawáb of Baháwalpur's last visit to Simla did not excite the slightest interest in the town, and that no respectable person was present at His Highness's arrival or departure from the summer capital of the Punjab. The shabby treatment experienced by the people at the hands of the Nawáb's new Wazír is at the bottom of this. It is said that those who applied for an interview with His Highness did not even receive a reply from the office of the Wazír. The writer then gives a list of the places visited by the Nawáb during his stay in Simla.

V.—Native Societies and Religious Matters.

The sale of objectionable *dhotis*.

11. The *Gham Khwár-i-Hind* (Lahore), of the 22nd October 1898, in reproducing the Press Memorandum issued by the Punjab Government regarding the sale of *dhotis* bearing the inscription of *Nad-i-Ali* remarks that Govenment deserves the thanks of the public for thus allaying the indignation of the Muhammadans. The Editor remarks that those papers which had magnified a trifle and imputed the blame to the whole Hindu community should take a lesson from the moderate writings of the *Gham Khwár* and follow its lead.

The same.

12. The *Païsa Akhbár* (Lahore), of the 22nd October 1898, says that the Press Memorandum issued by the Punjab Government regarding the sale of certain objectionable *dhotis* bears testimony to the vigilance of Sir Mackworth Young. His Honor did not wait for the submission of any memorial on the subject in order to move in the matter, but took immediate steps to allay the irritation caused by the sale of the *dhotis* in question. After giving the substance of the memorandum, the Editor observes that the action of the Punjab Government shows clearly enough that if the authorities are once convinced of the justness of a complaint, they will not hesitate to put an end to it. And the fact that Government has so far declined to suppress the circulation of the *Ummahat-i-Mominín* should convince the followers of Islám that it does not consider the pamphlet an objectionable publication, which is, however, a mistake.

Hindu widows and the abolition of *sati*.

13. The *Arya Gazette* (Lahore), of the 20th October 1898, publishes a communication from one Bhagat Rám, appeal-writer at Bhera, who, after referring to the hardships and humiliations, which a Hindu widow has to undergo, remarks that death is a thousand times preferable to the life which she is made to lead. In addition to the heartless treatment which her guardians accord her, she is exposed to dreadful temptations, and woe to her if she succumbs to them! Under these circumstances it was very cruel of educated natives to request Government to put down the practice of *sati*. The immolation of a Hindu widow on the funeral pyre of her husband causes her only a few moments' pain, but now she has to undergo endless misery, and her life is a living death. If the reversal of the old order of things was not to be followed by the remarriage of widows, at least by that of child widows, it was a piece of cruelty to order the abolition of *sati*.

VII.—General Administration.

(*a*)—*Police*.

Robbery near a police station.

14. The *Koh-i-Núr* (Lahore), dated 25th October 1898, learns that a Hindu woman accompanied by her mother was proceeding from the Miáni Railway Station to her village, but when she had gone a distance of 70 or 80 yards from the Police Station, two or three men jumped out from a *bájra* field and assaulted her. They cried out for help, but in vain. The thieves robbed one of the women of her ornaments worth Rs. 150 and decamped. If the above statement is true, says the Editor, the conduct of the Police cannot be too strongly condemned, as the robbery took place, as it were, in the courtyard of the Police Station, and in spite of the cries of the poor women no help was forthcoming. The Editor trusts that the District Superintendent of Police, Shahpur, will attend to the matter.

Retirement of Mr. Turton Smith from the post of Deputy Inspector-General of Police.

15. The *Akhbár-i-'Am* (Lahore), dated 22nd October 1898, states that the post of Deputy Inspector-General of Police, Eastern Circle, is about to fall vacant owing to the retirement of Mr. Turton Smith (*sic*). Mr. Warburton, Assistant to Inspector-General of Railway Police, is

the only officer who deserves to be promoted to the post. The *Akhbár* trusts that Government will grant him an extension of two years' service and appoint him to the post in question, as was done in the case of Mr. Turton Smith.

Dacoity in India.

16. The *Aftáb-i-Punjab* (Lahore), dated 17th October 1898, complains that cases of dacoity are the order of the day in all parts of the country. The Editor suggests that as an increase in crime reflects on the British administration of the country, Government should depute high officials to inquire into the causes of the increase in cases of dacoity and adopt effectual measures to stamp out crime. It should, however, bear in mind that the arrest and punishment of the offenders is in no way sufficient to stop the evil.

Sale of women in the Punjab.

17. The *Ghám Khwár-i-Hind* (Lahore), of the 22nd October 1898, complains that the sale of women is on the increase in the Punjab. Those who indulge in this nefarious trade succeed by hook or crook in enticing away foolish women and dispose of them in various ways and at different places. The trade has thus been rendered a paying concern. Sind offers a fair field for the sale of women. It is gratifying to note, says the Editor, that Government has turned its attention to the matter, seeing that a special Police Officer has been deputed to inquire into the matter. Justice demands that severe punishment should be awarded to the offenders in order to produce a deterrent effect.

(*c*).—*Agriculture and questions affecting land.*

Agricultural indebtedness in India.

18. The *Paisa Akhbár* (Lahore), dated the 20th October 1898, publishes a communication in which the writer states that India being an agricultural country its prosperity depends on the welfare of the agricultural classes, and more so in the case of the Punjab, where the majority of the Muhammadan and Sikh population belongs to the agriculturist class and are steeped in ignorance and poverty. Their growing indebtedness has led Government to devise measures to ameliorate their condition. It is said that perhaps the Punjab agriculturist will be deprived of the right of alienating his lands, as was done in the case of the agriculturists of the Central Provinces. Government deserves the thanks of the people for moving in the matter. The writer, however, believes that if the proposal is given effect to, not only will the condition of the agriculturists go from bad to worse, but the Government will also suffer, owing to the falling-off in the land revenue. The Zamíndár, if divested of the right of alienation, will take little interest in tilling his land which will run to waste in a short time. The writer, therefore, urges the opening of agricultural Banks by Government. But if Government cannot afford the necessary money, owing to its financial embarrassment, it will find the Zamíndárs ready to start such Banks with their own capital, as has been done in the case of the Punnúhán and Nán agriculturists. Government should, however, assist such undertakings by giving them the character of semi-official concerns. The writer concludes by calling upon the Zamíndárs to establish their own funds in order to help themselves out of their present abject state of poverty and destitution, before Government receives directions from the Secretary of State for India to move in the matter.

19. The *Victoria Paper* (Siálkot), of the 17th October 1898, after stating that the proposals of the Government of India on the subject of agricultural indebtedness are reported to have been submitted to Lord George Hamilton, remarks that mere laws and regulations will not prove of any great help in remedying the evil, and that the only way to bring about the desired results will be to open agricultural Banks in the country. It is, moreover, to be hoped that the Government of India has satisfied itself that its proposals will not press with unnecessary hardness on money-lenders The Editor then goes on to say that the views of the Hon'ble Mr. Thorburn on the subject under reference do not reflect public opinion, and that they are calculated to strain the relations between the Zamíndár and the Sáhúkár still further, as also to injure the cause of agriculture in this country by making it almost impossible for the Zamíndár to obtain money for carrying on his work. Besides, such sudden and radical changes in the law of contract, as those proposed by Mr. Thorburn, will not commend themselves to the public, and may dislocate the trade of the country.

The same.

20. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th October 1898, states that the Zamíndárs of those villages in the Gujrát District, where crops have recently been completely destroyed by hail, are having a very bad time of it. They have been unable to raise any crops during the last four years, and their current year's labours have been entirely thrown away. As a natural consequence of this deplorable state of things, they find it extremely difficult to provide food for themselves, or fodder for their cattle, and are migrating to other places. The authorities should remit the entire amount of revenue due from the Zamíndárs in question and supply them with seed.

Troubles of the Zamíndárs of the Gujrát Distric:.

(d)—Railways and Communications.

21. The *Siráj-ul-Akhbár* (Jhelum), of the 17th October 1898, after stating that the road which passes under the Railway bridge at Jhelum to the shrines of the Mahápurshán and Sulemán Páras is closed to the public immediately after sunset, complains that the practice is causing great inconvenience to the people, especially to females, who are in the habit of visiting the shrines after dusk. The residents of Jhelum will consider it a favour if the road can be kept open up to 9 P.M.

Closure of a road to the public of Jhelum after sunset.

(f)—Miscellaneous.

22. The *Akhbár-i-'Am* (Lahore), of 18th October 1898, remarks that the Natu brothers are still under surveillance. It is to be regretted that Government did not put them on their trial so as to allow them an opportunity of clearing themselves. They constantly urge that they have been condemned unheard, but the Government while turning a deaf ear to them does not feel inclined to establish the validity of the action taken by it, in a court of law. Government, however, cannot be blamed in the matter, it being the ruler and owner of this country. But a matter which is worth considering and on which light has been thrown by recent events is that, in spite of the fact that the Natu brothers.

The Natu brothers.

have become an object of suspicion in the eyes of Government and are consequently under surveillance, they have to maintain themselves at their own expense. According to British notions of justice, a creditor has to bear the expenses of his debtor, while the latter is in prison. It would, therefore, be an act of shameful stinginess on the part of Government to refuse to bear the expenses of its prisoners. If Government infringes its own laws who can be expected to respect them? Cannot the Bombay Government, while spending lakhs of rupees on its administration, bear the expenses of these two prisoners?

The Vernacular papers have already dealt with the subject, and, if Government takes notice of their writings, it will be strange if their articles regarding the Natu brothers escape its attention and consideration.

Deaths from starvation in Central Provinces.

23. The *Paisa Akhbár* (Lahore), of the 20th October 1898, publishes a communication in which the writer, commenting on the article published in its issue of the 10th October 1898, in which the increase in the number of deaths in the Central Provinces was attributed to the prevalence of fever and cholera, remarks that these epidemics did not exist in that part of the country when famine was playing havoc among the people who were dying of starvation. Of course, when Government established poor-houses the half-starved people, whose stomachs had become very weak owing to their eating and subsisting on grass, ate too much and died of dysentery. Starving parents left their children in the jungles where they died of starvation. Several corpses of those who could not bear the pangs of death by starvation were found in wells. How could any death have been attributed to starvation, as to do so would have been equivalent to admitting mismanagement on the part of the subordinates who were entrusted with the famine arrangements. This could have been possible only if the Government of the Central Provinces had strict orders to register all deaths very carefully.

Grievances of Military Hospital Assistants.

24. The *Paisa Akhbár* (Lahore), of the 18th October 1898, publishes a communication in which the writer remarks that although the duties of Military Hospital Assistants are extremely arduous, their salaries are so low that they cannot maintain themselves and their families in comfort. Besides, transfers among them are very frequent, which puts them to a great deal of unnecessary trouble and expense. Another complaint is that they are never paid any "sub-charge allowance." It is a pity that although the grievances of Military Hospital Assistants have more than once been brought to the notice of Government, their prospects continue to remain as gloomy as ever.

The same.

25. Commenting on the above the Editor remarks that now when the Indian Medical Service is being reorganised, Government should raise the scale of the salaries of the Assitants, and thereby do justice to the claims of a deserving class of public servants.

Bribery and corruption in the Punjab.

26. The *Akhbár-i-'Am* (Lahore), dated the 18th October 1898, publishes a communication in which the writer states that he is glad to learn that some friends of the country have turned their attention to and supported his views regarding the

prevalance of bribery and corruption in the Punjab. If newspaper Editors do not consign such writings to the waste-paper basket, there is no reason why Government should not strain every nerve to stamp out the evil. As corruption cannot prevail, except through touts (*daláls*), Government should take measures to bring them to book. After referring to various forms of bribery, the writer states that a certain Magistrate compelled a childless widow to submit to his lust by holding out to her a hope that the case would be decided in her favor. Will not Mr. J. P. Warburton visit the Cis-Indus tracts and bring the culprits to justice?

The same.

27. The *Siráj-ul-Akhbár* (Jhelum), of the 17th October 1898, publishes a communication in which the writer, after regretting that the prosecution of Malik Ahmad Khán and Sardár Gurdyál Singh has failed to exercise any salutary effect on the Punjab Judiciary, remarks that, although the majority of "educated" native Magistrates are thoroughly honest, the number of bigots, fornicators, &c., is by no means smaller among them than among their "old-fashioned" *confreres*. It is no exaggeration to say that very few native Magistrates discharge their duties in a conscientious manner. It is, however, a mistake to suppose that bribery and corruption are confined to the Judiciary. As a matter of fact, the *amla* in every Government office is corrupt to the core. This is especially the case with the Police and the Revenue Departments, and the people are as wax in the hands of subordinate Police officials and Patwárís.

The appointment of Divisional Judges in the Punjab.

28. The *Victoria Paper* (Siálkot), of the 12th October 1898, remarks that the efficiency of the Divisional Courts can only be augmented if, instead of one Judge, two Judges preside together and decide a case after fully discussing its merits. This will not only lighten the work of the Chief Court, but will also ensure justice being done to litigants. In cases in which the two Judges do not agree, the file of the case should be either submitted to the Chief Court for final decision or to the nearest Divisional Court. Moreover, only those District Judges should be appointed to the post of Divisional Judge who have acquired five years' experience of District Judge's or Deputy Commissioner's work.

A proposal for the transfer of a Girdáwar Kánúngo.

29. The *Akhbár-i-'Am* (Lahore), of the 20th October 1898, publishes a communication in which the writer urges the transfer of a certain Girdáwar Kánúngo from the Jhelum District on the following grounds:—

(1) That he is a resident of the same district in which he is employed, and is also married there;

(2) That his two sons are married in the two neighbouring villages; and

(3) That his relatives are Sáhukárs and Zamíndárs, his cousin (maternal uncle's son) being a great Sáhúkár.

According to the directions issued by Colonel Wace, late Financial Commissioner of the Punjab, the appointmemt of such a Girdáwar Kánúngo amongst his relatives is a curse to the general public.

Appointment of commissioners in civil suits.

30. The *Victoria Paper* (Siálkot), of the 16th October 1898, suggests that only able, honest and respectable persons should be appointed commissioners in civil suits. To attain this end a list of commissioners for every district should be drawn up every year by a Committee consisting of the Tahsíldárs, Munsifs, Extra Assistant Commissioners, District Judge and Deputy Commissioner in that district. Besides, in every case commissioners should be selected by drawing lots, and instructed to do their utmost to bring the parties to a compromise. They should, moreover, be prohibited from having any dealings with any one connected with either of the parties.

Diwán Narendra Náth, M. A., Deputy Commissioner, Gujránwála.

31. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th October 1898, regrets that the action of Diwán Narendra Náth, M. A., in causing a branch of a pípal tree standing in the *chauk* at Rámnagar to be lopped off is being adversely criticised by certain mischief-making Hindús as well as Muhammadans. The writer then praises the Diwán for his impartial treatment of the people committed to his charge, and advises the latter to abstain from questioning the honesty of the motives of their present amiable Deputy Commissioner.

Punjab Government Press, Lahore—4-11-98—70.

[Confidential.]

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	26th and 28th October; 1st and 3rd November.	28th and 31st October; 1st and 4th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	26th, 27th, 29th and 31st October; 2nd November.	28th, 28th, 31st and 31st October; 3rd November.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	20th, 22nd, 24th and 25th October.	28th October ...	900 "
	Weekly.					
4	Ahlúwália Gazette ...	Amritsar ...	Balwant Rái ...	16th October ...	31st October ...	600 copies.
5	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	29th October ...	3rd November ...	300 "
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	24th October ...	28th October ...	550 "
7	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd October ...	Ditto ...	700 "
8	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	26th October ...	Ditto ...	950 "
9	Gham Khwár-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	29th October ...	31st October ...	500 "
10	Názim-ul-Hind ...	Do. ...	Názim Husain ...	Ditto ...	Ditto ...	300 "
11	Núr Afshán ...	Ludhiána ...	M. Wylie ...	21st October ...	28th October ...	496 "
12	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	29th October ...	31st October ...	2,500 "
13	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	24th October ...	28th October ...	300 "
14	Wafadár ...	Do. ...	Fazal-ud-dín ...	22nd October ...	Ditto ...	1,200 "
15	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	24th and 31st October	31st October; 3rd November.	700 "

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	27th, 29th and 31st October; 4th November.	31st October; 4th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	28th October; 1st and 4th November.	31st October; 3rd and 5th November.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 27th, 28th and 29th October; 1st November.	5th November ...	900 „
	Weekly.					
4	Alhakam ...	Kádian, Gurdáspur District.	Yákúb Ali ...	22nd October ...	28th October ...	300 copies.
5	Arya Gazette ...	Lahore ...	Atma Rám ...	27th October ...	31st October ...	190 „
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	27th and 31st October.	31st October; 4th November.	550 „
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	2nd November ...	4th November ...	950 „
8	Civil and Military Servant ...	Do. ...	Dr. Sant Singh ...	15th and 22nd October	31st October ...	...
9	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	28th October; 4th November.	31st October; 4th November.	500 „
10	Haftawár ...	Lahore ...	K. B. Thápur ...	29th October ...	4th November ...	950 „
11	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	31st October ...	125 „
12	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	1st November ...	4th November ...	200 „
13	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	31st October; 1st November.	Ditto ...	400 „
14	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	31st October ...	Ditto ...	450 „
15	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	1st November ...	3rd November ...	200 „
16	Núr Afshán ...	Ludhiána ...	M. Wylie ...	28th October; 4th November.	31st October; 5th November.	496 „
17	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	29th October ...	31st October ...	11,000 „
18	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	28th October ...	3rd November ...	304 „
19	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	17th and 31st October	31st October; 1st November.	300 „
20	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	27th October ...	31st October ...	600 „
21	Sat Dharm Prachárak ...	Jullundur City	Munshi Rám ...	28th October ...	Ditto ...	500 „
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	29th October ...	Ditto ...	300 „
23	Wafádár ...	Lahore ...	Fazal-ud-dín ...	1st November ...	3rd November ...	1,200 „
24	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	27th October ...	31st October ...	547 „

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—concluded.			1898.	1898.	
	Tri-monthly.					
25	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st November ...	3rd November ...	180 copies.
	Monthly.					
26	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	For September 1898	31st October ...	500 copies.
	HINDI.					
	Monthly.					
27	Jain Patrika ...	Lahore ...	Lál Man ...	October ...	31st October ...	...
	Fortnightly.					
28	Punjab Theosophist ...	Lahore ...	Lál Man ...	1st November ...	3rd November ...	300 copies
	GURMUKHI.					
	Weekly.					
29	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th, 15th and 22nd October.	31st October ...	400 copies.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

1. The *Paisa Akhbár* (Lahore), of the 27th October 1898, observes that the relations between England and France are becoming strained over the Fashoda affair. England insists upon the evacuation of Fashoda, and the resistance on the part of France and her military preparations show that a war between the two Powers is imminent. It is, however, needless to remark, says the Editor, that if the war breaks out England will gain the victory, as the war will be a naval one and England's navy is unrivalled; and that France has always been vanquished by England. The consequences of this war will not be so very serious as far as the evacuation of Fashoda is concerned, but if a general European war breaks out, the bloodshed, ruin and desolation will be very great. How England should act in the event of a general war breaking out in Europe is worth considering. Evidently the British occupation of Egypt will be the cause of the general war. France has accordingly begun to find fault with it, in order to enlist the sympathies of those European Powers who are opposed to the British occupation of Egypt. The British Military Officers have committed a mistake in hoisting the British flag at Khartoum and telling the Khedive that England has a superior right over the Soudan to that of Egypt. This has caused much dissatisfaction in Egypt. It is an open secret now that the young Egyptian party do not view the extension of British power in Egypt with favour, and they have begun openly to declare that "Egypt is for the Egyptians and the Turks." All these things combined lead one to apprehend lest at a critical moment, such as the outbreak of a general European war, the Egyptians should endeavour to emancipate their country from the British occupation. England should, therefore, first of all, mend matters with Turkey, and show by her actions that she is ruling Egypt as a representative of the Turkish Empire, and thereby reconcile the Egyptians and spare herself the trouble of meeting the objections raised by the European Powers.

The evacuation of Fashoda and the outbreak of a general European war.

2. The *Wakil* (Amritsar), dated 31st October 1898, after referring to the horrible atrocities committed by the victorious army under Sardár Kitchener at Omdurman, remarks that according to the Egyptian papers those people are not savages whose European prisoners of war have been found alive after 15 years, but those officers and their armies are savages who, not content with despatching the wounded with bayonets, went the length of slaying those who had surrendered themselves. Sardár Kitchener, says the Editor, was ill at ease on finding his soldiers behaving thus, but as the latter were carried away by the zeal of victory, the Sardár was powerless; and when he sent European soldiers to prevent the Soudanee sepoys from committing atrocities the former joined the latter in their inhuman doings. In short, there is no doubt that, just as at the close of the 18th century Nepolean Bonaparte brought a dark stain on Western civilization by ordering the massacre of the prisoners of war on gaining the victory at Yáfa, in the same way at the end of the 19th century the atrocities above referred to have presented the dark side of Western civilization to the world.

Atrocities committed by Sardár Kitchener's forces at Omdurman.

3. The *Násim-ul-Hind* (Lahore), of the 29th October 1898, remarks that the Sultán has given proof of his tact and wisdom in quietly withdrawing his forces from Crete and saving the lives of thousands by thus averting the war which seemed to be imminent. The Editor wishes that the British Government would take possession of the Island, as it is well versed in the art of winning the hearts of its Muhammadan subjects.

Withdrawal of Turkish forces from Crete.

(*b*)—*Home.*

4. The *Wafadár* (Lahore), dated 22nd October 1898, publishes a communication in which the writer states that the people look upon Government as their friend while the former regards the latter as its loyal subjects. This is all true, but what is regarded as distrust and want of confidence by the people is taken in the light of good administration and political expediency by the Government. Government has bestowed high posts of responsibility in all departments of Government on the natives, but the passing of the Arms Act and thereby placing arms beyond the reach of the natives casts a slur on their loyalty and fidelity. It can be said without any fear of contradiction that until the Indian Arms Act is repealed the natives cannot be said to enjoy the confidence and trust of the Government, and that the conferring of high posts of responsibility and titles of honor on them cannot be deemed an adequate compensation for distrusting them. The Arms Act is a dark stain on their loyalty, and it rests with the Government to remove it.

The Arms Act and the loyalty of the people.

If Native States, with their power to handle, keep, and use arms, are totally powerless against Government, there is no reason why the latter should not repeal the Arms Act and admit its subjects to the same privilege.

Moreover, if Government happens to fight against a powerful enemy, what aid can the disarmed people render to Government, which will have in that case to do everythingh single-handed, while the people will only stand by

and look on. It is time, says the writer, that Government, not only repealed the Arms Act, but also imparted to the people military training so as to enable them to give proof of their strength and bravery in time of need.

Commenting on the above, the *Wafadár* remarks that, although what has been said by the writer is only too true, the times are so hard that such things are better left unsaid, as the people and the Government understand their rights and privileges well.

Government and the people.

5. The *Victoria Paper* (Siálkot), of the 24th October 1898, after referring to the blessings which British rule has conferred on India, remarks that the natives have never before been placed under a just and benevolent Government like the British, and should pray for its permanence in their country. The Editor intends bringing out a pamphlet giving a detailed account of what the present rulers of India have done for Her Majesty's native subjects.

A review of Lord Elgin's administration.

6. The *Paisa Akhbár* (Lahore), of the 26th October 1898, in continuation of its previous remarks on Lord Elgin's administration, observes that although His Lordship deserves sympathy for the many misfortunes which befell India during his *régime*, it must be remembered that it is on occasions like these that the highest powers of an administrator are called forth and his abilities tested. Judged by this standard the retiring Viceroy has proved a complete failure, seeing that he failed to grapple with any of these misfortunes in the right spirit. His Excellency's famine administration might have been a success, had he not refused to acknowledge the presence of the pestilence in the country before lakhs of human beings had fallen victims to it. It may be mentioned here that Lord Elgin's touring in certain Native States, when the famine was raging in several parts of India, was extremely unwise, and that if His Lordship attached any great importance to Viceregal tours, he would have done better in visiting the famine-stricken Provinces. After condemning the last frontier campaign as iniquitous in character, the Editor finds fault with the outgoing Viceroy for informing Lord George Hamilton that India did not stand in need of any contribution from England towards the cost of the war. And yet only six months later an addition of ten millions had to be made to the permanent debt of the country! In conclusion, the *Akhbár* remarks that weakness in an Indian Viceroy is a sin, and that this has been the besetting sin of Lord Elgin's *régime*. Had His Lordship been strong enough to refuse to be guided by the advice of the Civil and Military mandarins of India and the mandates of Lord George Hamilton, history would have pronounced a different verdict regarding his Indian administration.

III.—Native States.

The commission of a cold-blooded murder in the Baháwalpur State.

7. A correspondent, writing to the *Akhbár-i-'Am* (Lahore) of the 28th October 1898, states that in September last Sharí-ud-dín, Zaildár of Jamáldínwáli in the Sádiqabad Kárdári, Baháwalpur State, inveigled one Jínd into his house and shot him dead in cold blood. The murder was committed at about 12 noon. The murderer is a well-to-do man and a notorious receiver of stolen

goods, and the people are greatly afraid of him. The heirs of Jínd, on the other hand, are very poor people, and though they raised an outcry over the murder, Sharf-ud-dín has had the matter hushed up by giving Rs. 900 in bribes to the Thánedár and his *amla*. The writer then goes on to say that the murderer has threatened to kill the brother of Jínd if he institutes further proceedings against him, and remarks that if Deputy Inspector Kaura Shah, who is an honest and upright official, were appointed to work out the case, he would be sure to bring the guilty party to book.

Commenting on the above, the Editor states that his informant is a Sardár, and holds a high military appointment on the frontier. It is to be hoped that both the Government and the Nawáb of Baháwalpur will attach due importance to this matter, and take steps to prevent a recurrence of such acts of open lawlessness, by punishing Sharf-ud-dín in an examplary manner.

V.—Native Societies and Religious Matters.

The Dussehra in the Punjab.

8. The *Civil and Military News* (Ludhiána), of the 26th October 1898, in its local column states that the Dussehra festival passed off with great *eclát* and extraordinary enthusiasm. This was mainly due to the friendly and cordial relations between Hindús and Muhammadans having become closer of late. People in the beginning were under the impression that this good feeling was only temporary and ephemeral and was by no means based on reality and sincerity. However, the sincerity and cordiality of feeling with which the Hindús joined the Muhammadans in celebrating their festival on the two 'Ids and the Muharram, and the enthusiasm with which the Muhammadans entertained the Hindús on the occasion of the recent Dussehra festival, are enough to show that all this was done on both sides with sincerity of heart, and not for a mere show. Experience has taught both communities that the *eclát* of the national festivals depends, not only on living peacefully together, but also on joining each other in celebrating their festivals. As during the last three days of the Rám Líla festival there is usually a very large gathering of Hindús, the Muhammadans put up a tent and supplied refreshments, &c., for them. Separate arrangements were made for the Muhammadans. The exhibition of such cordial relations between Hindús and Muhammadans is a matter for congratulation to every well-wisher of the country.

The same.

9. The *Gham Khwár-i-Hind* (Lahore), of the 29th October 1898, after making similar remarks as the above regarding the Dussehra at Lahore and praising the Muhammadans for sumptuously entertaining the Hindús on the occasion and erecting *sabils*, observes that Lála Harnám Dás, Municipal Commissioner; the Hon'ble Nawáb Fatteh Ali Khán, Kazilbásh; Syad Muhammad Amír, Honorary Magistrate; Nawáb Ghulám Mahbúb Subháni and Háji Abdul Samad, Municipal Commissioner, specially deserve the thanks of the Hindu community for making the Dussehra festival a great success this year. The Editor, however, regrets that there was a split among the Hindu Municipal Commissioners, and that consequently the two opposing parties did not co-operate with each other in the celebration of the festival.

10. The *Sada-i-Hind* (Lahore), of the 24th October 1898, remarks that by participating in the Dussehra celebrations the Muhammadan residents of Lahore have cemented the friendship established between them and their Hindu fellow-townsmen during the last Muharram. After reproducing a notice issued by Munshi Muharram Ali, Chishti, announcing the intention of the Muhammadans to erect a number of *sabíls* for the Hindús on the occasion of the Dussehra, and calling upon the two communities to live in peace and concord, the Editor expresses satisfaction at the peaceful passing off of a festival which used to be marked by quarrels and riots in previous years.

The same.

11. The *Wafadár* (Lahore), of the 22nd October 1898, after reproducing the Press Memo. issued by the Local Government regarding the objectionable *dhotís*, says that Government has won the gratitude of the Muhammadans by reassuring them about a matter which had injured their feelings. Government has taken this action, remarks the Editor, in order to restore friendly and cordial relations between the two communities and to avoid all religious ferment, which it was feared might be caused among the Muhammadans.

Objectionable *dhotís*.

12. The *Alhakam* (Kádián), of the 29th October 1898, calls upon Maulvi Muhammad Hussain of Batála to enter into a *Mubáhila* with Mirza Ghulám Ahmad of Kádián with a view to enable the common people to understand which of them is in the right. The Maulvi is asked to accept the challenge by the end of November 1898. The Maulvi's friends and Muhammadans in general are called upon to induce him to take up the gauntlet and settle the matter in one year during which time the false accuser will become the accursed of God and die or suffer from some dire disease and admit the truth. The Editor concludes by informing the Maulvi that the Mirza is ready to undergo the ordeal without attaching any conditions. The Editor, on the other hand, offers a reward of Rs. 2,525-8-0 to Maulvi Muhammad Hussain in case he comes out successful in the *Mubáhila*, and promises to deposit the money with the Anjuman-i-Himáyat-i-Islám or the Bank of Bengal within three weeks of the acceptance of the *Mubáhila* by Maulvi Muhammad Hussain. The ordeal will take place at Batála on a day to be fixed within a week after the money has been deposited. The Editor then gives the following list of the names of those who have offered to subscribe towards the said reward for Maulvi Muhammad Hussain in the event of his success in the ordeal :—

Mirza Ghulám Ahmad's challenge to Maulvi Muhammad Hussain of Batála.

		Rs.	A.	P.
(1)	Maulvi Abdul Kádir of Ludhiána ...	200	0	0
(2)	The followers of the Mirza at Lahore	200	0	0
(3)	Ditto ditto Simla ...	200	0	0
(4)	M. Karam Iláhi, Record-keeper, Patiála	200	0	0
(5)	Sheikh Yáqúb Ali, Editor, *Alhakam* ...	25	0	0
(6)	M. Hakím Núr-ud-dín	275	0	0
(7)	M. Hakím Fazl-ud-dín of Bhera ...	200	0	0

		Rs.	A.	P.
(8)	Mirza Khuda Bakhsh	500	0	0
(9)	The followers of the Mirza at Siálkot	175	0	0
(10)	Hakím Núr Muhammad, Proprietor, *Hamdam-i-Sihat*, Lahore.	50	0	0
(11)	The followers of the Mirza at Batála	150	0	0
(12)	Ditto ditto Allahabad	150	0	0
(13)	Mistri Ahmad Dín of Bhera ...	25	0	0
(14)	Háfiz Muhammad Hussain (blind) of Dinga.	0	8	0
(15)	The followers of the Mirza at Amritsar	175	0	0
	Total ...	2,525	8	0

Mirza Ghulám Ahmad of Kádián.

13 The *Núr Afshán* (Ludhiána), dated 21st October 1898, publishes a communication in which the writer states that every language has words which signify more than one meaning. The word *Masíh* is an instance in point. It means a friend, a great traveller, a liar, a one-eyed man, a piece of silver, the designation of Christ and that of *Dajjál* (anti-Christ). The commentators of the Korán, however, take the word from *Masah* which means 'to touch,' and state that as Christ could, by means of his touch, restore sight to the blind and cure lepers, he was called *Masíh*. But Mirza Ghulám Ahmad of Kádián has taken a different view, and holds that Christ was called *Masíh*, as he was in the habit of travelling much, and the Mirza calls himself the promised *Masíh*.

Again, the commentators of the Korán hold that the age of *Masíh* is 40 years, out of which he passed 33 in this world, and then was translated to heaven, and that he will return and pass the remaining seven years in this world. Some, however, say that Christ has lived 120 years in this world. But the Mirza was not born a man of 33 years old, nor an old man of 120; neither did he die after living seven years in this world. How then can the Mirza be the promised *Masíh*? It is the uttering of such falsehoods by the Mirza which has led the Muhammadans to call him a *Dajjál* (anti-Christ).

VII.—General Administration.

(*a*)—*Police.*

Complaint against a Deputy Inspector of Police.

14. The *Akhbár-i-'Am* (Lahore), of the 1st November 1898, has received a communication from a correspondent, residing in a distant plaee, who remarks that the Thánedár of the station from which he writes is a pest to the people. He is in collusion with the *badmáshes* of the place, who give him a portion of their booty. Should any respectable person dare to go against this Deputy Inspector of Police, he sets *badmáshes* to loot his house or take away his honor. In Jeth last he afforded shelter to a gang of thieves near the Police Station, and in return for this received a portion of the grain stolen by them. He is, moreover, in the habit of not entering in his registers the reports made at the Thána, except in cases of sheer necessity. The writer concludes by calling upon Government to give the matter its serious consideration.

(*b*)—*Education.*

The appointment of Lála Hari Dás to the post of Registrar, Education Department.

15. The *Paisa Akhbár* (Lahore), of the 27th October 1898, is astonished to learn that, in spite of the severe criticism of the Anglo-Indian and Vernacular Newspapers, Dr. Sime, Director of Public Instruction, has appointed Lála Hari Dás, M. A., Registrar of the Education Department, on the strength of his father's long service in the Department. It is to be regretted that the noise raised by respectable newspapers could produce no effect on the Director of Public Instruction. In the time of Sir Dennis Fitzpatrick such appeals on the part of newspapers never went unheeded.

The same.

16. The *Wakíl* (Amritsar), of the 24th October 1898, remarks that the appointment of Lála Hari Dás, M. A., to the post of Registrar, Education Department, on the retirement of his father, Lála Rám Kishan, from the post, has caused great disappointment and dissatisfaction. Lála Rám Kishan obtained a few months' leave before retirement and got his son, who had then just joined the Department, appointed to act for him. But now, by making this novice permanent in the post, the claims of men of long service and proved efficiency in the Department have been ignored. The Editor trusts that the Local Government will modify the decision of the Director of Public Instruction, Punjab, in the interests of justice and fair play.

Discontent among the teachers of the Amritsar District.

17. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 28th October 1898, remarks that the fact that the majority of the teachers in the Amritsar District are resigning their appointments, or proceeding on long leave, is very significant. Among others, eight teachers of the Wairowál, Sathiála, Sultánwind and Taran Táran Schools have been permitted to resign during the last two months, while several others have been prevailed upon to withdraw their resignations. The District Inspector of Schools and the Secretary to the District Board should give the matter their careful consideration and put a stop to the present deplorable state of affairs.

Education in India.

18. The *Paisa Akhbár* (Lahore), dated 29th October 1898, publishes a *resume* of an article which has appeared in a recent issue of the *Punjab Observer* condemning the system of education in vogue in India.

(*c*)—*Agriculture and questions affecting the land.*

Agricultural indebtedness.

19. The *Wafádár* (Lahore), dated 22nd October 1898, publishes a communication in which the writer states that indebtedness and usury have ruined the agriculturists, who have alienated their lands to usurious money-lenders. The money-lending class is daily increasing in India. After enumerating the nine forms in which usury is practised in this country, the writer remarks that the taking of interest is unlawful according to the Hindu and Muhammadan Law. Moreover, usury leads to the poverty of the people in general, and leads

poor people to take to theft, robbery and dacoity in order to obtain a living. If Government cannot prohibit the taking of interest it should at least put a limit on it. A Bill regarding the taking of interest was some time ago published in the newspapers, but unfortunately it was not passed into law. The writer concludes by asking Government to start Agricultural Banks for the purpose of advancing money to the agriculturists on a moderate rate of interest, and thus save the zamíndárs from ruin.

The distribution of land on the Gugera Branch.

20. The *Victoria Paper* (Siálkot), dated 20th October 1898, observes that if the land on the Gugera Branch of the Chenab Canal is to be allotted to those capitalists who have rendered conspicuous services to the Government, the Financial Commissioner should see that deserving persons only are recommended for such grants. This may be done by preparing statements showing the services rendered by the petitioners and having these posted outside the Collector's Office. All objections raised should be attended to, before any recommendations are made.

(d)—Railways and Communications.

Railway complaints.

21. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 26th October 1898, complains that the absence of coolies and a *halwái's* shop at the Dhaulkot Station, where passengers alight who intend to travel from or to the Umballa City by the Delhi-Kálka line, is causing great inconvenience to the public. The people are, moreover, afraid to travel at night by the road, about a mile in length, between the Station and the City for fear of robbers. The Deputy Commissioner of Umballa should move in the matter, and ask the Delhi-Kálka Railway authorities to employ coolies and open a *halwái's* shop at this Station. The piece of road referred to should, moreover, be patrolled at night by police constables.

Hakím Yúsaf Effendi and the railway compartment reserved for Europeans.

22. The *Chaudhwín Sadi* (Ráwalpindi), dated 23rd October 1898, regrets to learn that Hakím Yúsaf Effendi, who is a resident of Constantinople, while on his way to Pesháwar, was told at the Ráwalpindi Station not to occupy a compartment intended for Europeans. The compartment in reality was not reserved for Europeans. But even had it been labelled "for Europeans only," there is no reason why the Effendi, who is a native of Constantinople and as such a European, should not be allowed in the compartment. The Editor promises to revert to the subject in a future issue if need be.

(f)—Miscellaneous.

A corrupt Tahsíldár.

23. The *Akhbár-i-'Am* (Lahore), of the 1st November 1898, has received a communication from a correspondent, residing in a distant place, who remarks that for the most part people have dealings with only two Government officials, *viz.*, the Deputy Inspector of Police and the Tahsíldár, and that the facts of their cases are so grossly distorted by these officials in the first instance, that the higher authorities, to whom the cases come for final decision and to whom the people have little or no access, cannot winnow truth from falsehood. The

majority of Deputy Inspectors and Tahsíldárs are busy making money and sucking the life-blood of the people. The latter, however, are powerless and have no means of laying their grievances before Government. And yet the sufferings, which they have to undergo at the hands of corrupt officials, cannot be described in words. Sardár Harcharn Singh, Deputy Inspector of Police, took up his pen in the defence of the people, but what could a solitary individual achieve? Besides, he received a snubbing from certain officers, and had perforce to hold his peace. The correspondent then goes on to say that the Tahsíldár of the place from which he writes is thoroughly corrupt and unscrupulous. Although he is posted very near the head-quarters of his district, this does not deter him from taking bribes, which he does in almost every case tried by him, and not infrequently from both parties. He does not, moreover, hesitate to dishonor a female involved in a case, should she happen to catch his fancy. Only a year and a half back he attempted such a game; but his intended victim, being a virtuous woman, raised an outcry, and a scandal was the result. She also complained against him to the Collector of the district, but somehow or other the Tahsíldár was successful in getting the matter hushed up. The writer further alleges that the Tahsíldár is in the habit of recording the evidence incorrectly, compelling mortgagees to give bribes to him in cases of transfer of land, and extorting money from well-to-do people by threatening to levy income tax on them; and quotes instances in support of his allegations. Again, the official in question realizes money from the Patwárís working under him by threatening them with dismissal and the like. It will not be out of place to mention here that he manages to accompany every high officer touring in his tahsíl, with the object of giving his victims no opportunity of complaining against him. Any one suspected of having designs of so doing is pounced upon without delay and beaten in a merciless manner. Once a certain zamíndár attempted to lay his grievances before the Collector, and the Tahsíldár had him thrashed within an inch of his life, after which the poor man was handed over to the Police on a charge of attempted theft of the Collector's horses!

Complaint against the Tahsíldár of Chúnián.

24. The *Punjab Samáchár* (Lahore), of the 29th October 1898, publishes a communication, in which the writer enquires if it is true that the Tahsíldár of Chunián in the Lahore District has taken *tambol* from all officials, Zaildárs and sáhúkárs of the tahsíl against the orders of Government on the occasion of his son's marriage which took place on the 11th October 1898. Does not such action on the part of the Tahsíldár amount to taking bribes?

Bribery and corruption in the Punjab.

25. The *Victoria Paper* (Siálkot), of the 20th October 1898, remarks that the judicial service in the Punjab has not been entirely purged of corrupt officials by the award of punishment to Malik Ahmad Khán, Tiwána, and Sardár Gurdiál Singh, Mán. In order to stamp out bribery and corruption from the land Government should keep a strict watch over the doings of the judiciary. The Editor suggests the appointment of a special Commissioner, who should always remain on tour and make secret enquiries regarding the conduct of corrupt officials; and observes that every official against whom strong proof is obtained should at once be dismissed.

Criminal prosecution of Sardár Gurdiál Singh.

26. The *Paisa Akhbár* (Lahore), of the 2nd November 1898, remarks that, although the Government of India has taken a long time in coming to a decision to prosecute Sardál Gurdiál Singh criminally, it is gratifying to learn that it has at last done its duty. Indeed, there was no reason why the Sardár should not have been prosecuted after having been proved guilty of bribe-taking. Many a mistaken impression had sprung up in the public mind owing to Gurdiál Singh having been let off so cheap, and ignorant people were openly saying that Government was unwilling to punish the Sardár on account of his co-religionists forming the major portion of the Indian Army. This was, of course, a mistake on their part, but the delay in ordering his criminal prosecution helped to lend strength to it. The Editor concludes by referring to the rumour that the accused has left the Punjab and has sailed for Europe with the object of making a representation to the India Office in his case.

The same.

27. The *Akhbár-i-'Am* (Lahore), of the 3rd November 1898, writing on the same subject, remarks that the charges proved against Sardár Gurdiál Singh have been found to be of such a serious nature that his dismissal from the service has not been considered an adequate punishment, and the Government of India has, on pressure from Mr. Warburton, sanctioned the criminal prosecution of the Sardár. Meanwhile Gurdiál Singh has disappeared, and it is rumoured that he has either fled to Europe or taken refuge in Pondichery. At any rate his shameful character as a Government servant has affected native officials very injuriously, so much so that certain English newspapers are making indiscriminate attacks on the entire native service and questioning its honesty. The Editor then goes on to say that those newspapers which have made Sardár Gurdiál Singh's corrupt practices a pretext to cast slurs on the honesty of all Hindu officials should remember that the Sardár himself more than once declared in his speeches that the Sikhs were not Hindús. In conclusion, the *Akhbár* observes that no Hindu or Muhammadan has any sympathy with Gurdiál Singh, and that his disappearance has given still greater prominence to his meanness of character.

The plague camp at Beas.

28. The *Akhbár-i-'Am* (Lahore), of the 28th October 1898, learns from a correspondent that the practice of detaining passengers from the Jullundur District at the Beas Station has not been stopped as yet, with the result that respectable and healthy people consider it advisable to secure a medical certificate before undertaking a railway journey, while not a few prefer to travel on foot or horseback. It is, however, gratifying to learn that the arrangements at the Beas Plague Camp are satisfactory. After referring to these arrangements, the Editor expresses a hope that the authorities will be able to stamp out the plague in the Jullundur District at no distant date.

The plague camp at Hardwár.

29. A correspondent, writing to the *Bhárat Sevak* (Jullundur), of the 24th October 1898, states that in September last he went on a pilgrimage to Hardwár. Before leaving Jullundur the writer obtained from a 1st Class Magistrate a certificate

to the effect that he was not a resident of any plague-stricken place. This certificate did not, however, stand him in any good stead, and he was detained in the plague camp at Hardwár. The correspondent further remarks that the camp in question is infested by mosquitoes, and that its inmates have to sleep on matting, which is injurious to health in these days of malarial fever.

Newspapers and Government officials.

30. The *Victoria Paper* (Siálkot), of the 25th October 1898, observes that the opinions of a journalist should be based on well-ascertained and authenticated facts, and advises Government to take no notice of *ex parte* condemnations of its servants in the press. The Editor then goes on to say that the chief function of a newspaper is to help officials with its advice in the work of administration, and not to make ignorant attacks against individuals. A journalist should give publicity to a complaint against a Government servant only after ascertaining by careful inquiries that it is just, and then too in a respectful manner and with a view to securing its removal. In conclusion, the paper regrets that the recent changes in the Indian Penal Code and the Criminal Procedure Code have failed to make Editors more careful in their writings.

The supply of the *Punjab Government Gazette* to the vernacular newspapers.

31. The *Paisa Akhbár* (Lahore), of the 26th October 1898, complains that although copies of the Urdu edition of the *Punjab Government Gazette* are supplied *gratis* to the vernacular newspapers of the Province, the latter do not derive any benefit from the concession, seeing that the Urdu Gazette is published nearly a week after the appearance of the English edition, by which time everything important therein is reprinted in the vernacular newspapers from their Anglo-Indian and other contemporaries. After remarking that the Urdu translations of the Press Memos., issued by the Punjab Government, also reach the offices of the vernacular papers after the publication of the memos. in the newspapers conducted in English, the Editor suggests that the Gazette as also the memos. should be supplied to the Vernacular Press in English, as almost all Urdu journalists in the Punjab can read and write the English language. And those ignorant of it can get the same translated for themselves.

Tours of Heads of Departments.

32. The *Victoria Paper* (Siálkot), of the 22nd October 1898, suggests that all Heads of Departments should be instructed to keep diaries of their tours, and note down therein every item of information gathered by them during their absence from head-quarters. These diaries should be submitted to the Local Governments concerned and carefully examined by officials specially appointed for the purpose, all points deserving consideration being brought to the notice of the Government of India. They will, moreover, keep Government informed as to what steps its servants are taking in order to safeguard its own and the people's interests, to extend irrigation and agricultural works in the country, to put down crime, and to improve sanitation, &c., &c.

The Pasteur Institute in India.

33. The *Paisa Akhbár* (Lahore), of the 31st October 1898, observes that strenuous efforts were made to establish the Pasteur Institute in India seven years ago, but when the sum of a lakh of rupees was raised, the progress in collecting

subscriptions became very slow. There was a great dispute regarding the site to be selected for the Institute. The Government at last set the controversy at rest by granting a piece of land at Kasauli. But the advocates of the Institute did not commence the work of construction, and every year a meeting was held to consider fresh proposals. If the Institute is established in this country the lives of thousands of people and a considerable sum of Government money will be saved. From 1st July to the middle of October, 19 European soldiers have been sent to France for treatment at a cost of Rs. 19,000 to Government. The Editor regrets to learn that the members of the Pasteur Institute Committee have decided at a recent meeting that, owing to the sum collected being insufficient, the establishment of the Pasteur Institute is out of the question; and that the opening of the Health Institute, which the Mahárána of Dholepur intends, with the help of the Rájpútána Chiefs, to establish in commemoration of Her Gracious Majesty's Diamond Jubilee, must be awaited.

Government and titles of honor.

34. The *Akhbár-i-'Am* (Lahore), of the 26th October 1898, says that in the majority of cases titles of honor are conferred upon toadies and cringing persons, who have done nothing to earn them beyond paying court to Anglo-Indian officials. On the other hand, really deserving persons, such as those who look after the welfare of Her Majesty's native subjects and prevent thousands of them resorting to crime by supplying their wants, not infrequently draw a blank in the lottery of titles. Pandit Janárdhan, Gorgangohi, Contractor, Lahore, is one of these; and it is to be regretted that his unostentatious charities have not as yet met with any recognition at the hands of Government.

The Saraghari Memorial.

35. The *Ahlúwália Gazette* (Amritsar), of the 16th October 1898 (received on the 31st), suggests that the Saraghari Memorial should be erected on the south-east corner of the platform of the Clock Tower at Amritsar, as the quarter in which the Tower stands is the most frequented part of the city, besides being very near to the greatest place of worship of the Sikhs. The Memorial will, moreover, be safer there than in any other locality.

Punjab Government Press, Lahore—11-11-98—70.

[Confidential.]

[Vol. XI.] [No. 46.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 12th November 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu. *Daily.*			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	2nd, 7th, 8th and 9th November.	4th, 7th and 8th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	3rd, 5th and 7th November.	4th, 7th and 7th November.	600 ,,
3	Victoria Paper ...	Sialkot ...	Gián Chand ...	31st Octr., 2nd November.	5th November ...	900 ,,
	Weekly.					
4	Chaudhwin Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st November ...	4th November ...	700 ,,
5	Ghaus Khwán-i-Hind ...	Lahore ...	Pandit Maháráj Kishen.	5th November ...	7th November ...	500 ,,
6	Lahore Punch ...	Do. ...	Abdul Rahmán ...	2nd November ...	Ditto ...	200 ,,
7	Názim-ul-Hind ...	Do. ...	Názim Husain ...	5th November ...	10th November ...	300 ,,
8	Punjab Samachár ...	Do. ...	Pohlo Mal ...	Ditto ...	7th November ...	2,500 ,,
9	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	Ditto ...	10th November ...	300 ,,
10	Wafadár ...	Lahore ...	Fazal-ud-dín ...	8th November ...	Ditto ...	1,200 ,,

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahai ...	5th and 10th November.	7th and 11th November.	2,600 copies.
2	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	8th November ...	10th November ...	600 „
	Weekly.					
3	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	31st October ...	7th November ...	246 copies.
4	Arya Gazette ...	Do. ...	Atma Rám ...	3rd November ...	Ditto ...	190 „
5	Bharát Sewak ...	Jullundur ...	Gujar Mal ...	7th November ...	11th November ...	550 „
6	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th November ...	Ditto ...	700 „
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	9th November ...	Ditto ...	950 „
8	Haftawár ...	Lahore ...	K. B. Thápur ...	5th November ...	7th November ...	950 „
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
10	Kadim-ul-Mulk ...	Meean Meer ...	Dr. Abdal Sabir ...	15th October ...	10th November ...	...
11	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th November ...	11th November ...	200 „
12	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	7th November ...	10th November ...	450 „
13	Koh-i-Núr ...	Do. ...	Ilahi Bakhsh ...	8th November ...	11th November ...	200 „
14	Lahore Punch ...	Do. ...	Abdul Rahmán ...	26th October ...	7th November ...	200 „
15	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	5th November ...	10th November ...	11,000 „
16	Sadá-i-Hind ...	Do. ...	Dín Muhammad ...	7th November ...	10th November ...	300 „
17	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	3rd November ...	7th November ...	600 „
18	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	31st October ...	8th November ...	475 „
19	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	4th November ...	8th November ...	500 „
20	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	7th November ...	10th November ...	700 „
21	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th November ...	8th November ...	547 „
	GURMUKHI.					
	Weekly.					
22	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st November ...	7th November ...	400 copies.
23	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	Ditto ...	Ditto ...	300 „

[Confidential.]

[Vol. XI.] [No. 46.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 12th November 1898.

I.—POLITICS.

(*a*)—*Foreign.*

The Sultán and the Cretan question.

1. The *Wafadár* (Lahore), of the 8th November 1898, publishes a communication in which the writer, after giving a detailed account of the complications in Crete, states that the Christian population of the island is three times as numerous as the Muhammadan population. The former have consequently always endeavoured to throw off the Turkish Yoke and have the island annexed to Greece, with the result that riots and disturbances have been of frequent occurrence. This year also the peace of the island was disturbed, and the Porté has been compelled to withdraw the Turkish garrison. It now remains to be seen whether the Sultán will quietly acquiesce in foregoing his Sovereign rights. His Majesty has yielded to the menaces of four of the European Powers and deemed it expedient to withdraw his troops from Crete. But the policy adopted by the Sultán is generally too deep to be easily understood, and his perseverance and determination are well-known to the Christian world. It is just possible that, not being fully prepared at present for war, His Majesty has evacuated Crete in order to gain time for making military preparations. Under these circumstances it may confidently be expected that, if the four European Powers do not allow the Sultán to retain his troops in the island as an emblem of his sovereignty, a great European war will break out. Austria and Germany have not joined with England, Russia, France and Italy, but have in a half-hearted manner promised to remain neutral. The writer then proceeds to show what a difficult task the coercing of the Sultán is likely to be, owing to the various jealousies existing between the European Powers and the practical impossibility of their combining together for the purpose, and concludes by stating that Crete has formed the bone of contention for years, and its intricate affairs are not susceptible of being solved all at once.

Commenting on the above, the Editor praises the writer as being a man of vast information, but requests him not to write such political articles in future for the *Wafadár*, as it is a dangerous thing to discuss politics at the present moment.

(*b*)—*Home.*

Arms Act and the loyalty of the people.

2. The *Wafadár* (Lahore), dated 8th November 1898, publishes a communication in which the writer, after referring to a communication published in its issue of the 22nd October 1898 on the "Arms Act and the loyalty of the people," remarks that the writer of that communication has asserted that all classes of Her Majesty's Indian subjects are loyal. This assertion cannot, however, be easily admitted. Events like the Mutiny, the slaughter of innocent Europeans and laying hands on innocent children and helpless women are apparently enough to show that the natives cannot readily be regarded as loyal to the British. The Bombay riots, the conflict with the Police at Garhshankar (Punjab), the raising of disturbances at Calcutta by the Muhammadans over a supposed mosque, the murder of two European Officers at Poona and the disturbances at Bangalore sufficiently show the state of native feeling. The writer does not mean to insinuate or suggest that the people caused these disturbances and riots without rhyme or reason. There were indeed certain causes which provoked the people to such acts. Government was not in the wrong, but the indignation of the people was aroused by the false steps taken by certain responsible officials; nor were the people much to blame. The result, however, was that a trifling matter assumed a serious aspect, and the Government distrusted their loyal and faithful subjects. The writer is ready to assert that the natives are loyal subjects of the British Crown, but the question is who will listen to such self-approbation? It is true that the natives have on various occasions given proof of their loyalty and fidelity by fighting for the Government. Even granting that the natives are not rebellious or unfaithful by nature, the question arises as to how they would have behaved towards Europeans if, at the time of the Calcutta or Bombay riots, they had been in possession of arms. There can be no denying the fact that they would have certainly used the arms against their enemies. Consequently the efforts of the correspondent to have the Arms Act repealed are likely to prove entirely futile. In fact the Government cannot even venture to enroll natives as Volunteers and send them to the field of battle in time of need, as it confidently believes that they would play them false in the time of an emergency. The writer fully approves of the views expressed by the correspondent of the *Wafadár*, but regrets to remark that the natives are so very unfortunate that no hope can be entertained of the Government attending to the matter. The writer wishes from the bottom of his heart that Government may give up distrusting the natives and regard them as its loyal and faithful subjects.

Commenting on the above, the Editor of the *Wafadár* remarks that it is due to the misfortune of the people that able men, like the writer of the above communication, in spite of their knowing everything, take up the

pen to write on such subjects. Nothing can be gained by expressing views which produce no effect. Government is not at fault; the people have themselves to blame.

Government and the Anglo-Indians.

3. The *Paisa Akhbár* (Lahore), of the 7th November 1898, publishes the substance of an article which appeared in a recent issue of the *Civil and Military Gazette* of Lahore under the heading "The Imperial Anglo-Indian Association," urging the claims of the Indian born members of the Anglo-Indian community to a more sympathetic treatment at the hands of Government, and remarks that it is only right that the individuals in question should be given preference over strangers. The Editor cannot, however, endorse the *Gazette's* proposal that they should be given a portion of the appointments now held by natives, as the latter's share of high posts in the public service is already too small to deserve any curtailment. It would, therefore, have been more just if that paper had advised Government to confer on the Anglo-Indians under reference the posts hitherto exclusively reserved for Europeans. Even the Native Press should support such a proposal, as Anglo-Indians born and bred in this country know more of native manners and customs than strangers from Europe, and may be trusted to pay greater regard to the feelings of the people. The adoption of this proposal would, moreover, benefit India in a pecuniary sense, as the officials in question would not send their earnings out of the country or claim any Exchange Compensation Allowance.

II.—Afghanistan and Trans-Frontier.

Government and the frontier tribes.

4. The *Násim-ul-Hind* (Lahore), of the 5th November 1898, remarks that the only way for Government to put an end to its difficulties on the frontier and subdue the wild tribes inhabiting those regions is to construct railways to all important points in the tribal territory. These railways will not only help to push British trade beyond the frontier, but will also enable the authorities to keep an eye on the tribesmen, whom it is almost impossible to keep in hand by the payment of allowances. It is absolutely necessary that Government should take more effectual steps to prevent the Afrídís, &c., rising against it, and obviate the necessity of sending constant punitive expeditions to the frontier.

III.—Native States.

Patiála affairs.

5. The *Lahore Punch* (Lahore), of the 2nd November 1898, remarks that the Mahárája of Patiála is an intelligent and able ruler, and administers the affairs of his State in a praiseworthy manner. His Highness takes great interest in the welfare of his subjects, and has established hospitals, schools, colleges, &c., for them. During the prevalence of the last famine he distributed food and money to the distressed, and remitted land revenue to the extent of lacs of rupees. Above all, the ruler of Patiála is a loyal and devoted servant of the Queen Empress, and fought personally on the frontier during the last Tirah campaign. The Editor concludes by remarking that all departments of the State are in the hands of competent and painstaking officials, whose services the Mahárája is never slow to recognise.

V.—Native Societies and Religious Matters.

Missionary ladies and native girls.

6. The *Chaudhwin Sadi* (Rawalpindi), of the 8th November 1898, remarks that the poisonous effects of the education imparted by the Missionaries is not limited to males only. Missionary ladies deceive *parda nashin* ladies and minor girls. At first, on a pretext of teaching little girls, they inculcate upon their minds, the tenets of Christianity, and subsequently, when an opportunity offers itself, they go a step further as has frequently been complained of. It is said that a Madras Missionary lady recently enticed away a girl and was, on being arrested, it is strange to say, sentenced by the court to a fine of Rs. 25 and imprisonment for a period which expired when the court rose on the day of the hearing of the case. It will be a matter for great shame, remarks the Editor, if even after experiencing such evil and unpleasant results, natives do not make their own arrangements for the education of their sons and daughters.

The Dasehra and the Hindús and Muhammadans.

7. The *Chaudhwin Sadi* (Rawalpindi), of the 8th November 1898, is glad to state that friendly relations between Hindús and Muhammadans are becoming closer day by day. The Muhammadans have joined the Hindús in celebrating the recent Dusehra festival. It is to be hoped that the people of those towns and cities where cordial relations have been established between the two communities during the Holi, Dewáli, Dasehra, Id, Bakra 'Id and Muharram will not forget the necessity and importance of keeping up the spirit of friendliness and cordiality that has sprung up among them. They should consider it their duty to serve their country with combined efforts. They can do so in various ways. For instance, they should encourage their brethren, who are weak in education, and help them by joining in their commercial undertakings.

VI.—Legislation.

The new Arbitration Bill.

8. The *Victoria Paper* (Siálkot), of the 31st October 1898, expresses approval of the principles of the new Arbitration Bill, and remarks that it should be passed into law without delay. The Editor is, however, opposed to the proposal of restricting the operation of the proposed law to Presidency towns, and suggests that the concession should be extended to each and every town in India. In the event of this suggestion being adopted, associations of the character of Chambers of Commerce should be established in every town, as the Bill empowers parties to a suit to delegate their right of nominating arbitrators to these bodies. All District Magistrates should, moreover, be instructed to prepare lists of well-conducted and honest persons competent to act as arbitrators in their districts, and allow no one to make arbitration his profession.

VII.—General Administration.

(*a*)—*Police.*

The Police in India.

9. The *Paisa Akhbár* (Lahore), of the 3rd November 1898, after giving a summary of its articles on the Indian Police, published in its issues of the 6th and 8th

August last (*vide* paragraphs 16 and 17 of the Selections for the week ending 20th August 1898), regrets that instead of a blessing the Police have, in certain respects, proved a source of oppression to the people. This, the Editor reiterates, is mainly due to the fact that the salaries paid to subordinate Police officials are very low. The practice of judging of the character of their work by the number of criminals *challaned* and convictions obtained is also partly responsible for the present deplorable state of affairs. Were these defects removed, the officials in question would cease extorting money from the people, trumping up cases, and *challaning* innocent persons when they cannot get hold of the real culprits. The best way to remedy the evil is to raise the scale of their salaries, and impress upon them the desirability of suppressing rather than detecting crime. The complaint that Police officials are not treated with the same respect in Courts and Darbárs as their equals in rank belonging to other departments should also be done away with.

The highhandedness of the Simla Police.

10. The *Paisa Akhbár* (Lahore), dated 5th November 1898, publishes a communication in which the writer referring to the complaint recently published in the *Tribune*, regarding the ill-treatment of a tailor by the Simla Police, states that a similar case has occurred again at Simla in which the Police have behaved so badly as to add to their unpopularity. The servant of Munshi Gul Muhammad Khán, who teaches Pashto, Persian, Urdu, &c., to Europeans and belongs to a respectable and high family, happened to pick a quarrel with some one in the bazár. A constable, who happened to be present, began to beat the Munshi's servant without enquiring how the quarrel arose. The servant fled and took shelter in the Munshi's house. Several other Police constables, who had by that time assembled and were not wearing their uniform, ran after him and abused and beat both the servant and his master, Munshi Gul Muhammad Khán, and took them both to the Police station. After recording their statements efforts were made to effect a compromise. The Munshi at first would not agree, but eventually, on the advice of some of his friends, he gave way. It is surprising, observes the writer, that the Police should have meddled with the affairs of two persons quarrelling over some private affair, and that Police constables in uniform and without, should ill-treat a respectable man without any authority from their officers. There must be something below the surface which led the constables to behave in the manner they did. None but the Police authorities can stop such highhanded action on the part of their subordinates.

The same.

11. Commenting on the above, the Editor remarks that there is no reason why the authorities should not call for an explanation from the constables concerned. It cannot be alleged that the entire Simla Police is to blame, but it is the duty of their officers to keep their subordinates under proper control. The Editor trusts that the District Superintendent of Police will enquire into the matter and see that such incidents do not recur at the summer capital of India.

The Cantonment Police, Ráwalpindi.

12. The *Taj-ul-Akhbár* (Ráwalpindi), dated 5th November 1898, in its local column states that various rumours are afloat regarding the Cantonment Police at

Rawalpindi. It is said that the authorities will also attend to the matter and remove the defects so often complained of. Mr. Beaty, the Inspector of Police, has for some days past been seen on duty in uniform. The *Punjab Times* some time ago referred to him, with the result that Mr. Beaty is now compelled to wear uniform. It appears that the complaint of that paper has reached the ears of the authorities. No doubt there is something amiss in the affair. The Editor promises to revert to the subject in detail in some future issue.

(*b*)—*Education.*

The Director of Public Instruction and the expelled boarders of the Umballa Mission School.

13. The *Punjab Samáchár* (Lahore), of the 5th November 1898, writing regarding the explusion of certain non-Christian boarders from the Umballa Mission School and Boarding-house (*vide* paragraph 14 of the Selections for the week ending 15th October last), says that one of them, named Asa Rám, has, in reply to his telegraphic representation, been informed by the Director of Public Instruction, Punjab, that it appears that the Inspector has already passed orders regarding his (Asa Rám's) as well as other students' explusion from the City Mission School, and the refusal of the Head Master to give them their discharge certificates! After remarking that it took Dr. Sime 16 days to send this precious reply to Asa Rám, the Editor observes that the public is not unaware of the Inspector's decision in the matter, as also of the fact that that officer did not give a hearing to the aggrieved party. The Director's reply is, moreover, calculated to make matters still worse; and it is to be deeply regretted that such a thing should have been tolerated during the time of a vigilant officer like Dr. Sime. In conclusion, the paper advises the residents of Umballa to lay their grievances before Sir Mackworth Young.

(*c*)—*Agriculture and questions affecting the land.*

Distribution of land on the Gugera Branch.

14. The *Gham Khwár-i-Hind* (Lahore), dated 5th November 1898, referring to the distribution of land on the Gugera Branch of the Chenab Canal, observes that Government cannot gain its object by granting land to highly-paid officials, wealthy zamíndárs and Honorary Magistrates. The rightful claimants to this land are either agriculturists who have, owing to the change of times, lost their holdings or have become a prey to the usurious money-lenders, or those people who belong to old families of respectability, but are unable to earn a living. The Editor trusts that the Financial Commissioner will see that only such people are recommended and granted land on the Gugera Branch.

(*d*)—*Railways and Communications.*

Railway extension of India.

15. The *Paisa Akhbár* (Lahore), dated 5th November 1898, states that Lord Curzon, in reply to the request of the Blackburn Chamber of Commerce, said that he would bear in mind the deep connection which Lancashire commerce has with the extension of Railways in India. The reply, remarks the Editor, has no doubt been received with satisfaction by the people of Lancashire, but as far as the natives of India and their interests are concerned His Lordship's words

have not created a good impression. The Editor then endeavours to show that Railway extension in India, so far from proving a blessing, is very likely to turn out to be a curse to the country.

(*f*)—*Miscellaneous.*

The Plague Commission.

16. The *Akhbár-i-'Am* (Lahore), of the 7th November 1898, after giving an account of the constitution and objects of the Plague Commission, remarks that in order to make an exhaustive enquiry into the origin of the plague, it is necessary for the Commission to avail themselves of the experience of Vaids and Yúnáni Hakíms. Great precautions should be taken in fixing upon the mode of treatment of the pestilence, as in doing so the habits and usages of the natives should be respected. The doctors should not insist upon adopting such modes of treatment as may prove to be intolerable to the people.

Bribery and corruption in the public service.

17. The *Akhbár-i-'Am* (Lahore), of the 8th November 1898, publishes a communication over the signature of "A Friend of Harcharan Singh," who remarks that the Tahsíldár against whom certain complaints were published in the *Akhbár-i-Am* of the 1st idem (*vide* paragraph No. 23 of the Selections for the week ending 5th November) does not appear to be a Punjab official. It may, however, be stated here that all the Deputy Inspectors of Police and 90 per cent. of the Tahsíldárs and Extra Assistant Commissioners in the Punjab are corrupt, and that the proportion of honest officials among their *confreres* in the North-Western Provinces is still less. The writer also wishes to give publicity to the fact that his friend, Harcharan Singh, Deputy Inspector of Police, Karnál, has not given up writing in the defence of the people through any snubbing which he is said to have received from certain officers, but merely because he is engaged in writing a book to be entitled the Nazzára-i-Hind, in which he will be better able to lay his experiences before the public. The book will be completed in about six months, and published in both English and Urdu if the number of purchasers is sufficiently large, otherwise in the former language only. Intending purchasers should communicate with the author without delay in order to enable him to come to a decision on this point. The writer then gives a *résumé* of the contents of the forthcoming publication, which, he says, will expose the corrupt practices prevailing in all departments of the public service, and suggest means for remedying the evil. The author is of opinion that the only way to attain this end is to raise the scale of the salaries of Government servants by effecting retrenchments in certain directions, which he will name. The book will, moreover, deal with the question of impressment of man and beast in times of war, and describe the deplorable results arising out of the practice.

Suspension of Lieutenant Lethbridge.

18. The *Akhbár-i-'Am* (Lahore), dated 2nd November 1898, praises the action of the Punjab Government in suspending Lieutenant Lethbridge and refraining from conniving at his misdoings. If the charge against Lieutenant Lethbridge turns out to be true, the Editor will never be so unjust as to attempt to show

that all other Anglo-Indian officials are of the same stamp, like Anglo-Indian papers, which, on finding one native in fault, are in the habit of blaming the whole nation.

British soldiers and the Urdu language.

19. The *Akhbár-i-'Am* (Lahore), of the 8th November 1898, urges the advisability of teaching Urdu to British soldiers on duty in India, remarking that in the majority of cases their quarrels with natives are the result of their ignorance of this language. But for this ignorance friction between British soldiers, punkha coolies, coach-drivers, &c., would soon become a thing of the past.

Appointment of Sodhi Hukam Singh as Officiating Deputy Commissioner, Siálkot.

20. The *Gham Khwár-i-Hind* (Lahore), dated 5th November 1898, congratulates Sardár Bahádur Sodhi Hukam Singh on his being appointed Officiating Deputy Commissioner of Siálkot, *vice* Mr. Tollinton, who has been appointed Under-Secretary to the Punjab Government. The Sodhi is the fifth native Deputy Commissioner in the Province. His appointment is a proof of the generosity of the Government, who have framed rules according to which Extra Assistant Commissioners can rise to the high position of a Deputy Commissioner.

21. The *Victoria Paper* (Siálkot), of the 2nd November 1898, after referring to the appointment of Sodhi Hukam Singh as Officiating Deputy Commissioner of Siálkot, remarks that as District Judge of that *iláka* the Sodhi displayed great ability and vigilance in the administration of justice, and kept the *amla* well in hand. If the Siálkot District remains in his charge for any appreciable period he is certain to introduce salutory reforms in its administration, and make crime rare in the district. The Editor then goes on to say that it is rumoured that Sodhi Hukam Singh is shortly to relieve Rái Bhág Rám, Judicial and Financial Member of the State Council, Kashmir; and observes that if the rumour is correct the Sodhi may be trusted to bring about a reconciliation between the Mahárája and his brothers, and replenish the treasury of the State. In the event of his declining to go to Kashmir, however, Government should permanently appoint him to the post of Deputy Commissioner or Divisional Judge of Siálkot.

The killing of dogs.

22. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 9th November 1898, deprecates the orders of Government regarding the killing of dogs, and says that it is an unbearable sight to see these faithful creatures beaten to death in streets and alleys. The authorities should know that dogs are considered better chaukídárs than Police constables, and that the people like to have them about their houses at night in preference to the latter. Besides, the plea that an increase in the number of dogs is calculated to breed disease is scarcely worthy of consideration. Under these circumstances, it behoves Government to prohibit the killing of these animals in such a wanton manner.

Punjab Government Press, Lahore—17-11-98—70.

[Confidential.]

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	12th and 17th November.	14th and 18th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	9th, 10th, 12th, 15th and 16th November.	14th, 14th, 14th, 16th and 18th November.	600 ,,
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	3rd, 7th and 9th November.	14th November ...	900 ,,
	Weekly.					
4	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	12th November ...	14th November ...	500 copies.
5	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	15th November ...	16th November ...	200 ,,
6	Názim-ul-Hind ...	Do. ...	Názim Husain ...	12th November ...	15th November ...	300 ,,
7	Punjab Samachár ...	Do. ...	Pohlo Mal ...	Ditto ...	14th November ...	2,500 ,,
8	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	14th November ...	16th November ...	475 ,,
9	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	12th November ...	15th November ...	300 ,,

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahai ...	11th, 15th and 16th November.	14th, 16th and 16th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	11th, 14th and 17th November.	14th, 14th and 19th November.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	5th and 8th November	14th November ...	900 „
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	7th and 14th November.	14th and 19th November.	246 copies.
5	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	8th November ...	14th November ...	300 „
6	Arya Gazette ...	Lahore ...	Atma Rám ...	10th November ...	Ditto ...	190 „
7	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	16th November ...	18th November ...	950 „
8	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	11th November ...	14th November ...	500 „
9	Haftawár ...	Lahore ...	K. B. Thápur ...	12th November ...	18th November ...	950 „
10	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 „
11	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	14th November ...	125 „
12	Kadim-ul-Mulk ...	Meean Meer ...	Dr. Abdal Sabir ...	8th November ...	Ditto ...	200 „
13	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th November ...	18th November ...	200 „
14	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	9th November ...	14th November ...	200 „
15	Núr Afshán ...	Ludhiána ...	M. Wylie ...	11th November ...	Ditto ...	496 „
16	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	12th November ...	16th November ...	11,000 „
17	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	14th November ...	Ditto ...	300 „
18	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	10th November ...	14th November ...	600 „
19	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	11th November ...	Ditto ...	500 „
20	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	Ditto ...	15th November ...	547 „
	Tri-monthly.					
21	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	11th November ...	16th November ...	180 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*					
	Monthly.			1898.	1898.	
22	Sanátan Dharm Gazette ...	Lahore ...	Gopi Náth ...	October 1898 ...	14th November ...	500 copies.
	Quarterly.					
23	Journal of the Anjuman-i-Islámia, Lahore.	Lahore ...	Anjuman-i-Islámia, Lahore.	For July, August and September 1898.	16th November ...	200 copies.
	HINDI.					
	Fortnightly.					
24	Punjab Theosophist ...	Lahore ...	Lál Man ...	15th November ...	18th November ...	300 copies.
	GURMUKHI.					
	Weekly.					
25	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th November ...	16th November ...	400 copies.
26	Khálsa Parkásh ...	Do. ...	Díwán Búta Singh...	Ditto ...	14th November ...	300 „

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[Vol. XI.] [No. 47.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 19th November 1898.

I.—POLITICS.

(*a*)—*Foreign.*

Russia and England in Asia.

1. The *Paisa Akhbár* (Lahore), of the 16th November 1898, after remarking that Russia's designs against India are not unknown to the world, and that apparently the Czar wishes to advance towards this country by land, observes that the completion of the Trans-Caspian Railway will bring the Muscovites still nearer to Afghánistán and India. The Russian Government is, moreover, reported to be endeavouring to make the Jaxartes navigable. It is, therefore, clear that the Czar does not care to conceal his hand. Lord Curzon, however, who has studied the Central Asian question in all its bearings and entertains strong views on the subject, is certain to checkmate His Imperial Majesty. The Editor further remarks that the Government of Russia seems desirous of founding Russian provinces in Central as well as Northern Asia. If other Powers do not think fit to oppose these designs, so much the better; otherwise it is determined to gain its end in spite of their opposition. Under these circumstances the British Government should not only carefully watch the movements of Russia, but should also make the necessary countermoves without loss of time, as it is extremely unwise to let the Muscovites have everything their own way in Asia.

Cretan affairs.

2. The *Paisa Akhbár* (Lahore), of the 9th November 1898, remarks that the justice-loving European Powers have after all succeeded in getting Crete evacuated by the Turkish forces. Few instances will be found in history in which any sovereign was ever deprived of his sovereign rights simply because a class

of his subjects disturbed the peace of the country and caused serious damage and injury to another class. No doubt the Sultán will have to surmount considerable difficulties in suppressing the zeal and allaying the indignation of the Turks on this occasion. There is no doubt that the appointment of Prince George to the Governorship of Crete will be regarded by the Turks as adding insult to injury.

(b)—*Home.*

Income Tax.

3. The *Paisa Akhbár* (Lahore), of the 12th November 1898, in reviewing the Income Tax Report for the year 1897-98, remarks that the officials appointed to collect this tax seem to consider it their duty to invariably effect an increase in the amount collected. It is true that servants should be zealous and diligent in the performance of their work, and have the interests of their masters always at heart; but this rule of conduct should be acted upon very sparingly with regard to the collection of income tax in a poverty-stricken country like India. Under the present arrangements, the people may suffer from famine or plague, and visitations from heaven may deprive them of their hard-earned savings, but the income tax due from them must be paid. In spite of the fact that famine was raging in the Punjab for the greater part of the year with which the report under review deals, there was an increase of Rs. 70,983 under the head of Income Tax in the Province. After remarking that Government should remit the tax in years of distress, the Editor suggests that greater care should be exercised in its assessment, the work being entrusted to persons who have an intimate knowledge of the circumstances and condition of the people.

The settlement of retired Anglo-Indian officials in India: a suggestion.

4. The *Paisa Akhbár* (Lahore), of the 15th November 1898, remarks that, unlike the Chinese, the people of India are not given to despising foreigners, and that they afforded protection to English merchants at a time when there was no likelihood of this country passing into the hands of Great Britain. It is wrong to say that the English have acquired India by the sword. Had hatred of foreigners formed any part of the Indian's nature, his country would never have acknowledged the sovereignty of England. The Editor then suggests that after their retirement from the public service Anglo-Indian officials should be allowed to settle in India. This would enable them to escape the worry and high cost of living in Great Britain, and give the people of India an opportunity of benefitting by their society. The adoption of this suggestion is, moreover, calculated to benefit this country in a pecuniary way. Anglo-Indians born and bred in India would not claim any Exchange Compensation Allowance, or send their earnings to England. In addition to this, they may be trusted to have some love for their country of adoption, and raise their voice in its behalf. In conclusion, the *Akhbár* states that not a few retired Civilians, &c., would willingly settle in India, were they not compelled to forego their wishes in the interests of their sons, as the boys educated in this country are not entitled to the same privileges as those who receive their training in Great Britain. Were this disability removed, retired Anglo-Indian officials would no longer hesitate to settle in India.

5. The *Akhbár-i-'Am* (Lahore), of the 17th November 1898, after expressing satisfaction at the rumoured appointment of Sir Antony Macdonell to succeed Lord Sandhurst as Governor of Bombay, remarks that his Lordship has falsified the expectations formed of him at the time of his nomination to the post which he is about to vacate. His administration, marked as it was with numerous mistakes, revived in the minds of the residents of the Western Presidency the memory of Lord Lytton's times, and the translation to Bombay of a popular ruler like Sir Antony Macdonell will be hailed with delight. The *Akhbár* then goes on to say that Lord Sandhurst's plague administration has proved the ruin of his Political reputation; that his Lordship tried to escape the charge of incompetency and indifference shown by him in this connection by throwing imaginary imputations on the loyalty of the people; and that he stuck to this resolution so obstinately that the residents of the Bombay Presidency will remember his rule with feelings of sorrow and regret. Had the outgoing Governor any sympathy with the feelings of the people, his rule would not have led to such deplorable results as the passing of the new law of sedition, &c. After praising Sir Antony Macdonell's plague administration, the Editor observes that His Honor is of opinion that in no case should the feelings of the natives be disregarded. Fortunately for this country, the Viceroy-designate shares Sir Antony's views, and does not, like Lord Sandhurst, think that India, having been conquered by the sword, there is no necessity for paying any regard to the feelings of the ruled.

A review of Lord Sandhurst's administration.

6. The *Paisa Akhbár* (Lahore), of the 10th November 1898, publishes a *résumé* of an article which appeared in a recent issue of *India* under the heading "Lord Elgin's Defence," and which contains a criticism of the retiring Viceroy's farewell speech at the United Service Club, Simla, in the defence of his forward policy, &c.

Lord Elgin's administration.

7. The *Punjab Samáchár* (Lahore), of the 12th November 1898, remarks that after Lord Elgin's declaration at the United Service Club, Simla, that India was to be retained by the sword, his successor's words, that although England acquired this country by the sword she maintains it by justice, are very reassuring, and bespeak Lord Curzon to be a sound statesman. It is a pity that the outgoing Viceroy should have failed to realize that his words were calculated to create unpleasant feelings in the public mind.

Government and the people.

IV.—KINE-KILLING.

8. The *Siráj-ul-Akhbár* (Jhelum), dated 14th November 1898, publishes a communication in which a correspondent writing from Kalánaur, in the Gurdáspur District, complains that the opening of *jhatka* shops at Yakkewán village on the occasion of a wrestling match there on the 3rd of November has again given great offence to the Muhammadans. As the opening of such shops during public fairs is calculated to cause disturbances, the Police should always look to such matters in time.

Opening of a *jhatka* shop at a wrestling match.

V.—Native Societies and Religious Matters.

Atrocities committed by Muhammadan Kings.

9. A Muhammadan correspondent writing to the *Paisa Akhbár* (Lahore), of the 16th November 1898, remarks that those Muhammadans who are fond of representing non-Islamic Kings as despots and tyrants should not lose sight of the doings of those bloodthirsty and bigotted Muhammadan rulers who, in their religious enthusiasm, used to treat non-Muhammadans like beasts, kill innocent persons, slaughter babes and dishonor women. How can they, moreover, ignore that period in the history of Islám when its followers put to the sword numbers of innocent Christians, Jews and Hindús, made slaves of them by the thousand, and crushed those, who refused to embrace Islám, under the heavy burden of *jizia*?

The Editor expresses his dissent with the above, and says that history does not support the writer's allegations.

VI.—Legislation.

The law of bribery.

10. The *Koh-i-Núr* (Lahore), of the 15th November 1898, remarks that it is no matter for congratulation that the Government of India have ordered the prosecution of Sardár Gurdiál Singh, Man, although he has proved to be a disgrace to the Native community. But it is to be regretted that, in spite of his conviction and punishment, bribery and corruption remain rampant in the country to such an extent that every one is found complaining against the evil. As corruption has become a public calamity in the country, Government should take stringent measures to stop it. The difficulty is that those who give bribes are liable to be punished in the same way as those who take bribes; and the result is that bribe-takers are not afraid of being exposed by those who are their abettors in the offence. The Editor concludes by suggesting that the law relating to bribe-taking should be modified; and the bribe-givers freed from their liability to be punished for the offence, and adds that unless this is done there can be no hope of stamping out the evil.

VII.—General Administration.

(*a*)—*Police.*

In praise of Mr. Warburton.

11. The *Paisa Akhbár* (Lahore), of the 16th November 1898, publishes some verses in praise of Mr. J. P. Warburton, Assistant Inspector-General, Railway Police, Punjab, from the pen of Munshi Ghulám Murtaza, brother of Munshi Ghulám Ahmad, Deputy Inspector of Police, Tártaund. The poet eulogises Mr. Warburton for his benovolence, just treatment of the people, making thieves scarce in Lahore, &c., and ends by praying him to grant his (the poet's) request (the request is not mentioned).

(*b*)—*Education.*

Complaint against an officer of the Education Department.

12. The *Paisa Akhbár* (Lahore), of the 9th November 1898, states that a communication has been received in its office from Gujrát (Punjab) complaining against

a high Educational Officer. The complaint is couched in piteous language, which shows that the statements made therein are true. The Editor while refraining from giving it publicity until it is corroborated, advises the officer concerned to give up the habit of dealing harshly with the people.

(*c*)—*Agriculture, &c.*

13. The *Paisa Akhbár* (Lahore), of the 9th November 1898, reproduces from the *Civil and Military Gazette* an article on "Agricultural training in the Punjab," and endeavours to show that it is the duty of Government to make some arrangement for imparting agricultural training to the agrarian population.

The need of agricultural schools in India.

(*f*)—*Miscellaneous.*

14. The *Paisa Akhbár* (Lahore), of the 15th November 1898, remarks that strictly speaking Cantonment Committees and Municipal Boards are bodies of the same character, seeing that the former were created in Cantonments for exactly the same objects as the latter in towns. It is, however, notorious that the Committees realize far more taxes than the Boards. For instance, the residents of Cantonments have to pay not only a house tax but a latrine tax as well, in addition to being obliged to build their latrines of a particular pattern, which is rather costly. All this is perhaps done in order to prevent everybody but those having business in Cantonments from residing therein, as also because the health of British soldiers is much more looked after than that of people living in towns. But why should not the money realized in taxes be spent on the comfort of those from whose pocket it comes? It is to be regretted that not a single Cantonment Committee pays equal regard to the interests of both Europeans and Natives, with the result that the native residents of Cantonments are loudly complaining of the high-handed practices of the Committees, and some of them submitted memorials to the Commander-in-Chief on the subject last year. The evil is due to the fact that while Cantonment Committees recover taxes from every section of the population of a Cantonment, their members are almost exclusively Europeans. The few native members are utterly powerless to influence their proceedings. It is, therefore, only just that the number of members representing a particular community should be proportionate to its strength. The Editor then goes on to say that the objectionable practice of a Cantonment Magistrate trying those whom he accuses in his capacity of Secretary to a Cantonment Committee should also be done away with, as it is nothing short of a scandal. The evil can be remedied by separating the posts of Cantonment Darogas (*sic.*) and Secretaries to the Committees, and appointing educated and competent persons to the former.

Cantonment Committees and the Natives.

15. The *Táj-ul-Akhbár* (Ráwalpindi), of the 12th November 1898, after referring to the disorder and anarchy which prevailed in India in pre-English days remarks that the Natives feel extremely grateful to the British Government for establishing peace in the country, and are thorougly loyal to their present rulers. The Editor then deprecates the efforts which are being made to deprive India of the liberty of the press. Some officials have in their zeal to muzzle

The liberty of the Native Press and certain Government officials.

the Native press, gone the length of confounding defamation with sedition, as is evident from the treatment accorded by the Police, &c., to the Editor and the proprietor of the *Punjab Times* (Ráwalpindi), in connection with a libel case recently instituted against that paper by a teacher of the local Mission School. It will, however, be a mistake to suppose that such things are being done with the knowledge or consent of Government. The present attitude of some Government officials towards the Native press, through which alone the people can bring their grievances to the notice of Government, is to be explained by their anxiety to frighten it into giving up criticising their measures and exposing their misdeeds.

Criminal prosecution of Sardár Gurdiál Singh.

16. The *Gham Khwár-i-Hind* (Lahore), of the 12th November 1898, says that the general opinion in the Punjab is that the dismissal of Sardár Gurdiál Singh from the public service was a sufficient punishment for a highly-placed official like him, and that when the Commission appointed to inquire into the charges preferred against the Sardár merely recommended his dismissal, Government is ill-advised in ordering his criminal prosecution, and that too, a long time after the finding of the Commission. Although the Editor has not the slightest sympathy with corrupt officials, he cannot help agreeing with this opinion, and thinks that, considering the services which the co-religionists of the Sardár have rendered to Government, as also the high social position and official rank which the dismissed Sessions Judge of Siálkot occupied, the punishment already awarded to him is adequate.

The same.

17. The *Akhbár-i-'Am* (Lahore), of the 12th November 1898, after remarking that the *Tribune's* correspondent, "A Singh," is wrong in holding that Government has no power to prosecute Sardár Gurdiál Singh criminally after making his conduct the subject of an inquiry by a Commission, refers to the services rendered to the British Government by the Sikhs, and observes that if for nothing else, at least in recognition of these services, the Government of India should cancel its recent orders regarding the criminal prosecution of the Sardár. This seems to be the general desire among the Sikh community. Besides, Gurdiál Singh's fall has been great, and the ends of justice seem to have been satisfied in his case.

The same.

18. The *Paisa Akhbár* (Lahore), of the 16th November 1898, writing on the same subject, takes those newspapers to task which are characterising Government's orders regarding Sardár Gurdiál Singh's criminal prosecution as "improper," "illegal" and "unjust," and remarks that if the finding of the Commission was above suspicion, no other course was open to Government. Besides, an impression was gaining ground among the public that Government was withholding its sanction to the criminal prosecution of the Sardár on account of its being afraid of his co-religionists, and the orders in question have had the effect of setting it right with the people.

Government and the Raises.

19. The *Násim-ul-Hind* (Lahore), of the 12th November 1898, remarks that the present deplorable condition of the old noble families of India is attributable to

their own incompetency, and that it is wrong to say that Government does not pay due regard to the claims of Native Raises. On the contrary, it treats them in a liberal manner, and confers high appointments on them. It is however the Raises themselves who are alienating the sympathies of the authorities. The shameful conduct of Malik Ahmad Khán, Sardár Gurdiál Singh, and Rája Chitpal Singh, all of whom belonged to noble families, and were appointed to posts of trust and responsibilitly solefy for this reason, is enough to make Government look upon the entire Raís class with suspicion.

The investment of two Native Additional Judges with powers under Section 30 of the Criminal Procedure Code.

20. The *Victoria Paper* (Siálkot), of the 7th November 1898, is glad to learn that two Native Additional District Judges have been invested with the powers provided in Section 30 of the Criminal Procedure Code. It is a matter for congratulation that in the time of Sir Mackworth Young Native officials are being invested with powers of responsibility. The Editor trusts that these Native officials will exercise such powers with due care and credit, and give reason to His Honor to invest other Native officials with the same powers.

Transfers of Judicial Officers.

21. The *Victoria Paper* (Siálkot), of the 3rd November 1898, suggests that not only should no Judicial Officer be posted to the place of his home, but also to stations the boundaries of which are conterminous with those of the district of his birth, or where his relations or caste-fellows form the majority of the population (*kasrat ho*). The posting of honest and impartial officials to such places may possibly not prove injurious to the interests of the people, but this does not hold good in the case of all Government servants. Before his posting to any district, therefore, every Judicial Officer should be required to declare on oath that he neither resides in that district nor bears enmity or relationship to any of its residents.

Unpunctual attendance of Magistrates at Court.

22. The *Victoria Paper* (Siálkot), of the 9th November 1898, complains that some Magistrates do not attend Court at the proper time, with the result that litigants are put to great inconvenience. In order to remedy the evil, the Editor suggests that Magistrates should be required to note in a register the time of their attending Court daily, and to attest this on oath. The Divisional Judge or the Commissioner should also inspect the register occasionally.

Mr. Parker's claim to a Judgeship in the Punjab Chief Court.

23. The *Victoria Paper* (Siálkot), of the 9th November 1898, suggests that Mr. E. W. Parker, who is an able Judicial Officer, deserves to be promoted to the post of Judge of the Punjab Chief Court now that a post has fallen vacant in that Court owing to the retirement of Mr. Justice Stogdon.

The tenure of honorary offices.

24. The *Victoria Paper* (Siálkot), of the 3rd November 1898, remarks that, like Members of Municipal Boards and Legislative Councils, Honorary Magistrates and Judges should hold their appointments for only a fixed period of time. This would make it possible for every man of light and leading to gain the honor of rendering honorary service to Government, and add to the number of persons

competent to perform judicial work. Above all, the limiting of the tenure of honorary offices would have the effect of making their holders more careful in the discharge of their duties. The Editor then suggests that this tenure should not exceed five years, but that those Honorary Magistrates, &c., who give satisfaction in the performance of their work should be eligible for reappointment for another term of five years. On the other hand, those guilty of any irregularity should forthwith be removed from their office.

A jágír for Hakím Abdul Majíd Khán.

25. The *Paisa Akhbár* (Lahore), of the 10th November 1898, remarks that Government has conferred the title of "Haziq-ul-Mulk" upon Hakím Abdul Majíd Khán of Delhi. The title was conferred on one of his forefathers by the Imperial Darbár of Delhi with a *rágír*. If Government restored the *jágír* to him it would be winning the hearts of the public, who are much indebted to the Hakím for being allowed to avail themselves of his professional skill *gratis*. Moreover, the Editor believes that as Hakím Abdul Majíd Khán is well-off he would probably transfer the *jágír* to the Madrassa-i-Tibbiyah for the good of the country.

A human monster.

26. The *Paisa Akhbár* (Lahore), of the 16th November 1898, publishes a communication from Sheikh Muhammad Azím-ud-dín, Pleader, High Court, Patiála, who says that recently one Rám Náth was arrested in a village in the Monk Thána, Patiála State, in the act of eating the dead body of a girl which he had dug out of its grave. The writer has seen and talked to the monster, who was also taken before His Highness the Mahárája. He is about forty years old, and hideous looking, and states that for the last twenty-five years he has subsited on the dead bodies of men and women. He is not indifferent to the raw flesh of goats and dead dogs, cats, rats, &c., but gives preference to human flesh, and can dispose of the dead body of a grown-up person in four days. His teeth are so sharp that he can munch bones without by-standers suspecting the truth. He was asked to discontinue the use of his present revolting food, but to no purpose; and ate the carcass of a dog in the writer's presence. The monster, who is lodged in the Central Jail, Pátiála, further states that there are ten more men in the Bángar *iláka* who satisfy their hunger in the same manner. Orders have been issued for the arrest of these men.

Punjab Government Press, Lahore—26-11-98—70.

[Confidential.]

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VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	18th, 21st and 23rd November.	19th, 22nd and 24th November.	2,600 copies.
2	Faiz-Akhbár ...	Do. ...	Mahbúb 'Alam ...	18th, 21st and 22nd November.	21st, 22nd and 24th November.	600 "
	Weekly.					
3	Árya Gazette ...	Lahore ...	Atma Rám ...	17th November ...	22nd November ...	190 copies.
4	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	14th November ...	19th November ...	550 "
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	15th November ...	Ditto ...	700 "
6	Khádim-ul-Mulk ...	Meean Meer, Lahore District.	Dr. Abdul Sabir ...	15th November ...	21st November ...	115 "
7	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	19th November ...	22nd November ...	2,500 "
8	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	19th November ...	22nd November ...	300 "
9	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	14th November ...	19th November ...	700 "
10	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	20th November ...	22nd November ...	300 "

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
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1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahai ...	19th and 24th November.	22nd and 25th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	19th November ...	22nd November ...	600 „
	Weekly.					
3	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	15th November ...	21st November ...	300 copies.
4	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	23rd November ...	25th November ...	950 „
5	Haftawár ...	Lahore ...	K. B. Thápur ...	21st November ...	24th November ...	950 „
6	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	19th November ...	22nd November ...	125 „
7	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	22nd November ...	24th November ...	200 „
8	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	16th November ...	22nd November ...	200 „
9	Núr Afshán ...	Ludhiána ...	M. Wylie ...	18th November ...	21st November ...	496 „
10	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	19th November ...	22nd November ...	11,000 „
11	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	11th November ...	Ditto ...	304 „
12	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	21st November ...	Ditto ...	300 „
13	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	17th November ...	21st November ...	600 „
14	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	21st November ...	24th November ...	475 „
15	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	18th November ...	21st November ...	500 „
16	Umballa Gazette ...	Umballa ...	Harbans Rái ...	22nd November ...	24th November ...	1,111 „
17	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	21st November ...	Ditto ...	700 „
18	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th November ...	Ditto ...	547 „

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 26th November 1898.

I.—POLITICS.

(*a*)—*Foreign.*

Crete and the European Powers.

1. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th November 1898, remarks that the European Powers have at last succeeded in getting Crete evacuated by the Porte, and that the Turkish forces have been withdrawn. It is stated that on the complete evacuation of Crete the Powers will allow a small Turkish garrison to remain in the island as an emblem of the Sultan's sovereignty. It is anything but just thus to deprive a rightful owner of his sovereign rights, on the trifling excuse that some of the turbulent Cretans cause trouble to the rest of the community. May God avenge such highhanded action on the part of these Powers.

(*b*)—*Home.*

The National Congress movement in England.

2. The *Akhbár-i-'Am* (Lahore), of the 23rd November 1898, publishes a *resumé* of the speeches made at a meeting held at Westminster Town Hall (London) on the 26th October under the auspices of the British Committee of the Indian National Congress and the Westminster Liberal Association. The speakers were Sir W. Wedderburn, M. P., Mr. W. C. Bonnerjee and Mr. W. A. Chambers, who condemned the present frontier policy of Government, the new law of sedition, the deportation of the brothers Natu and the establishment of Press Committees at Poona, Bombay, &c.

Mr. Thorburn's Simla speech and its consequences.

3. The *Táj-ul-Akhbár* (Ráwalpindi), of the 19th November 1898, reproduces a paragraph from the *Rozána Akhbár* of Delhi, in which that paper regrets that the action taken by the Secretary of State for India in connection with Mr. Thorburn's Simla speech is calculated to make the truthful criticism of

Government measures a dangerous task in this country. When a highly-placed Anglo-Indian official has been rebutted in this manner for speaking the truth, the Natives of India may well think that it is high time for them to cease criticising the policy of Government. This means that in future no one will have the courage to suggest improvements in the administration of the country, which cannot be called a gratifying result.

III—Native States.

The Mahárája of Patiála.

4. The *Punjab Samáchár* (Lahore), dated 19th November 1898, commenting on the remark made by His Excellency the Viceroy in the course of his speech recently delivered at Patiála, observes that the Viceroy asked the Mahárája to shake off a little of the modesty which he had once or twice expressed to His Excellency. What His Excellency calls modesty is in reality incapacity, for which His Highness has himself to blame. The question that naturally arises is: if His Highness is, according to his own admission, really incapable of managing his State, why does not Government interfere and deprive him of his powers and compel him to retire on a monthly allowance? His Highness cannot be expected to carry on the State administration as ably as did Sir Anthony Macdonnell or Lord Reay. It is, however, necessary that His Highness should devote his attention to his ordinary duties as ruler of the State. The Editor is at a loss to know why Government has allowed His Highness to act according to his own sweet will. His Highness is, however, hospitable, fond of horse-races and *nautches*, a slave to cricket and polo, and spares no pains in his hospitality to Anglo-Indians; and it is for this reason that Anglo-Indian newspapers sing his praises and that no notice is taken of his vices.

The case against Pandit Har Gopál.

5. The *Wasír-i-Hind* (Siálkot), of the 20th November 1898, publishes a communication in which the writer states that no respectable Muhammadan resident of Kashmir had anything to do with the case instituted against Pandit Har Gopál on a charge of insulting the Korán, and that the real wire-pullers in the case were certain of the accused's own co-religionists, who are notorious intriguers and wished to bring about his downfall. It is to be regretted that the Resident should have disregarded the decision of the highest court in Kashmír in the case under reference, and ordered the expulsion of the accused and his brother from their native land. Are the lives and property of the State subjects of such little value that people can be turned out of Kashmir on *ex parte* representations made to the Resident by certain mischievous persons? And things may be said to have come to a fine pass when a person of the social standing and means of Pandit Har Gopál can be treated in this manner. Cases of rioting, insult to religion, &c., are not uncommon in British India; but in no case has an accused person been punished with expulsion from his province The writer then goes on to say that the Resident's action has lowered the prestige of the law courts in Kashmir, and created a feeling of unrest and insecurity in the minds of the people. Were that officer to make further inquiries into the case and hear the story of the accused, he would at once realize his error of judgment, and do justice to Pandit Har Gopál and his brother,

6. The *Akhbár-i-'Am* (Lahore), of the 21st November 1898, regrets to learn that the Resident at Bangalore is bent on rigorously enforcing the plague regulations. It behoves Government to show leniency and evince a little sympathy and liberal-mindedness in dealing with the panic-stricken people on this occasion The opposition shown by the people should not be regarded as an act of defiance, but as an expression of extreme anxiety and fear House-to-house visitation with the aid of the Military would be more dreadful than the plague itself. Regard should be paid to the seclusion, or *parda*, of native ladies. Government should weigh this matter from the point of view of its subjects. The motives of Government are unquestionable, but the intentions of the people are also above suspicion. The Editor deems it necessary to advise the people not to conceal any cases of plague that may occur among them, and trusts that the Resident will reconsider his decision to rigourously enforce the plague regulations.

The enforcing of plague regulations at Bangalore, Mysore State.

IV.—Kine-Killing.

7. A correspondent, writing to the *Akhbár-i-Am* (Lahore), of the 23rd November 1898, states that the Sikhs of Umballa some time ago applied to the Deputy Commissioner for permission to open a *jhatka* shop there. The Deputy Commissioner, Captain Parsons, granted the required permission and forwarded the papers to the Municipality for the erection of a slaughter house. In the meantime Captain Parsons was transferred. Mr. DeCourcy, the present Deputy Commissioner, however, inspected the spot, but has not yet passed an order as to the definite site on which the slaughter-house should be constructed. The necessity for the *jhatka* shop is felt more keenly for the reason that a Hindu official, a few days ago, asked a Muhammadan Chaukidár to get him meat. The Chaukidár mixed beef with the meat, but the cook of the official concerned detected the mischief and reported the matter to his master. It is to be regretted that the mischief made by one wicked person should result in breeding distrust between two communities. The correspondent advises the Hindu official to put the Chaukidár into court, so that he may be brought to book. This is not a matter to be lightly passed over; on the contrary it should be brought to the notice of the authorities.

—The opening of a *jhatka* shop at Umballa.

V.—Native Societies and Religious Matters.

8. The *Paisa Akhbár* (Lahore), dated 21st November 1898, referring to the notice recently issued by Government regarding pilgrimage to Mecca, remarks that it has dealt a blow to the orthodox Muhammadans. According to the Government notice, all people residing in the Deccan have been prohibited from proceeding on pilgrimage. The Muhammadans of Northern India are, however, free to proceed, but the precautions and restrictions imposed are so severe that not more than 5 or 6 per cent. of intending pilgrims will dare to start for Arabia. After briefly alluding to the conditions under reference, the Editor remarks that even granting that Government is, owing to the plague, compelled to adopt such stringent measures at the instance of the European Powers, including Turkey, it might have shown some consideration to the intending pilgrims who have been prevented from proceeding to Mecca for the last three years.

The Mecca pilgrimage.

Swámi Hans Sarúp and the Arya Samáj.

9. A correspondent, writing to the *Arya Gasette* (Lahore), of the 17th November 1898, remarks that the lectures of Swámi Hans Sarúp, a guest of the local Sanátan Dharm Sabha, are attracting very large audiences. But although the Swámi is an eloquent speaker and knows how to gain the sympathy of his hearers, he is far from having his passions under control, which is unbecoming in a person claiming to be a Sanyási. As an instance in point, the writer states that on the evening of the 10th instant, on Hans Sarúp rising to deliver an address on the transmigration of the soul, some one handed him a copy of the *Hamdard-i-Hind* (Lahore), one of the organs of the "Mahátma" party. Evidently the Swámi was aware of the nature of the contents of the paragraph to which his attention had been directed, for without so much as glancing at it he assumed a threatening aspect, and, after uttering a few angry words by way of preface, began to read out the paragraph to the audience. Among other things, it was stated in the *Hamdard-i-Hind* that the lecturer was a Káyastha by caste; that his knowledge of the Sanskrit language was of the most superficial character, &c., &c. This so enraged Swámi Hans Sarúp that he could hardly control himself, and his words choked in his throat. No sooner, however, did he find his voice again than he announced his determination to work from that day to bring about the dissolution of the Arya Samáj. He then proceeded to pronounce curses on his detractors, and declared that some misfortune was as certain to befall them within a month as his name was Hans Sarúp. Bábu K. P. Chatterji, a member of the Arya Samáj, deprecated the acrimonious remarks made by the lecturer, and observed that the *Hamdard-i-Hind* being an obscure print and an exponent of its own opinions, the attack made by it against the guest of the Sanátan Dharm Sabha should not be taken as emanating from the Aryas, who, on the other hand, entertained feelings of respect for him. As regards the Swámi's threat against the Arya Samáj, the Bábu welcomed a contest between the Sabha and the Samáj, remarking that this would show to the public which of them was in the right. These words had the effect of allaying the anger of Hans Sarúp, who now declared that he had come to the Punjab with the object of uniting the Sanátan Sabha and the Arya Samáj, and that he did not propose to abandon this idea. Does not this incident show that the Swámi's force of character is not very great, and that he is not a true Sanyási, inasmuch as he cannot control his passions, and resorts to curses on the slightest provocation? The writer concludes by warning the people not to be carried away by Hans Sarúp's eloquence, and to note if his speeches contain a single point which does not appeal to the imagination alone.

V.—General Administration.

(*a*)—*Police.*

Increase of crime at Ráwalpindi.

10. The *Akhbár-i-'Am* (Lahore), dated 21st November 1898, complains that thefts are the order of the day at Ráwalpindi. The people hold that the chaukidárs are in collusion with the thieves. The streets and by-lanes are lighted at night and Police constables patrol the streets. If they performed their duties honestly, the commission of thefts would become impossible. They may, however, be honest, but negligent of their duties, and hence the prevalence

of crime. It is a pity that these shortcomings are known, but that no attempt is made to remove them. Government is prepared to empty its treasuries for the purpose of carrying on warfare on the Indian frontier, but refuses to introduce salutary reforms in the Police Department, on the efficient administration of which depend the security and comfort of the people, on the plea of want of funds. To urge that the British Government is in want of funds is as true as to say that Good Friday will fall this year on Sunday!

Grievances of Police Constables.

11. The *Khádim-ul-Mulk* (Meean Meer), of the 15th November 1898, remarks that the Police are nothing but a part of the Indian Army, and that they perform duties, by no means unimportant, which the sepoys have not the inclination to attend to. The work of the sepoy is, moreover, lighter than that of the Police constable, and he draws a salary which enables him not only to maintain himself in comfort, but also to remit to his home Rs. 40 or Rs. 50 every third or fourth month. He enjoys several other privileges, while wars do not take place every day. On the other hand, while the duties of Police constables are extremely arduous, and they have to fight with thieves almost every night, their salaries are so low that they find it very difficult to keep body and soul together. Again, sepoys proceeding on leave are granted railway passes, but no such concession is made in the case of the Police officials under reference, which is an act of gross injustice. It is a pity that the Police authorities have so far done nothing to secure for their subordinates the same privileges as the sepoys enjoy. It is, however, to be hoped that the grievances of Police constables will be redressed at an early date.

Cattle-lifting at Bhakkar.

12. The *Bhárat Sewak* (Jullundur), of the 14th November 1898, publishes a communication in which the writer complains that the *badmáshes* of Bhakkar and Bhal, in the Dera Ismail Khan District, lift cattle belonging to poor Hindús and agriculturists at the present sowing season and restore the cattle to their owners on receiving the *bhánga* (ransom).

(*b*)—*Education.*

Want of matting in Primary Schools in the Hoshiárpur District.

13. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 21st November 1898, complains that in one or two Primary Schools of the Hoshiárpur District the students have to sit on the ground for want of matting. The Head Masters told the correspondent that they had submitted several applications, but were told in reply that matting could not be supplied for want of funds in the Education Department. The correspondent remarks that it is a shameful thing that tuition fees should be collected in advance and that no matting should be provided for the students. Economy should, no doubt, be observed, but it should have its limit.

(*d*)—*Railways and Communications.*

Demolition of a mosque platform at the Rashída Railway Station.

14. The *Wakíl* (Amritsar), dated 14th November 1898, publishes a communication in which the writer complains that the District Traffic Superintendent of the Mooltan District has demolished the platform which had been in existence at the Rashída Railway Station for several years and which the Muhammadans

had used as a mosque. The Station Master did his best to save the mosque platform from demolition, but to no effect. The writer urges the Traffic Superintendent to take notice of the District Traffic Superintendent's order which is calculated to injure the religious susceptibilities of the Muhammadans.

The writer further complains that the platform at Rashída is too small for the accommodation of the passengers who are consequently put to great inconvenience. The Station Master's quarters are also in a bad state of repair. Had there been some Eurasian or Christian Station Master the quarters would have been rebuilt long ago. It is said that the construction of a new station has been sanctioned, but there is no knowing why the work is being delayed.

(*f*)—*Miscellaneous.*

15. The *Akhbár-i-'Am* (Lahore), dated 21st November 1898, referring to the outbreak of plague in the town of Ráhon in the Jullundur District, remarks that the general public is anxiously waiting to see what measures are adopted by Government to check the plague and how the people regard them. The Editor hopes that all will go on smoothly.

Plague at Ráhon.

16. A correspondent, writing to the *Wazir-i-Hind* (Siálkot), of the 20th November 1898, states that a certain official at Kasúr, Lahore District, is very corrupt, and takes bribes openly. The people have nicknamed him Ghappa Singh, and his dishonest practices can put to shame even those of Malik Ahmad Khán and Sardár Gurdiál Singh. He has a big belly, and when a litigant appears before him he directs his (the litigant's) attention to it, meaning thereby that something should be paid to him. He does not hesitate to accept even vegetables, sweets and the like as bribes, and compels sweepers, &c., to work *gratis* for him. The authorities should look into the matter.

A corrupt official at Kasúr, Lahore District.

17. The *Akhbár-i-'Am* (Lahore), of the 18th November 1898, remarks that Government should take into consideration the arguments advanced by "Mercy" in his letter to the *Civil and Military Gazette* against the criminal prosecution of Sardár Gurdiál Singh. There is no precedent for the criminal prosecution of an official after his conduct has been made the subject of an inquiry by a Commission. It would have been wiser to order the prosecution of the Sardár in the first instance. Government is of course at liberty to do whatever it likes; but it should be prudent enough not to lay itself open to a charge of vindictiveness. And the fact cannot be ignored that, after his dismissal from the public service, the criminal trial of Gurdiál Singh will be a mere farce, and that his defence will be completely thrown away. If, therefore, Government is inclined to be revengeful, which is not likely, the Sardár should be thrown into jail without the formality of a trial.

Criminal prosecution of Sardár Gurdiál Singh.

18. The *Paisa Akhbár* (Lahore), of the 18th November 1898, says that the charges preferred against Lieutenant Lethbridge should be enquired into in a public

Inquiry into the charges against Lieutenant Lethbridge.

manner, and that there seems to be no ground for making in his case a departure from the procedure adopted towards the late Malik Ahmad Khán and Sardár Gurdiál Singh. Lieutenant Lethbridge has been accused of abusing his official powers, and the same charge was preferred against the Malik and the Sardár. There is, therefore, no reason why his trial should not, like theirs, be a public one. The *Akhbár* understands that the Editor of the *Punjab Times* (Ráwalpindi) has telegraphed to the Lieutenant-Governor praying for permission to attend the trial of Lieutenant Lethbridge. It is to be hoped that His Honor will not hesitate to grant the prayer.

Prolonged stay of an Extra Assistant Commissioner in the Umballa District.

19. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 18th November 1898, complains that a certain Extra Assistant Commissioner has been in the Umballa District since the end of 1888 or beginning of 1839, with the exception of a short interval during which he served at Simla. Although this officer is apparently a good natured and polite gentleman, it seems undesirable to allow a Government servant to stay at one place for so many years. It is surprising that during all this time his transfer from the district has never been so much as proposed. The writer concludes by remarking that all officials, who have been working at any one station for unusually long periods, should forthwith be removed therefrom.

Grievances of visitors to the Agra Fort.

20. A correspondent, writing to the *Paisa Akhbár* (Lahore), of the 22nd November 1898, complains that visitors to Agra experience great difficulty in obtaining passes to see the fort. Applications for the passes have to be made to the Brigade Major, but very few of them are granted. It may be mentioned here that certain *daláls* contrive to secure a number of these passes from the Major's office, and sell them to strangers in the city. But this is not all. Should any person be fortunate enough to get a pass from the aforesaid office, he is at once surrounded by these *daláls*, who now represent themselves as "guides," and inform him that under the rules he can see the fort only in the company of a guide. The poor man has nothing for it but to engage the services of one, especially as the sentry on duty, whom they previously bribe over to their side, invariably supports their assertions. The authorities should put an end to the scandal and protect the public from the exactions of these so-called guides. Should, however, the presence of a guide with a visitor to the fort be really necessary, in order to prevent the fort building being damaged in any way, a certain price should be fixed for the pass, and Government should entertain one or two guides of its own, to be paid out of the sale-proceeds. This would not only make it easier for the people to obtain passes, but would also put a stop to complaints against guides.

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17. The Plague Committee at Lahore (*Gham Khwár-i-Hind*) 759
18. Plague reports and newspaper Editors (*Victoria Paper*) 760
19. Cantonment Committees and the natives (*Victoria Paper*) 760
20. The same (*Victoria Paper*) 760
21. Multiplicity of the duties of Government servants (*Táj-ul-Akhbar*) 760
22. Náib-Tahsíldárs and Magisterial powers (*Victoria Paper*) 761
23. Unpunctual attendance of Magistrates at the Courts (*Victoria Paper*) 761
24. Frequent transfer of District Magistrates from Lahore (*Gham Khwar-i-Hind*) 761
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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	22nd and 26th November.	25th and 29th November.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	25th, 26th and 28th November.	29th November ...	600 ,,
3	Victoria Paper ...	Siálkot ...	Ghán Chand ...	17th, 19th and 25th November.	29th November ...	900 ,,
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh	21st November ...	25th November ...	246 copies.
5	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	Ditto ...	Ditto ...	550 ,,
6	Haftawár ...	Lahore ...	K. B. Thápur ...	26th November ...	29th November ...	950 ,,
7	Khádim-ul-Mulk ...	Meean Meer ...	Dr. Abdul Sabir ...	23rd November ...	29th November ...	115 ,,
8	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	26th November ...	Ditto ...	2,500 ,,
9	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	28th November ...	30th November ...	475 ,,
10	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	25th November ...	29th November ...	500 ,,
11	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	26th November ...	30th November ...	300 ,,
12	Umballa Gazette ...	Umballa ...	Harbans Rái ...	29th November ...	2nd December ...	1,111 ,,

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahai ...	25th, 28th and 29th November; 1st December.	29th November ... 2nd December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	23rd and 24th November.	29th November ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th, 11th, 12th, 14th, 15th, 20th, 21st, 22nd and 23rd November.	29th November ...	900 „
	Weekly.					
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	22nd November ...	29th November ...	300 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd November ...	Ditto ...	700 „
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín.	30th November ...	2nd December ...	950 „
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	25th November ...	29th November ...	500 „
8	Haftawár ...	Lahore ...	K. B. Thápur ...	28th November ...	2nd December ...	950 „
9	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	26th November ...	Ditto ...	100 „
10	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	29th November ...	125 „
11	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	24th November ...	Ditto ...	200 „
12	Khálsa Bahadur ...	Lahore ...	Rajindar Singh ...	21st and 28th November.	29th November; 1st December.	450 „
13	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	29th November ...	2nd December ...	200 „
14	Lahore Punch ...	Do. ...	Abdul Rahmán ...	23rd November ...	29th November ...	200 „
15	Núr Afshán ...	Ludhiána ...	M. Wylie ...	25th November ...	Ditto ...	496 „
16	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	24th November ...	Ditto ...	600 „
17	Wafadár ...	Lahore ...	Fazal-ud-dín ...	15th and 22nd November.	Ditto ...	1,200 „
	Tri-monthly.					
18	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st November ...	29th November ...	180 copies.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—concluded.					
	Monthly.			1898.	1898.	
19	Intikhâb Lajawâb ...	Lahore ...	Mahbûb A'am ...	For November 1898	29th November ...	Not known.
20	Sanâtan Dharm Gazette ...	Do. ...	Gopi Nâth ...	Ditto ...	Ditto ...	500 copies.
	GURMUKHI.					
	Weekly.					
21	Khâlsa Gazette ...	Lahore ...	Basant Singh ...	22nd November ...	29th November ...	400 copies.

[Confidential.]

[Vol. XI.] [No. 49.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 3rd December 1898.

I.—POLITICS.

(*b*)—*Home.*

The New Law of sedition.

1. The *Paisa Akhbár* (Lahore), of the 25th November 1898, remarks that the relations existing between the Government and its subjects require ventilation in the public press, but the fear of the new law of sedition prevents this. Supposing a Native Paper were to say that the relations between the Government and the people were strained, the Editor would be liable under Section 124 A. But the Anglo-Indian Papers cast aspersions on the loyalty of the educated portion of the Native community and no notice whatever is taken of their conduct. If, however, some Native Paper were to allege that the Government connives at the wrong doing of the Anglo-Indian Press and thereby forfeits its claim to be called a just Government, the Editor would be liable to be prosecuted under the new sedition law. This has the effect of muzzling the Editors of the Vernacular Press, and is calculated to make the people discontented, which is injurious to the interests of the Government.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Khaibar Pass arrangements.

2. The *Paisa Akhbár* (Lahore), of the 28th November 1898, says that the people are expressing surprise that the Indian Press has not commented on the recent arrangements for the protection of the Khaibar Pass, in a manner which the importance of the subject deserved. There is, however, nothing to be wondered at in this, seeing that the newspapers know that they cannot expect to be heard in preference to the Military authorities. Besides, they have more than once warned Government to abandon its "forward" policy and revert to the wise "stand fast" policy of Lord Lawrence and Lord Ripon. The Editor then refers to the article by Colonel Hanna in *India* of the 4th November, and remarks that Government should take note of the suggestions contained therein.

III—Native States.

Government and the Native Chiefs.

3. The *Victoria Paper* (Siálkot), of the 25th November 1898, remarks that if the Government of India wishes Native Chiefs to interest themselves in the administration of their States and not to waste their time in sports, &c., it should get rid of such State officials as induce their masters to take to sports and debauchery, and replace them by persons who would wean the Chiefs from their objectionable habits and induce them to pay more attention to the better management of their States. If Native Princes could be made to love their duties, they would render it unnecessary for Government to spend money on increasing the strength of its army. The services rendered to Government by certain loyal Chiefs during the Mutiny are still fresh in the minds of the people.

Sangrúr affairs.

4. The *Umballa Gazette* (Umballa), of the 29th November 1898, says that the Rája of Sangrúr has reached the age of maturity, and should be invested with full governing powers. The Editor is afraid that the Motamid of the State, Sardár Sher Singh, is not favorably disposed towards the Rája and misrepresents him to Government. The latter, however, from which nothing can be kept secret, ought to know that His Highness is an educated and promising young man. As regards the Motamid, the less said about him the better. His doings are known to each and every official of the State, and the Editor considers it beneath his dignity to speak of them in his paper. His treatment of the orderlies of the Lieutenant-Governor on the occasion of His Honor's recent visit to Sangrúr is too well known to require any mention. It is to be hoped that the Council of Regency will take due notice of the conduct of Sardár Sher Singh. In conclusion, the *Gazette* remarks that it is the earnest desire of the Sikh community that Government should invest the Rája with full powers of government without loss of time.

V.—Native Societies and Religious Matters.

The Lekh Rám Memorial Fund.

5. The *Sat Dharm Parchárak* (Jullundur), of the 25th November 1898, publishes a communication from Karta Rám, Assistant Secretary, Lekh Rám Memorial Fund Committee, Punjab, who expresses regret at the cruel murder of the late Pandit Lekh Rám at the hands of the enemies of the Vedic religion, and remarks that the dying injunction of the deceased was that the Arya Samájists should continue disseminating their religion and replying to the charges preferred against them by publishing books and writings. The achievement of this end was one of the objects with which the Lekh Rám Memorial Fund was started. Only Rs. 25,000 have, however, been collected up to the present. The Arya Samájes should exert themselves to realize the remaining Rs. 25,000. Part of this, about Rs. 10,000, which has already been promised, should be recovered, and no efforts spared to collect the remainder at an early date. Every Arya, who has the welfare of his religion at heart, should take a hand in the work.

6. The *Paisa Akhbár* (Lahore), of the 26th November 1898, publishes a communication in which the writer, after referring to the attacks made against Islámic Kings by a Muhammadan correspondent of the *Akhbár* (*vide* paragraph 9 of the Selections for the week ending 19th November), observes that even a bigotted Christian would not have vilified the character of the followers of Islám in so flagrant a manner. Had the attacks proceeded from a non-Muhammadan, the writer would have given a crushing reply to them. As it is he does not think it necessary to do so, and feels confident that the readers of the *Paisa Akhbár* will not give credence to them.

Attacks against Muhammadan Kings.

VII.—General Administration.

(*a*)—*Police.*

7. The *Táj-ul-Akhbár* (Ráwalpindi), of the 26th November 1898, remarks that the highhandedness of the Police is becoming intolerable, and that every day brings reports of fresh complaints against them. The Editor then quotes several extracts from a letter on this subject which appeared in a recent issue of the *Anís-i-Hind* (Meerut), in which the writer regrets that, instead of looking after the safety and welfare of the people, the Police force helps to ruin and make *badmáshes* of them. Every Kotwál, on his transfer to a new station, endeavours to extort money from the baniás, shopkeepers, gamblers, &c., of the place, and leaves no stone unturned to involve in disgrace those who decline to grease his palms, not infrequently succeeding in getting them sent to jail. In this connection the correspondent observes that out of every fifty persons *cháláned* by the Police, forty-five are innocent, and that it is the easiest thing for a Police official to take away the honor of any respectable person. He then suggests that the Police should be held responsible for every theft committed in their jurisdiction, and assures Government that the adoption of his suggestion would put down theft and other crimes in the country.

The Police in India.

The Editor invites the attention of the authorities to the above, and calls upon them to introduce reforms in the Police Department.

8. The *Khádim-ul-Mulk* (Meean Meer), of the 25th November 1898, complains that although there are many able and experienced Sergeants in the Police force, they cannot rise to the rank of Deputy Inspector without passing an examination prescribed for the purpose. This examination is, however, so difficult that it is impossible for a Sergeant to prepare for it, and at the same time to discharge his official duties in an efficient manner. The Inspector-General of Police should redress the grievances of Sergeants, and make their prospects of promotion more cheerful. They should either be given time to prepare for the examination in question or be exempted from passing it.

Grievances of Police Sergeants.

(*b*)—*Education.*

9. The *Akhbár-i-'Am* (Lahore), of the 22nd November 1898, remarks that the *Tribune* has given fresh proof of its vigilance by exposing certain irregularities recently committed in the Education Department. Its condemnation of Lála

The *Tribune* and the Education Department.

Hari Dás' appointment to the post of Registrar in succession to his father is, however, unjust. The Lála is an M. A., and has more than once acted in place of his father. Besides, the Registrar being merely the Personal Assistant of the Director, the latter can confer the post on any body he likes. The Editor then refers to the objections raised by the *Tribune* against the proposed appointment of Maulvi Umr-ud-Dín, M.A., to the post of an Inspector of Schools over the heads of several of his seniors and betters, and remarks that, although the objections are well-founded, unnecessarily harsh language has been used in giving expression to them. Officials are men and not asses, that they should be urged to do a thing not with words but with goads. It is a mistake to use violent language in criticising the actions of highly-placed Government servants, as this is calculated to make them persist in their wrong-doing.

The same.

10. The *Punjab Samáchár* (Lahore), dated 26th November 1898, reproduces the remarks made by the *Tribune* in connection with the above appointments.

Security required from Government College students for good behaviour.

11. The *Paisa Akhbár* (Lahore), of the 25th November 1898, states that the Principal of the Government College, Lahore, has framed a rule to the effect that every new student who wishes to be admitted into the College should deposit Rs. 10 as security for good behaviour, and that all fines imposed upon him would be deducted from this sum. The Principal's action is unprecedented and has created a stir among the people.

Enhancement of prices of school text-books.

12. The *Paisa Akhbár* (Lahore), of the 25th November 1898, publishes a communication in which the writer condemns the policy of enhancing the prices of text-books for schools, and says that a novel method of increasing the cost of these books has been adopted. The Manager of the Central Book Depôt erases the prices printed on the books and enters the enhanced prices which are demanded from purchasers. For instance the price of the Fourth Urdu Reader was 6 annas and 2 pies, but now 6 annas and 3 pies is charged. Similarly the price of the Mahájini Book is charged at 2 annas and 7 pies instead of one anna and 9 pies; and the price of the Object Lessons in Urdu, No. III is, charged at 4 annas and 7 pies instead of 4 annas and 4 pies. If the Manager is directed by the Text-book Committee to raise the prices, he should print slips and paste them on the books instead of erasing the old and entering new prices on the books. The writer trusts the Text-Book Committee will attend to the matter.

(*d*)—*Railways and Communications.*

Eurasian guards and native female passengers.

13. The *Táj-ul-Akhbár* (Ráwalpindi), of the 26th November 1898, says that a Eurasian guard of the Southern Punjab Railway has been fined Rs. 50 for entering, while in charge of a train, the carriage reserved for native females, and making insulting proposals to a female passenger who was its only occupant at the time. The Guard's defence was that he had entered the carriage merely to look after the lady's comfort. Such incidents are not only a foul blot on the morality of Railway servants, but also serve to bring the

Railway authorities into disrepute. As for his defence, it is absurd. A native lady travelling alone in a carriage can have nothing to complain of. At any rate, she will prefer any discomfort to the company of a Railway official. Besides, what particular sympathy had this guard with the lady in question that he should have singled *her* out for his attentions, and entered her carriage while the train was in motion? Besides, did he not know that native women observe the *parddh*? The Editor then goes on to say that the new mania for giving liberty to females is also responsible for incidents like the one under reference. The people of India should, however, remember that the emancipation of women has not proved an unmixed blessing in Europe, and be warned in time. They should imitate the virtues and not the vices of Europeans.

Refreshments for Railway passengers.

14. The *Victoria Paper* (Siálkot), of the 17th November 1898, suggests that arrangements should be made to provide refreshments for Railway passengers in the carriages as is done in England. It would, however, be better still if fresh fruits only were supplied in the train in order that those Hindús who are careful to avoid all touch (chhút) may avail themselves of such refreshments.

(*e*)—*Postal matters.*

A postal complaint.

15. The *Siráj-ul-Akhbár* (Jhelum), of the 28th November 1898, publishes a communication in which the writer complains that the postal peon at Attock gives much trouble to the people by delaying the delivery of letters. He gets letters from the Post Office at 7 A.M. but does not put in an appearance in the Bazar before 11 A.M. In the meantime those people who are anxious to receive their letters go to the Post Office and are told that the peon has taken them away for distribution. The writer calls upon the Sub-Postmaster to look to the matter.

The same.

16. The *Bhárat Sevak* (Jullundur), of the 21st November 1898, publishes a communication in which the writer complains that after the postal peon stopped distributing letters at Thána Bibi Náni, the writer used to send his own Sowár to the Machh Post Office in order to fetch his letters and newspapers, but about a month ago the Sowár was told that letters, &c., for Thána Bíbi Náni are sent to Mushkaf, a distance of 30 miles from the Thána Bíbi Náni. No peon has as yet brought letters from the Mushkaf Post Office to the great inconvenience of the people.

Commenting on the above the Editor regrets that such mismanagement should prevail in Postal arrangements, and invites the attention of the Postal authorities to the matter.

(*f*).—*Miscellaneous.*

The Plague Committee at Lahore.

17. The *Gham Khwár-i-Hind* (Lahore), of the 26th November 1898, observes that the occurrence of a few cases of plague at Ráhon in the Jullundur District has created fresh excitement, and a recrudescence of the plague is feared in the winter.

A meeting of the Plague Committee was held at Lahore on the 25th November under the presidency of Mr. Stow, City Magistrate, with a view to adopting preventive measures, and suggesting that different communities should establish their own Plague Hospitals. The Editor remarks that there is at present no apprehension of the plague breaking out at Lahore, but as the conservancy arrangements of the city are not all they might be, the foresight and prudence of the authorities in keeping on the alert is unobjectionable. But at the same time to hold public meetings, and to discuss matters in the newspapers is not advisable, as it is likely to cause a scare among the people. It would, therefore, be well if the Plague Committee merely watched quietly the sanitary measures adopted in the city.

Plague reports and newspaper Editors.

18. The *Victoria Paper* (Siálkot), of the 19th November 1898, remarks that it should be the duty of every newspaper Editor to refrain from giving publicity to plague reports calculated to cause a panic among the people. They should on the contrary publish suggestions with a view to helping the authorities in preventing the outbreak. Those who act otherwise render themselves liable to be prosecuted under Section 108 of the Criminal Procedure Code. The Editor then goes on to suggest that Editors should even refrain from reproducing reports which are calculated to cause a panic among the people.

Cantonment Committees and the natives.

19. The *Victoria Paper* (Siálkot), of the 17th November 1898, remarks that the Cantonment Committee has mostly to deal with house proprietors, the great majority of whom are natives. It is, therefore, evident that those natives who hold house property in Cantonments, or those who pay house tax or Municipal tax, or carry on trade should be appointed members of the Cantonment Committee, just as Municipal Committees consist of European, Native and Pársi residents of the Municipalities. If natives can be appointed members of large Municipalities, where they are eligible for the office of President or Vice-President, there is no reason why they should not be appointed members of Cantonment Committees. The Editor further remarks that disputes arising between house proprietors residing in Cantonments and their tenants should be decided in Civil Courts, like those arising between house proprietors residing outside Cantonment limits. He goes on to suggest that as experienced and honest Judges are selected for appointments to the posts of Judges of Small Cause Courts, in the same way experienced and able Judges and Magistrates, possessing tact and ability to manage Cantonment affairs, should be appointed Cantonment Magistrates.

The same.

20. The same paper observes that Government is adding to the honor of the Native Military Officers by conferring on them the titles of Honorary Captain or Major or Colonel, yet at the same time refuses to appoint them members of Cantonment Committees.

Multiplicity of the duties of Government servants.

21. The *Táj-ul-Akhbár* (Ráwalpindi), of the 26th November 1898, deprecates the tendency to add to the responsibilities of Government servants by entrusting to one official the duties of two or three posts. The practice originated with the

Postal Department, which thrust on teachers the duties of postmasters, but is coming into vogue in other Departments as well. The Editor then goes on to say that in the Ráwalpindi Cantonment several officials hold two or three posts, and observes that such economy deserves to be discouraged. It is impossible for an incumbent of more than one post to perform the duties of each at one and the same time. Suppose, for instance that a "Sáhib" Inspector of Police is also a Carriage Inspector, can he at one and the same time be at two different places and discharge the duties of the two posts? It is equally impossible for a "Bábu" to work simultaneously as Head Clerk and Bazár Bábu. But even if particular officials can carry on the work of two or three posts, Government cannot be sure of always finding fit successors to them, as men of such calibre are not common. The authorities should, therefore, make it a point of entrusting to an official the duties of only one post.

Náib Tahsíldárs and Magisterial powers.

22. The *Victoria Paper* (Siálkot), of the 25th November 1898, remarks than Judicial powers should not be conferred on any public servant drawing a salary of less than Rs. 100 a month, as such officials do not enjoy that respect among the people which a Magistrate or a Judge should command. The Editor, therefore, proposes that either the salary of Náib Tahsíldárs should not be less than Rs. 100 per mensem, or that they should not be allowed to exercise Magisterial powers. Besides, the Revenue work which these officials have to do is so heavy that, if properly attended to, it should leave them no time for any other work. One may go a step further and say that if Náib Tahsíldárs were merely to supervise the work of Patwaris, Lambardárs and Chaukidárs, in a careful manner, they would have enough to do to keep their hands full. And the more this work is looked after the better for the public. The Paper further remarks that some of the posts of Tahsíldárs and their Náibs should be filled by graduates.

Unpunctual attendence of Magistrates at the Courts.

23. The *Victoria Paper* (Siálkot), of the 17th November 1898, urges the advisability of Magistrates subordinate to the Chief Court attending their Courts at the proper time in order that litigants may not be put to inconvenience.

Frequent Transfer of District Magistrates from Lahore.

24. The *Ghám Khwar-i-Hind* (Lahore), of the 26th November 1898, states that for some time past officers have been transferred one after the other from the post of District Magistrate of Lahore with the result that, as soon as an officer becomes acquainted with the city and its requirements, he is transferred to another district. Mr. Hallifax had fully acquainted himself with the state of things in the City of Lahore regarding the plague, when he was inopportunely transferred.

Nomination of Lála Ram Saran Dás to the Lahore Municipality.

25. The *Akhbár-i-'Am* (Lahore), of the 26th November 1898, is glad to learn that Lála Rám Saran Dás has been nominated a member of the Local Municipality by Government. He is an educated and able young man who is very likely to acquit himself creditably as a Municipal Commissioner. His appointment will be hailed with gratification. The Editor trusts that the Lála is capable

of understanding his duties and responsibilities, and that he will not consider himself bound to blindly support Government and trample on the rights of the people merely because he has been nominated by Government. The duty of a Municipal Commissioner is not to please the authorities, but to assist in the Municipal administration and look to the sanitary and conservancy arrangements of the town. Lála Rám Saran Dás is a good-natured young man, who is imbued with patriotic feelings, and his nomination to the post of Municipal Commissioner has given general satisfaction. Had he not been nominated by Government he would certainly have been elected by the people. The Editor concludes by advising the general public to elect Rái Pandit Janárdhan, if he is not nominated by Government, as he is a public-spirited and liberal-minded gentleman, and well deserves to be appointed to the post of Municipal Commissioner.

Complaint against a member of the Umballa Municipality.

26. The *Umbala Gazette* (Umballa), of the 29th November 1898, after remarking that the wretched condition of the Umballa Municipal Committee is not unknown to the public, states that the servants of Lála Karm Chand, a member of the Committee, have erected a *chhappar* on a piece of Government land situated in the market. The Lála has also derived an undue advantage in the Pipli Bazár (*sic.*). As for his private character it can hardly bear the light of day. The Deputy Commissioner should cause secret inquiries to be made into the conduct of Karm Chand, and for the matter of that, into that of every other member of the Committee. It is no exaggeration to say that the people of Umballa are having a very bad time of it at the hands of their Municipal Commissioners.

Machinery and material welfare of India.

27. The *Aftab-i-Punjab* (Lahore), of the 21st November 1898, after praising the British Government for introducing salutary reforms in the administration of the country and increasing its wealth by improving its material resources, observes that India is not as rich as great Britain and Ireland. To improve the material welfare of India the Editor suggests that the well-wishers and reformers of this country should endeavour to impress on the minds of the people the advantages of co-operation and should import machinery from England for the purpose of establishing factories. If this is done, India will be able to minister to the wants and requirements of its people independently of foreign countries, with the result that it will become one of the richest countries in the world.

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[Confidential.]

[Vol. XI.] [No. 50.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 10th December 1898.

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25. A proposal to appoint Honorary Sub-Registrars (*Wazír-i-Hind*) 776
26. Want of a good fire engine at Siálkot (*Wazír-i-Hind*) 777

RECEIVED
2
7 JAN. 1899
INDIA OFFICE

LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	Urdu.					
	Daily.			1898.	1898.	
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	23rd and 30th November; 2nd and 3rd December.	24th November; 1st, 5th, 5th December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	29th and 30th November; 1st, 2nd and 3rd December.	1st, 2nd, 5th, 5th and 5th December.	600 "
	Weekly.					
3	Alhakam ...	Kádian, Gurdáspur District.	Yákúb Ali ...	26th November ...	5th December ...	300 copies.
4	Chaudhwín Sadí ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	1st December ...	Ditto ...	700 "
5	Khadim-ul-Mulk ...	Mecan Meer ...	Abdul Sábir ...	Ditto ...	Ditto ...	115 "
6	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	1th December ...	7th December ...	450 "
7	Punjab Samachár ...	Do. ...	Pohlo Mal ...	3rd December ...	5th December ...	2,500 "
8	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	28th November ...	Ditto ...	700 "
9	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	29th November ...	Ditto ...	300 "
	Gurmukhi.					
	Weekly.					
10	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th November ...	5th December ...	400 copies.

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	8th and 9th December.	9th and 10th December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	8th December ...	10th December ...	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	26th, 27th, 28th, 29th and 30th November; 1st December.	6th December ...	900 "
	Weekly.					
4	Aftáb-i-Punjab ...	Lahore ...	Diwán Búta Singh...	28th November ...	5th December ...	246 copies.
5	Arya Gazette ...	Do. ...	Atma Rám ...	1st December ...	7th December ...	190 "
6	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	5th December ...	9th December ...	550 "
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	2nd and 9th December.	5th and 10th December.	500 "
8	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	3rd December ...	5th December ...	500 "
9	Haftáwár ...	Do. ...	K. B. Thápur ...	5th December ...	7th December ...	950 "
10	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	3rd December ...	9th December ...	1,875 "
11	Kaisari Akhbár ...	Jullundur City...	Ahmad Bakhsh ...	Ditto ...	Ditto ...	100 "
12	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	5th December ...	125 "
13	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	1st December ...	Ditto ...	200 "
14	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	8th, 16th, 24th November; 1st December.	6th December ...	400 "
15	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	6th December ...	9th December ...	200 "
16	Lahore Punch ...	Do. ...	Abdul Rahmán ...	30th November ...	5th December ...	200 "
17	Núr Afshán ...	Ludhiána ...	M. Wylie ...	2nd December ...	Ditto ...	496 "
18	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	3rd December ...	8th December ...	11,000 "
19	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	18th and 25th November.	5th December ...	304 "
20	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	28th November; 5th December.	5th and 7th December.	300 "
21	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	1st and 8th December	5th and 10th December.	600 "
22	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	3rd December ...	9th December ...	300 "
23	Wafadár ...	Lahore ...	Fazal-ud-dín ...	1st December ...	5th December ...	1,200 "
24	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	4th December ...	9th December ...	547 "

LIST OF NEWSPAPERS EXAMINED AND FILED—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Tri-monthly.					
25	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	1st December ...	5th December ...	180 copies.
	Fortnightly.					
26	Safir-i-Tijárat ...	Delhi ...	Bulâqi Dás ...	30th November ...	5th December ...	200 copies.
	Bi-Monthly.					
27	Háfiz-i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi	For August and September.	5th December ...	400 copies.
	Monthly.					
28	Rifáh-i-'Am ...	Siálkot ...	Diwán Chand ...	For October and November.	5th December ...	500 copies.
29	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Deo Ráj.	For October ...	6th December ...	250 „
	HINDI.					
	Fortnightly.					
30	Punjab Theosophist ...	Lahore ...	Lál Man ...	1st December ...	5th December ...	300 copies.
	GURMUKHI.					
	Weekly.					
31	Khálsa Gazette ...	Lahore ...	Basant Singh ...	1st December ...	7th December ...	400 copies

[Confidential.]

[Vol. XI.] [No. 50.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 10th December 1893.

I.—POLITICS.

(*a*)—*Foreign.*

1. The *Wakil* (Amritsar), of the 28th November 1898, states that the Cretan question has practically been solved. In the beginning of November all Turkish troops with their officers left the Island, and the four united Powers have taken possession of all the offices. General regret is being expressed at the Island being removed from the direct control of the Sultán. Those who attribute this to the weakness of the Sultán are mistaken, seeing that no single Power can withstand four united Powers. Moreover, at the end of 1896 or in the beginning of 1897, a few months before the war with Greece, the Porte had promised to grant autonomy to Crete and to withdraw the Turkish forces. The European Powers had on this ground appointed Gendarmes under their own supervision for the internal management of the Island. The Sultán did not like to defer the fulfilment of the promise by resorting to false excuses as other European Powers generally do. As the Cretan rebels had become disheartened by the Turkish victory over Greece, it would have been quite possible for the Sultán to have himself restored peace and order in Crete, and the Powers might well have freed the Porte from the fulfilment of the promise referred to above, but the Powers, being carried away by religious bigotry, insisted upon the evacuation of Crete. The Sultán could, if he had liked, have refused to comply, and thus caused a general conflagration in Europe. His Majesty, however, preferred not to disturb the peace of the Continent, and proved to the world that he is not like those who preach the curtailment of armaments in Europe and advocate general peace, in order to conceal their selfish motives from the eyes of the world.

The Cretan question.

Crete is a very useful Island from a naval point of view, but as the Sultán's navy is too weak to take advantage of the Island, the Sultán has given it up to the four Powers who will have equal rights over the Island. The

Sultán has thus rendered their relations still more complicated and delicate. It will not be strange therefore if the rivalry of the four Powers in the management of the Island asserts itself before long, and their relations thus become strained. It is a pity that they should be carried away by religious bigotry. Lord Salisbury once asserted in the course of a speech that Governments drag themselves down to ruin by improperly extending their responsibilities beyond all proportion; but in the matter of Crete His Lordship has been guilty of non-observance of the rule laid down by himself. England, and the Powers in alliance with her, have allowed themselves to be so far carried away by religious bigotry that the uniform proposed for the Gendarmes is such as no Muhammadan will ever agree to wear, as it bears the sign of the Cross.

Indignities offered to the dead body of the Mahdi.

2. The *Khádim-ul-Mulk* (Meean Meer), dated 1st December 1898, referring to the indignities offered to the dead body of the Mahdi and the general massacre and plunder ordered by Major Gordon after the victory at Omdurman, remarks that the Major's action is a dark stain on the civilisation of the nineteenth century.

(*b*)—*Home.*

Government and the native soldiers.

3. The *Paisa Akhbár* (Lahore), of the 29th November 1898, remarks that it is an open secret that the major portion of Government's income is derived from land revenue, and that the largest item of the expenditure is the cost of maintaining the Indian Army. In other words, the money earned by the zamíndár by the sweat of his brow is not spent on bettering his lot, but goes into the pockets of soldiers. All the return he obtains for his hard labour is coarse bread and coarser clothes. The well-wishers of the country have more than once drawn Government's attention to this sad state of affairs, but the Viceroy's Council, as also the India Office, are so completely under the thumb of the Military authorities that nothing has so far been done to remedy the evel. Supposing, however, that the zamíndárs cannot be relieved of a part of their heavy burden, is it not possible for the children of the soil to derive greater benefits from Government's military expenditure? Under the present arrangements, the larger portion of this expenditure goes into the pockets of Europeans or is spent on works which cannot benefit the people in any way. The Government of India maintains about 150,000 native and 80,000 British soldiers, but the latter cost immensely more than the former. It may be mentioned here that the salaries of the sepoys are substantially the same as they were 150 years back, at the time of the formation of the native army. Nay, their value has gone down owing to the depreciation of the rupee and a rise in the prices of the necessaries of life. On the other hand, European soldiers are better paid and enjoy several privileges denied to their Indian comrades, who are in no way inferior to them, live on simpler food, and do not require wine, &c., to sustain their courage on the battlefield. Again, the highest posts to which a native can rise are a Subedár-Majorship and Resaldár-Majorship, but even then he draws a smaller salary than a European Captain. It is, therefore, only just that Government should redress the grievances of native soldiers,

throw open to the people of India higher and commissioned appointments in the army, and permit native youths of respectable families to study in Military Colleges in England. The country which has produced great men like Rája Rám Mohan Roy, Bábu Keshab Chandra Sen, Mr. Dadabhoy Naoroji, Sir Syad Ahmad Khán, Mr. Surendra Náth Bannerji, Dr. Sarat Kánta Mullik, &c., may be trusted to give birth to, if not a Wellington or a Napier, at least a Clive or a Kitchener.

Grievances of natives and the British public.

4. The *Paisa Akhbár* (Lahore), of the 2nd December 1898, remarks that on the whole the English are more philanthrophic and just than any other nation in the world, and that they do not like to interfere with the liberty of their subjects or deprive the latter of their legitimate share in the administration of their own country. If the people of India have any complaints against their Anglo-Indian officials, or if Government has hampered liberty of speech and writing in this country, it should not be inferred therefrom that the entire English nation is bent upon depriving the natives of their privileges. The fact is that Englishmen at Home are ignorant of the grievances of the people of India, and were this ignorance removed, they would at once take steps to curtail the powers of Anglo-Indian officials. This is evident from the interest created in Indian affairs in England by the speeches of Messrs. A. M Bose, W. C. Bonnerjee, R. C. Dutt and W. A. Chambers. The Editor then quotes an extract from an article recently published by the *Weekly Times and Echo*, an English newspaper, in condemnation of Mr. Chalmers' law of sedition, and calls upon Government to remove the same from the statute book without delay, remarking that the law in question is a foul blot on England's reputation for fair play and justice. Besides, it is calculated to create abroad an impression that the British Government suspects its Indian subjects; and who can say how far this knowledge will not encourage England's rivals in their designs against India? To the Editor's mind Mr. Chalmers' law is likely to prove a failure so far as the suppression of internal discontent and the repulsion of a foreign invasion are concerned, and should be repealed as soon as possible. In conclusion, the *Akhbár* suggests that the Indian National Congress should send some speakers to England in order to lay the grievances of natives before the people of that country.

The new law of sedition, &c.

5. The *Akhbár-i-'Am* (Lahore), of the 23rd November 1898, remarks that the speeches made at the meeting held in the Westminster Town Hall on the 26th October last under the presidency of Sir William Wedderburn will convince every impartial and thinking person that however unsuccessful narrow-minded Anglo-Indians may represent Lord Ripon's Indian administration to have been, it cannot be denied that, compared with the present *regimé*, his Lordship's Viceroyalty constitutes one of the most prosperous periods in the history of British India. The frontier tribes were then friends of Government, the people were contented and the treasury full, so much so that taxation was reduced. Now, however, all this has changed, while the new law of sedition has put an end to free speech in the country. Government is afraid that the people have become seditious; but whatever reasons it may have for coming to such a conclusion, it is utterly ignorant of the feelings of natives towards Mr. Chalmers'

law. The authorities say that they have merely brought the Indian law of sedition into line with the English law on the subject, but this is not true. Had the late Mr. Gladstone taken part in the controversy, Lord George Hamilton would never have dared to tinker with Section 124 A of the Indian Penal Code. After remarking that the law in question aims at making the people loyal by force, and that the Secretary of State for India and the Governor of Bombay made several wrong and unfounded statements in connection with the sedition cases, of which this law is an outcome, the Editor observes that it is not true to say that the recent amendment of Section 124 A has made the English and the Indian laws of sedition similar in character. Mr. Redmond, the leader of the Nationalist Party in Ireland and a member of the House of Commons, in the course of one of his recent speeches called for three cheers for Major Marchand and remarked that in the event of a war breaking out between England and France the sympathies of the Irish would be with the latter. These words are ten times more seditious than the articles for which Mr. Tilak was prosecuted, but Government has taken no notice whatever of them.

The Editor then goes on to say that the case of the Natu brothers is of the same character as the Dreyfus scandal, with the only difference that, while the latter may lead to a revolution in France, the Indian "affaire Dreyfus" cannot be so much as shown up in its true colours in the press. It is to be regretted that the authorities should feel annoyed at the writings of newspapers.

The *Akhbár* further remarks that the people of India have had enough of the evils of government by the sword, and wish to live under the rule of the pen. It is, however, to be feared that intricate laws are making this rule tyrannical and oppressive. In conclusion, the Editor states that although he has used plain language in this article, its substance has been taken from the *Pioneer* and not from any "disaffected" journal.

Lord George Hamilton on the natives of India.

6. The *Paisa Akhbár* (Lahore), dated 30th November 1898, referring to the remarks made by the *People's Journal* (Ireland) on Lord George Hamilton's calling India a "savage country", observes that one of the savages of that country, Dr. Sarat Kánta Mullick, has recently been promoted to the post of Assistant Physician and Registrar and Medical Officer to the Electrical Department in the Hospital for Heart and Paralysis, Soho Square. Another savage of this country is a member of the British Parliament. Two other natives of this country, Messrs. A. M. Bose and W. C. Bonnerjee, have recently delivered a series of eloquent speeches before English audiences It is to be regretted that the Secretary of State for India has betrayed such ignorance regarding this country. It is not to be wondered at that such ignorant Secretaries of State for India should frame severe laws for this country. It would be well before appointing a Secretary of State to ascertain if the candidate possessed real and correct knowledge of Indian affairs.

II.—Afghanistan and Trans-Frontier.

The forward policy and the Swát rising.

7. The *Paisa Akhbár* (Lahore), dated 1st December 1898, condemns the forward policy of Government, and remarks that the interests of the European Military Officers

clash with those of the Natives of this country, in that the former advocate war, while the latter regard the maintenance of peace essential to their prosperity. Several crores of rupees have already been wasted on the North-Western Frontier, and now disturbances again threaten to break out in Swát. Orders have been given to hire 3,000 camels, and an expedition will ere long be sent into that territory to quell the disturbances. The British army will on the one hand spread destruction and desolation in the enemy's country and waste lakhs of rupees taken from the hard-worked Indian tax-payers; and the upshot of the show will be a number of speeches praising the brave and courageous exploits of the Military. The forward policy is attributed to Lord Beaconsfield, who was of opinion that Government should not allow the enemy to advance upon the gates of India, but should itself advance towards him and check his progress beyond the frontier. It is to be regretted that His Lordship did not take into consideration the habits, customs and usages of the frontier tribes before arriving at this conclusion. Had he done so he would never have adopted such a policy. All the loss that has been sustained by India owing to disturbances occurring on the frontier may be attributed to that mistaken policy. The predictions made by the Hon'ble Mr. Thorburn in the course of his Simla speech have been fulfilled, while the assertions made by Lord Elgin in his speech delivered at the United Service Club have come to naught. The Editor endeavours to show the necessity of averting the impending war by leaving the Nawáb of Dír to repulse the Mad Mulla without giving him any assistance, as British aid to the Nawáb is likely to be misconstrued by the frontier tribes. The Editor regrets to remark that, owing to the permanent occupation of Chitrál and the location of a British garrison at Malakand, India has been compelled to prepare for another frontier expedition, the expenditure and losses of which cannot be estimated at present.

The same.

8. The *Paisa Akhbár* (Lahore), of the 3rd December 1898, remarks that it seems that the Indian tax-payer has not as yet expiated fully for the many blunders committed by Government in connection with its frontier policy. During the last ten or eleven years the people of this country have had to pay crores of rupees for sending expeditions against the tribesmen, &c., but the calls on their purse seem to be unending. Scarcely had they settled the bill of the cost of the last Tirah campaign, when the Mad Mullah has again raised the standard of revolt in Swát, and necessitated the despatch of another expedition to the frontier. After stating that the Mullah's following is increasing by leaps and bounds, and that he has called upon the Mehtar of Chitrál and the Nawáb of Dír to join him against Government, the Editor observes that prompt and effectual steps should be taken to put down this mad warrior. Government may have committed a mistake in occupying Chitrál and garrisoning Málakand, but that mistake should be persisted in now and the Nawáb of Dír helped out of his present difficulties. If for nothing else, Government should stand by the Nawáb in order to safeguard its own interests in his territory, as also to preserve its honor and prestige among the tribesmen. Its refusal to fight the enemies of its friend and ally will have the effect of encouragining the bellicose followers of the Mullah to commit raids in British territory, and may also endanger the safety of the Chitrál road.

III.—Native States.

The Mahárája of Patiála.

9. The *Khálsa Gazette* (Lahore), of the 15th November 1898 (received on the 5th December), says that Lord Elgin's remark in his post-parandial speech at Patiála that the Mahárája had once told his Lordship in confidence that His Highness had not in him the capacity of an administrator, should not be taken in its literal sense. Natives are given to underrating their capabilities in the presence of their superiors and elders, and there is nothing to be wondered at if the Mahárája should have used words to the above effect before the Viceroy. It is, however, to be wished that His Highness would devote less time to polo, &c., and take greater interest in the management of his State.

Imperial Service Cavalry, Kapurthala.

10. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 2nd December 1898, states that it is rumoured again that the Kapurthala Imperial Service Cavalry regiment is to be disbanded shortly, and that the Officer Commanding the Imperial Service Troops of the State has written a memorandum on the subject and proposes to retain only a few sowárs. This has disheartened the regiment, and its members believe that their dismissal is only a question of time. The writer suggests that the sowárs should not be dismissed, but that they should be retained on a reduced pay as a *bansi risála* (irregular troops?), so as to enable them to maintain themselves and their families.

The expulsion of Pandit Hargopál from Kashmír.

11. The *Wazir-i-Hind* (Siálkot), dated 29th November 1898, publishes a communication in which the writer supports the assertions made in the communication published in the same paper of the 20th idem (*vide* paragraph 5 of Selections No. 48), and observes that the action taken by the Resident is arbitrary and unprecedented. The writer then endeavours to show that the case was the result of an intrigue set on foot with a view to ruin Pandit Hargopál and his family. The writer concludes by asking certain questions which tend to show that the procee dings of the case were irregular.

V.—Native Societies and Religious Matters.

Indian Muhammadans and the Anglo-Indian Press.

12. The *Paisa Akhbár* (Lahore), dated 30th November 1898, observes that the Anglo-Indian papers are in the habit of bringing forward false accusations against the Indian Muhammadans whenever there is any disturbance on the frontier. They at first alleged that the Amír's treatise on *Jehád* was distributed among the Muhammadans in general as well as among the Muhammadan regiments, but they could not prove that a single copy found its way among the Indian Muhammadans. Again, last year, when the disturbances broke out on the frontier, the Anglo-Indian papers alleged that the Muhammadans of the frontier districts sympathised with the frontier tribes, and that they did not even hesitate to help them, but the allegation was proved to be without any foundation. Now, the translation of Mr. Thorburn's speech, which was found beyond the frontier, has led these papers to assert that it was sent there by the frontier Muhammadans. The local Anglo-Indian paper even went so far as to accuse the Muhammadans and the Anjuman-i-Islámiya of Pesháwar of suggesting to the Afrídi *jirgás* that they should demand that their women should not be permitted to stay in Missionary Hospitals. The charge was calculated to

damage the reputation and credit of the Anjuman, but it was contradicted in time. A correspondent of the *Punjab Observer* has fully met the charge and proved that the Anjuman had absolutely nothing to do with the matter.

Pilgrimage to the Hedjaz.

13. The *Paisa Akhbár* (Lahore), of the 3rd December 1898, regrets that the restrictions imposed by Government in connection with the pilgrimage to the Hedjaz are calculated to prevent 80 per cent. of intending pilgrims from proceeding to Mecca. Government, however, is not to blame for this. The European Powers, including Turkey, are unanimously of opinion that pilgrims from the plague-stricken areas should not be permitted to sail for Arabia, and Government cannot go against their wishes. The Muhammadans should, therefore, feel thankful that the pilgrimage has not been suspended altogether. The Editor then refers to the arrangements which the Punjab Government intends making for facilitating the departure of pilgrims to Mecca, and advises it to see that the people are treated in a considerate manner in the proposed "observation" camps.

Mirza Ghulám Ahmad's prophecy regarding Maulvi Muhammad Hussain and others.

14. The *Al Hakam* (Kádián), dated 29th November 1898, publishes a communication in which Mirza Ghulám Ahmad of Kádián complains that Maulvi Muhammad Hussain of Batála, Mullah Muhammad Bakhsh, Proprietor of the *Ja'far Zatalli*, and Abul Hassan of Thibet have left no stone unturned to bring him into disgrace. Referring to the notice in which they have abused him, the Mirza states that keeping it before him he prayed to God to reveal the truth by bringing him into disgrace if he is an imposter and a liar within 13 months; if on the contrary they are the aggressors and liars may the Almighty bring them into disgrace in this world within the same period of 13 months, extending from 15th December 1898 to 15th January 1900 A. D. In response to this prayer the following revelations were made to him: "I will bring the aggressor (*lit.* tyrant) into disgrace and dishonor and he will bite his hands (biting the hands, says the Mirza in a footnote, means that the aggressor will grieve because he wrote such things with his hands)." The following revelations were also made to him in the Arabic language: "Verily those who go astray from the path of God, ere long His wrath will overtake them. The blow of God is severer than the blow of man; verily we give orders when we intend (doing) a thing by ordering it to be, and it is. Do you take my order to be strange. Indeed I am with the lovers (of God). Verily I am the Most Merciful, the Great and the High. The aggressor will bite his hands and will be thrown before me (*lit.* between my two hands). The reward of evil is its like. Disgrace is hanging over them. No one can save them from (the wrath of) God. Have patience until such time as the *fiat* of God goes forth. Verily God is with those who fear (Him) and they are those who do good (to others)."

This is the judgment of God which means that both the parties, *i. e.*, the Mirza on the one hand and Sheikh Muhammad Hussain, *Za'far Zatalli*, and Maulvi Abul Hassan on the other, are under the command of God. Whichever of them is a liar shall fall into disgrace.

The Mirza then reproduces Sheikh Muhammad Hussain's notice published over the signatures of *Ja'far Zatalli* aud Abul Hassan of Thibet. This notice was published on the 10th November 1898, in which the writers state that Maulvi Muhammad Hussain of Batála is ready to accept the Mirza's challenge, if the latter himself publishes a notice to undergo the ordeal or even if he publicly admits that the notices published by his followers in this respect were issued with his consent and at his instance. The Maulvi does not agree to accept the period of one year as the time during which the wrath of God is to befall the liar, and wishes that the effect of the *Mubahila* should appear at the time of the meeting or at the most within three days. The Mirza should also specify the nature of the effect to be produced before undergoing the *Mubahila*. The Maulvi, however, does not wish to take the reward of Rs. 825, but proposes for the Mirza the same punishment which he (the Mirza) proposed for himself in the event of his prophecy regarding Abdulla Atham not being fulfilled. It was to the effect that his face should be blackened and he be brought into disgrace; and that instead of receiving Rs. 825, he (the Maulvi) will be content if 825 blows with a shœ be dealt on the head of the Mirza by his followers and he be made to sit on a donkey and paraded in the streets.

15. The *Akhbár-i-'Am* (Lahore), dated 3rd December 1898, publishes a *résumé* of Mirza Ghulám Ahmad of Kádián's article published in the *Al Hakam* of the 29th November 1898, and remarks that if within the prescribed period the three men, Sheikh Muhammad Hussain, M. Muhammad Bakhsh and Abul Hassan, do not suffer disgrace, and if they do not bite their hands, it will not show that the revelation was incorrect, but merely that these three men must have repented in their hearts.

The same

16. The *Khálsa Bahádur* (Lahore), dated 5th December 1898, also reproduces the above article from the *Akhbár-i-'Am*.

The same.

17. The *Paisa Akhbár* (Lahore), of the 1st December 1898, publishes a communication in which the writer refers to the prophecy recently made by Mirza Ghulám Ahmad of Kádián regarding Maulvi Muhammad Hussain of Batála, and remarks that the institution of a case against the Mirza at Gurdáspur had led the people to believe that he would thenceforth make known his prophecies to his followers alone, and abstain from creating excitement among the public at large. The prophet of Kádián is unable, however, to give up his practices. At first he issued notices over the signatures of his followers, and no body having prevented him from doing so, he has grown bolder and resorted to his old tricks, for he knows perfectly well that by this means alone he can make for himself a name in the world, which is the sole object of his life. But according to the terms of his defence in the case referred to in the beginning of this letter, it should be possible to prosecute the Mirza for publishing the prophecy in question. After remarking that if Ghulám Ahmad is really a prophet and has been sent into this world with a special mission he ought to be able to convince his opponents of the truth of his claims without resorting to trickery, the correspondent contends that every

The same.

prophecy hitherto made by the Mirza has turned out to be false, and observes that it would have been better if he had specified the nature of the calamity which he says is to befall Maulvi Muhammad Hussain within thirteen months. It is, moreover, to be hoped that any ordinary sorrow or grief will not be taken to betoken the fulfillment of the prophecy.

A reply to the *Ummahát-i-Mominín.*

18. The *Chaudhwín Sadi* (Ráwalpindi), of the 1st December 1898, publishes an advertisement to the effect that *Alqaul-ul-Matín*, a reply to the *Ummáhat-i-Mominín*, is ready for sale, and calls upon the people to make haste to purchase the book, as otherwise they will have to wait for another edition.

Sawámi Hans Sarúp.

19. The *Akhbár-i-'Am* (Lahore), of the 2nd December 1898, says that Swámi Hans Sarup stayed in Lahore for about three weeks, and delivered a speech almost every day. His speeches attracted large audiences, and were so eloquent and closely reasoned that even the Aryás and the Brahmos could not reply to him. That the Swámi was thoroughly successful in impressing upon his hearers the superiority of the Sanátan Dharm is evident from the fact that thousands of people followed his carriage to the Railway Station and threw flowers on him on the way.

VI.—Legislation.

A proposal to bring *gandásás* under the operation of the Arms Act.

20. The *Khádim-ul-Mulk* (Meean Meer), dated 1st December 1898, publishes an article with a view to showing that *gandásás* fixed in *láthís* are a dangerous weapon, which can be used like a sword, and should therefore be brought within the operation of the Arms Act. The Editor concludes by giving certain instances in which people have been killed by such *gandásás*.

VII.—General Administration.

(*a*)—*Police.*

Crime at Siálkot.

21. The *Wazir-i-Hind* (Siálkot), dated 29th November 1898, complains that Honorary Magistrates, Zaildárs, Lambardárs and Municipal Commissioners of the Siálkot District, instead of keeping an eye on bad characters and making an example of them, try to screen and help the delinquents. Government does its best to suppress crime, but the people appointed to strengthen the hands of Government do not perform their duty. The Editor suggests that Government should warn these people against their misdoings.

(*c*)—*Agriculture and questions affecting the land.*

Agricultural indebtedness in India.

22. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 2nd December 1898, remarks that the only way to put an end to agricultural indebtedness in India and better the condition of the zamíndárs is to rescue them from the clutches of the money-lender. Several suggestions have been made for gaining this end, but all of them have been found to be impracticable. The writer thinks that agricultural banks will answer the purpose. The zamíndárs should, however,

be able to borrow money from these banks on the security of their grain, to be made over to the banks and sold by them at the most favourable rates possible. This would not only enable the zamíndárs to escape the exactions of the usurious *bania*, but would also prevent Government sustaining any loss in advancing money to them.

(*f*) —*Miscellaneous.*

Sardár Gurdiál Singh's criminal prosecution and the Muhammadan Press.

23. The *Punjab Samachár* (Lahore), of the 3rd December 1898, regrets that several Muhammadan newspapers, especially the *Paisa Akhbár*, are bringing pressure to bear upon Government to prosecute Sardár Gurdiál Singh criminally. An idea of the meanness of spirit which they are displaying in this connection may be gathered from the paragraphs published by the *Paisa Akhbár* on the subject. That paper argues that the charges preferred against the Sardár having been proved, there was no reason why he should not have been prosecuted criminally. It adds that the refusal of the authorities to do so would have been construed to mean that they were afraid of the Sikhs. This is a piece of clever reasoning on the part of the *Paisa Akhbár*. The real fact, however, is that if Government can see its way to drop the criminal prosecution of Gurdiál Singh, the people will, so far from accusing it of being afraid of his co-religionists, feel grateful to it. Besides, there being no precedent for the criminal prosecution of an official after his conduct has been made the subject of an inquiry by a Commission, there is no reason why the Sardár should be treated differently. At any rate, Government should take a merciful view of the shortcomings of the dismissed Sessions Judge of Siálkot.

Mismanagement in the Umballa District Court Record Office.

24. The *Akhbár-i-Am* (Lahore), dated 30th November 1898, publishes a communication in which the writer remarks that the Record Office of the Umballa District Court is nothing but a den of corruption where everything can be achieved by spending money. The writer then states that the file of an income tax case is missing in the office. Search has been made in the office, but no trace of the file is forthcoming. If the officials in the Record Office are unreliable, the sooner the Augean stable is cleansed the better. The writer trusts that the Deputy Commissioner and the Superintendent of his office will depute some able and energetic officer to enquire into the matter and take stepe to prevent the occurrence of the cause for complaint. The *Basta baradárs* can open any bundle of files they like. It is they who take out the files and restore them. The Record-keeper and his Assistant merely give orders to the *Basta bardárs*. It is said that the Record Office is not inspected regularly, and hence the mismanagement.

A proposal to appoint Honorary Sub-Registrars.

25. The *Wasi-i-Hind* (Siálkot), dated 29th November 1898, states that if several rich persons, pensioners and *Ráises* are willing to act as Honorary Sub-Registrars, there is no reason why Government should pay them a proportion of the Registration fees. It is, therefore, proper that Honorary Sub-Registrars, when available, should be appointed like Honorary Magistrates. These Honorary Sub-Registrars should be appointed for a period of three years only in order to afford opportunity to other people of acquiring experience of the work.

26. The *Wazir-i-Hind* (Siálkot), of the 29th November 1898, in its local column, states that a fire broke out in the house of Mistri Hassan Muhammad, and that it was extinguished after a long time. The fire engine not being in working order great damage was done. The engine should be repaired. It is a pity that in so large a town there should be no fire engine in good working order.

Want of a good Fire engine at Siálkot.

Punjab Government Press, Lahore—16-12-98—70.

[Confidential.]

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	5th, 6th, 7th and 12th December.	6th, 7th, 8th and 13th December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	5th, 6th, 7th, 9th, 10th and 13th December.	6th, 8th, 9th, 10th, 12th and 14th December.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	2nd December ...	6th December ..	900 "
	Weekly.					
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	15th November; 8th December.	13th December ...	300 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	8th December ...	12th December ...	700 "
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	7th and 14th December.	9th and 14th December.	950 "
7	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	13th December ...	14th December ...	200 "
8	Názim-ul-Hind ...	Do. ...	Názim Husain ...	10th December ...	13th December ...	300 "
9	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	5th December ...	7th December ...	475 "
10	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	2nd December ...	6th December ...	500 "
11	Umballa Gazette ...	Umballa ...	Harbans Rái ...	6th and 13th December.	9th and 13th December.	1,111 "
12	Wafadár ...	Lahore ...	Fazal-ud-dín ...	8th December ...	10th December ...	1,200 "
13	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	5th and 12th December.	9th and 16th December.	700 "
14	Wasír-i-Hind ...	Siálkot ...	Mirza Máwáhid ...	8th December ...	10th December ...	300 "
	Tri-monthly.					
15	Ashraf-ul-Akhbár ...	Delhi ...	Muhammed Mirza...	11th December ...	14th December ...	180 copies.
	Monthly.					
16	Sulah Kul ...	Amritsar ...	Rám Náth ...	1st December ...	6th December ...	200 copies

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	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	10th and 14th December.	13th and 16th December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	14th December ...	16th December ...	600 „
	Weekly.					
3	Arya Gazette ...	Lahore ...	Atma Rám ...	8th December ...	13th December ...	190 copies.
4	Gham Khwár-i-Hind ...	Do. ...	Pandit Mahárái Kishen.	10th December ...	12th December ...	500 „
5	Haftawár ...	Do. ...	K. B. Thápur ...	12th December ...	13th December ...	950 „
6	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	10th December ...	Ditto ...	1,875 „
7	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	Ditto ...	125 „
8	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	8th December ...	12th December ...	200 „
9	Khair Khwáh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	Ditto ...	13th December ...	400 „
10	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	12th December ...	16th December ...	450 „
11	Lahore Punch ...	Do. ...	Abdul Rahmán ...	7th November ...	12th December ...	200 „
12	Núr Afshán ...	Ludhiána ...	M. Wylie ...	9th December ...	Ditto ...	496 „
13	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	10th December ...	16th December ...	11,000 „
14	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	2nd December ...	12th December ...	304 „
15	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	10th December ...	Ditto ...	2,500 „
16	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	12th December ...	13th December ...	300 „
17	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	Ditto ...	14th December ...	465 „
18	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	11th December ...	Ditto ...	547 „
	GURMUKHI.					
	Weekly.					
19	Khálsa Gazette ...	Lahore ...	Basant Singh ...	8th December ...	12th December ...	400 copies

[Confidential.]

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 17th December 1898.

I.—POLITICS.

(*a*)—*Foreign.*

The proposed Gordon College and the Sultán.

1. The *Wakil* (Amritsar), of the 12th December 1898, states that the Sultán is opposed to the establishment of the proposed Gordon College in Khartoum. His Majesty is of opinion that even if the Christian Professors of the College abstained from preaching Christianity to their pupils, they would certainly never encourage the study of Islám and would thus help to make an irreligious creature of the Soudanese student.

Sir E. Monson and the French.

2. The *Paisa Akhbár* (Lahore), of the 13th December 1898, remarks that Ambassadors should weigh their words well before making speeches, lest their utterances bring their masters into disrepute. It is now an admitted fact that the insolent behaviour of Sir Philip Currie, the late English Ambassador at Constantinople, towards the Sultán is at the bottom of the present strained relations between England and Turkey. The news is now received that Sir Edward Monson, English Ambassador at Paris, has given great offence to the French in a speech recently made by him before the English Chamber of Commerce in the capital of France. Even the English and the Anglo-Indian newspapers have accorded an unfavourable reception to the speech. Sir Edward ought to have remembered his position and abstained from uttering words calculated to wound the feelings of Frenchmen.

(*b*)—*Home.*

The utterances of the Viceroy-designate.

3. The *Paisa Akhbár* (Lahore), dated 7th December 1898, states that from the time of the appointment of a new Viceroy to the time of his arrival at Bombay the people of this country, whose destinies are placed in his hands, anxiously wait to hear what he has to says concerning his policy. But as a rule, all Viceroys use pleasing words and make high-sounding promises. But eventually they prove

no better than their predecessors. Every one was pleased to read His Excellency Lord Elgin's speech made by him in 1893 at the time of his appointment to the Viceroyalty of India, and every one thought that His Excellency would at least try to walk in the footsteps of his illustrious father and earn a name for himself. Lord Elgin's Government has, however, convinced the people that it is idle to expect much, even from rulers belonging to the Liberal party. There is not much to choose between Sir Henry Fowler, Lord George Hamilton, or Lord Lytton. After the time of Lord Lytton, who passed the Vernacular Press Act and pursued the "forward policy," Lord Ripon became Viceroy of India and repealed the Press Act, reversed the forward policy and conferred the privilege of Local Self-Government on the people. The good effect of this, however, has been lost by Lord Elgin passing the sedition law, directing the permanent occupation of Chitrál, delaying relief to the famine-stricken people and framing harsh rules for the prevention of the bubonic plague. The Editor then advises Lord Curzon to win over the people of India to the side of his party by repealing the new sedition law, and expresses disagreement with His Lordship's Frontier and Railway Policy.

The same.

4. The *Paisa Akhbár* (Lahore), of the 6th December 1898, remarks that the speeches made at Eton, Southport and other places by the Viceroy-designate are full of hope for the people of India. There can be no doubt that if Lord Curzon acts up to the sentiments expressed therein, this country is certain to derive from his rule those benefits which she had expected to receive at the hands of a Liberal Viceroy. The Editor cannot, however, refrain from saying that His Lordship's frontier policy is causing uneasiness to the well-wishers of India. It is, moreover, to be hoped that Lord Curzon will give up the idea of extending railways in this country by the aid of foreign capital, as this is detrimental to the interests of the people.

The same.

5. The same paper of the 10th December 1898, makes similar remarks, and quotes extracts from the speeches under reference.

Too frequent transfers among District Officers and their effect on the relations between the rulers and the ruled.

6. The *Paisa Akhbár* (Lahore), of the 13th December 1898, deprecates the existence of the gulf between Anglo-Indian officials and the people, and says that too frequent transfers among District Officers are mainly responsible for the present deplorable state of affairs. Were these officers permitted to stay at one and the same station for a sufficiently long period, this gulf would be bridged over in a short time, and friction between the rulers and the ruled become a thing of the past. Even the Anglo-Indian newspapers consider this desirable, and admit that estrangement between the authorities and the people is an obstacle in the way of popularising the administration.

II.—Afghanistan and Trans-Frontier.

The Swát rising.

7. The *Civil and Military News* (Ludhiána), of the 7th December 1898, remarks that the Nawáb of Dír not being strong enough to fight the Mad Mullah single-handed, Government should help its *protégé* with soldiers in order to enable

him to put down the rising in Swát. This is the more necessary, as the refusal of the authorities to stand by the Nawáb in his present difficulties is calculated to endanger the safety of the Chitrál road.

The same.

8. The *Paisa Akhbár* (Lahore), of the 13th December 1898, states that the latest news from Swát is more encouraging, and that there seems now no necessity for sending an expedition against the Mad Mullah, who is said to have retreated towards the interior. Government should, however, reconsider the policy which led to the occupation of Chitrál and garrisoning Malakand.

Subsidising the Mad Mullah and others: a suggestion.

9. A correspondent, who professes to know the border well, writing to the *Akhbár-i-'Am* (Lahore), of the 6th December 1898, remarks that if Government were to subsidise the Mad Mullah he would never again rise against it, and that if *wazífás* were paid to the frontier mullahs and darveshes, the latter would, by their preachings, be able to render greater assistance to Government than fifty chiefs like the Nawáb of Dír. Nay, they would prove more useful to it than even the Amír. By the way, it is not improbable that the darveshes in question may be in Abdul Rahmán's pay, seeing that His Highness is not unaware of the unbounded influence wielded by them over the tribesmen, and that he is too astute a ruler not to have turned this knowledge to his advantage. The writer concludes by remarking that if Government were to spend, say, a crore of rupees in subsidising the Mad Mullah and other darveshes, it would gain the allegience of the entire tribal territory without shedding a single drop of blood. One may go a step further and say that the adoption of this proposal would place Herát and Kabul as much under British rule as are Hyderadad, Kashmir, Baluchistán, &c.

The same.

10. The *Civil and Military News* (Ludhiána), of the 14th December 1898, makes similar remarks, and says that the surest way to put an end to Government's difficulties on the frontier is to pay *wazífás* to the tribal *Mullahs*, who can make the Patháns dance to any tune they may choose to play.

The power of Afghánistán.

11. Munshi Azíz Ahmad, writing to the *Wakil* (Amritsar), of the 12th December 1898, from Glasgow, remarks as follows:—

"I wish night and day that Afghánistán would become stronger and stronger every day. But alas! while the Afghán residents of India, who possess knowledge, lack courage, the courageous subjects of the Amír are steeped in ignorance. If we do not advance quickly, we shall die; for whilst the Russians are making prodigious additions to their army with the help of Muhammadans and idol-worshippers of China, the land forces of England are so small and her rule in India is so weak and defective that she is powerless even to protect natives from being oppressed in Africa.

"It is very necessary that the friends of Afghánistán and Persia should unite. It is a matter for regret that only four Muhammadan kingdoms, *viz.*, Afghánistán, Persia, Turkey and Morocco are left in the world. The country

of Afrasiáb is not in our possession, while the native land of Timúr is in the hands of the conqueror. It is our bounden duty to keep the Islamic rule intact from Kabul up to the borders of the West."

The Amír's Envoy.

12. The *Paisa Akhbár* (Lahore), of the 5th December 1898, praises Colonel Sardár Muhammad Ismail Khán, the Amír's Envoy with the Government of India, for his amiable and generous disposition. A good many respectable people of Lahore are always to be seen at the Envoy's house, where the Sardár is found praising the Amír for his enlightenment and liberality and for establishing factories in his country. When leaving Lahore for Simla, the Sardár granted Rs. 200 to the Islamic Anjumans and Schools of Lahore; and now on his return to Lahore he has given some aid to the Anjuman-i-Himáyat-i-Islám. On the 4th December he visited the School established by the Anjuman-i-Numániya. The Amír's Envoy is well acquainted with the language and customs of the people of this country. The Editor concludes by inviting the attention of the Amír's Envoy to the Aligarh College, for the improvement of which an appeal is being made to the Muhammadan nation, and trusts that the Sardár will, in response to that appeal, grant some substantial pecuniary aid to the College Fund.

III.—Native States.

The case against Pandit Hargopál.

13. The *Chaudhwin Sadi* (Ráwalpindi), dated 8th December 1898, publishes a communication in which the writer, Secretary to the Six Religious Chambers of the Kashmir Muhammadans, scouts the ideas expressed in an article published in the *Wazír-i-Hind* (Siálkot) of the 20th November 1898 (*vide* paragraph 5 of the Selections No. 48), and observes that those who are well acquainted with Kashmir affairs will attach no importance to the false and unfounded statements made therein. The High Court, in its judgment, has admitted the commission of the offence of tearing the Korán into pieces to insult the Muhammadan religion, but, according to that Court, such an act is not an offence unless it is committed in a mosque or temple. When 50,000 Muhammadans collected outside the Residency to make the complaint, the Resident suggested a remedy to the Council which the latter adopted with a view to maintain peace and order in the country. All the Muhammadans of the State as represented by the Six Chambers through Maulvi Yahya Shah were complainants in the case, a fact which can be ascertained from the file of the case. To urge that the Pandits moved the Muhammadans to prosecute one of their co-religionists for insulting and injuring the feelings of the Muhammadans by tearing the Korán is simply ridiculous. The order of expulsion passed against Pandit Hargopál is not a new thing for him, seeing that a similar order was once before passed against him by the late Mahárája. The public believes that if the Resident had taken no notice of the case, the matter would have assumed a serious aspect. The Pandit is in the habit of insulting the religious susceptibilities of the Muhammadans as would appear from a perusal of the books *Guldasta-i-Kashmir*, *Chahárgulsár*, *Ranbír Partáb*, the *Rávi Akhbár*, *&c.*, written by him. Bearing all these facts in mind the Council accepted the suggestion made by the Resident.

14. The *Wazír-i-Hind* (Siálkot), of the 8th December 1898, publishes a communication in which the writer quotes extracts from Rái Bhág Rám's judgment in the case against Pandit Hargopál with a view to showing that the evidence for the prosecution was very weak and conflicting. He then goes on to say that the Rái was deputed to Kashmir by Government, and that his Court is the highest in the State. The expulsion of the Pandit and his brother, therefore, in spite of their acquittal by the Judicial Member of the State Council, is nothing short of a piece of *zulm*. It has, besides, made the complainant and his allies, who are notorious characters, still more impertinent, and they have composed or caused to be composed obscene and inflammatory songs reflecting, not only against the accused, but also against the royal family and those Muhammadans who did not take part in the proceedings of the case. No one, however, has so far interfered with them, and even the Police connive at their doings. The writer then remarks that when the decisions of law Courts have come to be disregarded, when innocent people are expelled the State at a moment's notice and when the authorities abstain from punishing *badmáshes*, the preservation of the peace in Kashmir may be said to be a serious problem. It is, therefore, to be hoped that the resident will do justice to Pandit Hargopál and his brother, and take due notice of the doings of their enemies.

The same.

15. The *Ashraf-ul-Akhbár* (Delhi), of the 11th December 1898, complains that the Mahárája of Patiála pays no attention to the affairs of his State and devotes all his time to sport and pleasure, with the result that the State officials are having everything their own way and practising oppression on the people. Indeed, things have come to such a pass that, on the occasion of His Honor's recent visit to Patiála, the Lieutenant-Governor had to exhort the Mahárája in open Darbár to endeavour to distinguish himself in administrative work as he had done on the cricket field. It is, however, to be regretted that even this exhortation has not produced any change in His Highness' habits. It is to be wished that the Mahárája would devote some of his time to the management of his State.

The Mahárája of Patiála.

16. The *Umballa Gazette* (Umballa), dated 13th December 1898, regrets to remark that Government has not turned its attention to its suggestion regarding the investiture of the Rája of Sangrúr with ruling powers. His Highness is an able man, who has received his training and education under high officials of Government. He is an enlightened ruler and it is time that Government should confer full ruling powers on His Highness, as it is feared that he may otherwise contract bad habits owing to want of employment.

The young Rája of Jínd.

17. The *Umballa Gazette* (Umballa), dated 6th December 1898, reproduces an article with a view to showing that ever since Government has taken over the management of the Keonthal State and suspended the Rája, peace and order prevail in the State and all anxiety and uneasiness on the part of the people have been removed. The State subjects are no longer plundered. The Rája and his *kárdárs* have now seen their mistake. They have been convinced of the

The Keonthal State.

fact that tyranizing over one's subjects now-a-days is tantamount to courting one's own ruin. The writer of the article concludes by warning other Hill Chiefs against oppressing their subjects, and observes that Government is closely watching their doings and is always ready to set matters right in the event of finding mismanagement going on anywhere, by interfering, in the interests of the people.

The Rája of Nepál.

18. The *Koh-i Núr* (Lahore), dated 13th December 1898, reproduces from the *Rozána Akhbár* (Delhi), a strange piece of news regarding the Rája of Nepál. It is said that the Ráni of Nepál was suffering from small-pox the marks of which spoiled her beauty. Upon this the Ráni committed suicide. The Rája, who loved the Ráni very much, got angry with the Royal physicians and ordered their noses and ears to be cut off. His wrath then turned to the idols which he first brought out of the temple and then ordered the gunners to fire at them. Some of the gunners refused to comply with the Rája's order and were hanged. The rest, however, fired at the idols and broke them into pieces. The Editor remarks that the Rája's bereavement seems to have upset his mental equilibrium.

The same.

19. The *Civil and Military News* (Ludhiána), dated 14th December 1898, also reproduces the above report and makes some similar remarks.

V.—Native Societies and Religious Matters.

Mirza Ghulám Ahmad of Kádián and Maulvi Muhammad Husain of Batála

20. The *Alhakam* (Kádián) dated 8th December 1898, publishes a review on the notice of the Mirza dated 21st November 1898, and remarks that Maulvi Muhammad Husain of Batála is a bitter enemy of Mirza Ghulám Ahmad, Chief of Kádián, as noted in his judgment by Captain M. W. Douglas, where he said " I consider sufficient evidence has been recorded regarding the hostility of the witness to the Mirza, &c." It is for this reason that the Mirza's notices are misrepresented to the people and the Government as being of political importance. The Editor then explains that the prophecy made in the notice is couched in words applicable both to the Mirza and his opponents, Maulvi Muhammad Husain, Jáfar Zatalli, and Abul Hassan of Tibet. The words "bring them into disgrace in this world" are significant. Moreover, the words "reward of evil is its like" and "disgrace is hanging over them" fully show that whatever kind of evil they wish to inflict on the Mirza will befall them. Can they, therefore, assert that they are bent upon killing the Mirza? The Editor concludes by stating that Maulvi Muhammad Husain's object in opposing the Mirza is to lower his family in the estimation of Government.

The same.

21. The *Chaudhwin Sadi* (Ráwalpindi), dated 8th December 1898, publishes a communication in which the writer states that there is nothing strange in Maulvi Muhammad Husain of Batála purchasing a knife and keeping it always in his pocket, seeing that the Mirza of Kádián has made a prophecy to the effect that the punishment of Heaven will overtake the Maulvi within the next 13

months. The Maulvi was going to the Court to get a license when he met some people on the way and told them that he kept the knife with him in order to protect himself from the assaults of the followers of the Mirza. When a follower of the Mirza comes and stands near the Maulvi, the latter begins to mutter something and moves a little apart from him. The followers of the Mirza laugh at the Maulvi and say that, supposing a person wanted to assault the Maulvi, would he first warn him and ask him to fight? He would, on the contrary, quietly put an end to the Maulvi before he had time to produce his knife.

The same.

22. The *Alhakam* (Kádian), dated 15th November 1898, publishes an open letter by Mirza Khuda Bakhsh to the address of Maulvi Muhammad Husain, in which the writer tells the Maulvi that it is owing to his vanity that he is so vigorously opposing Mirza Ghulám Ahmad of Kádián. The writer then reminds the Maulvi that once in the course of his preaching he said that it was he (the Maulvi) who had extolled the Mirza, and that it will be he who will drag him into the dust. The Mirza of Kádián, on the other hand, made a prophecy to the effect that "God will bring him into disgrace who has resolved to bring him (the Mirza of Kádián) into disgrace." It is now evident, says the writer, that Maulvi Muhammad Husain's assertions have proved sheer nonsense, while the prophecy made by the Mirza has been fulfilled by the Maulvi being brought into disgrace and his party having dwindled into insignificance. The writer concludes by asking the Maulvi to accept the challenge of the Mirza and prepare for the *Mubahila*.

Mirza Ghulám Ahmad and Mulla Muhammad Bakhsh.

23. The *Akhbár-i-'Am* (Lahore), dated 7th December 1898, states that, in reply to Mirza Ghulám Ahmad of Kádián's notice for the *Mubahila* (ordeal), *vide* (para. 14 Selections No. 50), Mulla Muhammad Bakhsh publishes a notice in which he declares on oath that the Mirza is an imposter and a liar, and that all the prophecies made by him have turned out to be false. The Mirza is at perfect liberty to call upon Heaven to send punishment upon him (the Mulla). But if he suffers from fever or headache, or if one of his relatives should die or his house be burnt, or if he suffers from some disease to which human beings are subject, or is poisoned or killed like Lekh Rám, he should not be considered to have suffered from God's punishment. The punishment (*azáb*) should be of a supernatural character and something beyond the power of man, and should be limited to the person of the Mulla. This condition, says the Editor, is meant as a precaution which every seeker after truth has every right to make.

Mirza Ghulám Ahmad of Kádián.

24. The *Paisa Akhbár* (Lahore), dated 7th December 1898, publishes a communication in which the writer calls upon Mirza Ghulám Ahmad of Kádián to prove his claims to be the "hujjatullah" and the "promised Messiah."

The same.

25. The *Alhakam* (Kádián), dated 8th December 1898, publishes a communication by Mirza Ghulám Ahmad of Kádián, in which the latter asserts that his

position in the eyes of God is higher than that of the Imáms, *i. e.*, the grandsons of the Prophet. If, however, says the Mirza, any *Shiah* takes exception to this view, he or his *Mujtahid* should enter into a *Mubáhila* with him ; and then God Almighty will lift the *pardah*.

Muhammadans and the Anglo-Indian Press.

26. The *Názim-ul-Hind* (Lahore), of the 10th December 1898, states that the request of the Afrídís to Government that their females in the Zanána Mission Hospital, Pesháwar, may be made over to them, has called forth from the *Pioneer* and the *Civil and Military Gazette* the remark that the Afrídís have made this request at the instigation of "some body," as they themselves know nothing about the Hospital. And by this "some body" is meant the Anjuman-i-Islámia of Pesháwar. The Editor assures these papers that the Afrídís know more of their surroundings than what they give them credit for. He then refers to certain cases in which Afrídi women are said to have been forcibly detained in the aforesaid Hospital, and says that the Afrídís may be presumed to have heard of these occurrences. Besides, Khawás Khán and some other Maliks, who have been residing in Pesháwar for years past, cannot be unaware of the existence of the local Zanána Mission Hospital. It is to be hoped that Anglo-Indian newspapers will in future refrain from impugning the loyalty of the Muhammadan subjects of Her Majesty in such a reckless manner.

Hindús and Muhammadans and the Arya Samáj.

27. The *Sat Dharm Parchárak* (Jullundur), of the 2nd December 1898, publishes a communication from one Bhagat Rám, a *Sabhasad* of the Muzaffargarh Arya Samáj, who states that in a review of Pandit Lekh Rám's *Hujjat-ul-Islám*, published in the Anjuman-i-Himáyat-i-Islám of Lahore's Journal for September last, the reviewer, Maulvi Idrís Ahmad, B. A., remarks that, although the establishment of the Arya Samáj has created a gulf between the Hindu and Muhammadan residents of British India, the contagion has not as yet spread to Rájpútána, where fights between the members of the two communities on the occasions of the Dusserah and Muharram are not only unknown, but the Hindús take part in the Muharram celebrations. The Maulvi should remember that the Hindús first began to participate in the religious observances of their Mussalmán fellow-countrymen during the Muhammadan period with a view to escaping the horrible oppression then practised on them. Now, however, they live under the just and impartial British Government, and see no necessity for continuing the practice. The Arya Samáj has as much to do with this change of attitude on the part of the Hindús as the man in the moon. Nor is English education to blame in the matter. The Maulvi's assertion that English historians have laid stress on the tyrannical character of Muhammadan kings with the deliberate object of attaching Hindús to British rule is absolutely without foundation.

VI.—LEGISLATION.

The new law of sedition.

28. The *Paisa Akhbár* (Lahore), of the 9th December 1898, remarks that the natives of India have little or no voice in the legislation of their own country. The new law of sedition was passed in spite of emphatic protests from the Native,

Anglo-Indian and English newspapers, and hangs over the heads of the people like the sword of Damocles. The Editor then quotes the changes recently introduced in Section 124 A of the Indian Penal Code and Section 505 of the Criminal Procedure Code, and observes that as they create an invidious distinction between the Native and British subjects of Her Majesty, they should be done away with at an early date.

VII.—General Administration.

(*a*)—*Police.*

The increase of crime in India.

29. The *Wakil* (Amritsar), of the 12th December 1898, after giving a summary of the articles recently published by the *Civil and Military Gazette* on the working of the Police, regrets that crime is daily on the increase in the country. It is an open secret, adds the Editor, that out of every hundred cases cognizable by the Police not more than 30 or 40 are reported at the Thánas, and that of these 10 or 15 at the most are correctly entered in the Police Diary, while hardly 10 per cent. of them are worked out successfully. As a result of this deplorable state of affairs, aggrieved persons have commenced taking the law into their own hands. It is the general practice in a large district, less than thirty miles distant from the capital of the Punjab, to make no reports to the Police in cases of cattle-lifting, but to engage trackers for discovering the whereabouts of the thief. In case the trackers are successful, the thief is asked to give back the stolen cattle ; and should he decline to do so, his house is invaded by a number of men, who carry away his own cattle and retain the same so long as the stolen property is not returned. Cases of highway robbery are also frequent in this *iláka*. Again, only recently it was the scene of a most daring abduction of a woman by a party of horsemen, who subsequently subjected her to gross indignities. As for cases of petty theft, they are of daily occurrence. The same state of affairs prevails in other *ilákas* similarly circumstanced. The Editor then endeavours to show that although the Police and the Magistracy are undoubtedly to blame for the evil, the persons mostly responsible for it are the higher authorities, who are always engrossed in Imperial concerns and disdain to look into local wants and grievances. And so long as this is the case, crime is certain to go on increasing in the country.

A daring robbery at Ferozepore.

30. The *Akhbár-i-'Am* (Lahore), of the 7th December 1898, publishes a communication in which the writer complains that on the night of the 22nd November last, seven robbers broke in to the house of one Nand Lál, Mehta, near the Magazine Gate at Ferozepore. They threatened Nand Lál with death if he gave the alarm, and secured every thing they could lay their hands on in the house. They then demanded the keys of the iron safe, but as these were left by Nand Lál in his shop, the loss was not very great. When the robbers left the house the owner of the house followed them. At the gate he saw a Police Constable, who told the robbers that they should escape through the Magazine Gate and not through the city, as day was dawning. This Constable is in the habit of associating with thieves.

31. The *Wafádár* (Lahore), of the 8th December 1898, publishes a communication in which the writer states that it has already been said in a previous issue that one Múl Singh and his wife were killed by robbers at Chakwál in the Jhelum District. The Police are making enquiries, but no clue to the murderers has yet been found. The people have got frightened at this incident, and the Sáhúkárs have engaged private chaukídárs. Although the people should not be afraid of robbers during the British *regime*, they are justified in their apprehension. The writer trusts that the Police will spare no pains in apprehending and bringing the culprits to book in order to reassure the people.

Murder at Chakwál in the Jhelum District.

32. The *Umballa Gazette* (Umballa), of the the 6th Decemher 1898, states that the case instituted against Ashfaq Alí, Deputy Inspector of Police, by one Mírán Bakhsh of the Umballa Cantonement under Section 161 of the Indian Penal Code, is under trial. The evidence for the prosecution has been finished. Several witnesses have deposed to having given bribes to the accused; and Sandal Khán and Abráhím Khán have stated in court that the Deputy Inspector burnt some stolen property in their presence at Rájpura. The case being *sub-judice* the Editor reserves comments.

The case against Deputy Inspector Ashfaq Alí.

33. The *Paisa Akhbár* (Lahore), of the 10th December 1898, reproduces a paragraph from the *Police News*, deprecating the present practice of appointing Sergeants and even officials of lower rank to act as Readers of District Superintendents of Police. These officials draw very small salaries, and having to incur large expenses in order to maintain their position, they have perforce to resort to dishonest practices. Besides, the knowledge that they will one day have to work under a Deputy Inspector of Police, deters them from going against their superiors and discharging their duties in an impartial manner. The *News*, therefore, suggests that no official below the rank of a Deputy Inspector should be appointed to the post of Reader. This reform has been introduced in the North-Western Provinces, and the Punjab may well follow the example.

Readers of District Superintendents of Police.

(*c*)—*Agriculture and Questions affecting the land.*

34. The *Wakíl* (Amritsar), of the 5th December 1898, says that the absence of agricultural banks in India is reponsible for the present pitiable condition of the zamíndárs. It is to be regretted that the subject has so far failed to attract the attention of the Hon'ble Mr. Thorburn, who has the welfare of the agricultural classes at heart, and is doing so much for them. If, however, Government cannot spare money for opening the banks in question, it should utilize the *Malba* Fund, which at present serves no useful end and is swallowed up by lambardárs and others.

Agricultural banks for India.

(*d*)—*Railways and Communications.*

35. The *Akhbár-i-'Am* (Lahore), of the 12th December 1898, states that complaint has been made through the Local Paper of Ráwalpindi to the District Traffic Superintendent against the exaction of the Goods Clerks, who compel every

Complaint against the Goods Clerks of the Ráwalpindi Railway Station.

trader to pay one pice per packet and four annas per one hundred sacks of grain. One anna is charged per sack of sugar and so forth. Influential traders, however, are not called upon to submit to these exactions. One anna is taken per packet of fresh fruits, and whoever refuses to pay this, is refused immediate delivery of the packet, &c., with the result that the fruit is spoilt. The Editor trusts that the District Traffic Superintendent will attend to the matter.

(*e*)—*Postal matters.*

A postal complaint.

36. The *Sirájul Akhbár*, (Jhelum), of the 5th December 1898, publishes a communication in which the writer complains that the Postmaster of Jalálpur Bhattián in the Gujránwála District has made a curious arrangement for the distribution of letters. The Munshi keeps all letters in the Post Office and does not distribute them; and every one has to attend the Post Office to take delivery of his letters. This is really a very inconvenient arrangement, and the Postal authorities should attend to it.

(*f*) —*Miscellaneous.*

His Honor's visit to Garhshankar.

37. The *Akhbár-i-'Am* (Lahore), of the 5th December 1898, publishes a communication in which the writer states that His Honor the Lieutenant-Governor, on his visit to the Hoshiárpur District, ascertained that the people of Garhshankar were to blame for the riots owing to their ignorance. They did not understand the good intentions of Government, and in opposing the Government measures suffered a loss of several killed and wounded. It would, however, have been better had His Honor visited Garhshankar at the time of the disturbances, as it would have produced a very good effect both on the people as well as on the local officials. To believe the local authorities and totally disbelieve the people is inconsistent with the principles on which the administration of a country should be carried on. The writer concludes by advising the *Tribune* to drop the subject in the interests of the people concerned.

The Plague Commission.

38. The *Paisa Akhbár* (Lahore), of the 6th December 1898, remarks that if the Plague Commission confines its labours to recording evidence, the expectations formed at the time of its appointment are likely to remain unfulfilled. The Commission should do some practical work, and make exhaustive inquiries into the causes, prevention, cure, &c., of the bubonic plague.

Sardár Gurdial Singh's criminal prosecution.

39. The *Sálah Kul* (Amritsar), of the 1st December 1898, remarks that it is impossible to find fault with Government's decision regarding the criminal prosecution of Sardár Gurdiál Singh. The accused used to draw a salary of Rs. 1,500 a month, but this did not prevent him from extorting bribes. Although, therefore, his fall has been great, the remembrance of his corrupt practices is sufficient to harden one's heart against him. After saying that Sardár Gurdiál Singh was the first person to create estrangement between the Hindús and the Sikhs, the Editor observes that a man, who has sinned against both his Government and nation, deserves no sympathy at the hands of his fellow-countrymen.

40. The *Akhbár-i-'Am* (Lahore), of the 7th December 1898, publishes a communication in which the writer complains that corrupt and dishonest Magistrates patronise those petition-writers through whom they take bribes. Litigants are directed to have all petitions for compromise, and for the appointment of arbitrators, &c., written by those petition-writers. If such documents are written by some other petition-writer, they are forthwith rejected.

Bribery and corruption among the Magistracy.

The writer then goes on to state that such Magistrates keep a candidate for appointment with them and make him work in their courts. This candidate prepares decree-sheets, and instead of supplying them free to the decree-holders, charges 4 annas per sheet. Similarly 4 annas are charged for copies of plaints from the defendants, which ought to be supplied free of charge. Thus the candidate earns Rs. 6 and pays Rs. 5 daily to the Magistrate. The writer concludes by calling upon Mr. Warburton to be up and doing.

41. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 6th December 1898, complains that, since his appointment to the post of Conservator of Forests, Mr. Elliott has been endeavouring to secure the entry of European and Eurasian lads into the Punjab Provincial Service at the expense of natives. As an instance in point, the writer states that it is rumoured that the Conservator has recommended one Mr. DeCourcy, who passed out of the Dera Dún Forest School in 1896, but failed to secure one of the first ten places, and is now serving in Kashmír, for appointment to the post of Extra Assistant Conservator. It is, however, to be hoped that the Punjab Government will not sanction Mr. Elliott's proposals, and will prevent trained Native Forest officials being deprived of the rights which they have earned after a life's hard work.

Natives and Europeans and Eurasians in the Forest Department, Punjab.

38. The *Paisa Akhbar* (Lahore), of the 6th December 1898, reproduces the *Pioneer's* remarks on the selection of only 6 Muhammadan against 50 Hindu candidates for the Competetive examination prescribed for entry into the Provincial Service of the North-Western Provinces, and requests Government to fill higher posts by election so long as Muhammadans do not stand on the same level with their Hindu fellow-countrymen in the matter of education.

Competitive examinations and the Muhammadans.

43. The *Paisa Akhbár* (Lahore), of the 9th December 1898, expresses approval of the Commander-in-Chief's orders forbidding officers with the new Málakand Field Force to supply news to the Press; and remarks that Government servants, being prohibited from making their official position subserve their private ends, it is only right that no official should be allowed to profit himself by becoming a newspaper correspondent.

Government servants and newspapers.

44. The *Umbalta Gazette* (Umballa), of the 13th November 1898, calls upon the Deputy Commissioner of Umballa to turn his attention to his Vernacular Office

The Umballa District Vernacular office.

where serious mismanagement prevails. It is said that papers have been removed from certain files, and if this is true, no time should be lost in ordering inquiries to be made into the matter.

Salaries of Náib Tahsíldárs.

45. The *Koh-i-Núr* (Lahore), of the 13th December 1898, publishes an article with a view to showing that the Náib Tahsíldárs, who exercise the powers of a third and sometimes of a second Class Magistrate are under paid and overworked. The Editor considers it unwise and impolitic to pay such small salaries to such responsible officials, and suggests that their salaries should be raised to at least Rs. 100 per mensem.

Rái Bahádur Sodhi Hukm Singh.

46. The *Victoria Paper* (Siálkot), of the 2nd December 1898, states that Sodhi Hukm Singh, Rái Bahadur, has acted as Deputy Commissioner of Siálkot for one month and ten days, during which period he has given general satisfaction. He has treated all sections of the community alike. The Editor is of opinion that the Sodhi deserves to be appointed permanent Deputy Commissioner or Divisional Judge, and that it would be very fortunate for the Province if such an impartial officer were appointed to one of these posts.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 24th December 1898.

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LIST OF NEWSPAPERS EXAMINED AND FROM WHICH EXTRACTS HAVE BEEN TAKEN.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	15th, 16th, 20th and 21st December.	19th, 19th, 21st and 21st December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	16th, 17th, 19th and 20th December.	19th, 19th, 20th and 21st December.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	12th, 15th and 17th December.	19th December ..	900 „
	Weekly.					
4	Alhakam ...	Kádián, Gurdáspur District.	Yákúb Ali ...	15th December ...	21st December ...	300 copies.
5	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	Ditto ...	19th December ...	700 „
6	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín	21st December ...	21st December ...	950 „
7	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Labháya ...	16th December ...	19th December ...	500 „
8	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	17th December ...	20th December ...	2,500 „
9	Sat Dharm Prachárak ...	Jullundur City	Munshi Rám ...	9th December ...	19th December ...	500 „

LIST OF NEWSPAPERS EXAMINED AND FILED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	17th and 19th December.	19th and 20th December.	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb Alam ...	15th and 21st December.	19th and 22nd December.	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	10th and 16th December.	19th December ...	900 „
	Weekly.					
4	Arya Gazette ...	Lahore ...	Atma Rám ...	15th December ...	19th December ...	190 copies.
5	Bhárat Sewak ...	Jullundur ...	Sultan Ali ...	12th December ...	21st December ...	550 „
6	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	17th December ...	20th December ...	500 „
7	Haftawár ...	Do. ...	K. B. Thápur ...	19th December ...	21st December ...	950 „
8	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co.	17th December ...	22nd December ...	1,875 „
9	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	Ditto ...	19th December ...	125 „
10	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	16th December ...	20th December ...	200 „
11	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	19th December ...	21st December ...	450 „
12	Lahore Punch ...	Do. ...	Abdul Rahmán ...	14th December ...	19th December ...	200 „
13	Názim-ul-Hind ...	Do. ...	Názim Husain ...	17th December ...	20th December ...	300 „
14	Núr Afshán ...	Ludhiána ...	M. Wylie ...	16th December ...	19th December ...	496 „
15	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	17th December ...	22nd December ...	11,000 „
16	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah	9th December ...	19th December ...	304 „
17	Sada-i-Hind ...	Lahore ...	Dín Muhammad ...	19th December ...	20th December ...	300 „
18	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	15th December ...	19th December ...	600 „
19	Saráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad.	19th December ...	21st December ...	475 „
20	Sat Dharm Prachárak ...	Jullundur City...	Munshi Rám ...	16th December ...	10th December ...	500 „

LIST OF NEWSPAPERS EXAMINED AND FILED—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU—*concluded.*			1898.	1898.	
	Weekly.					
21	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	10th and 17th December.	19th and 21st December.	300 copies.
22	Wafadár ...	Lahore ...	Fazal-ud-dín ...	15th December ...	19th December ...	1,200 ,,
23	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár.	19th December ...	22nd December ...	700 ,,
	Fortnightly.					
24	Intikháb Lajawáb ...	Lahore ...	Mahbúb Alam ...	30th November and 14th December.	19th and 21st December.	...
	Monthly.					
25	Rahbar-i-Hind ...	Lahore ...	Nádir Ali ...	For May 1898 ...	20th December ...	...
	HINDI.					
	Fortnightly.					
26	Punjab Theosophist ...	Lahore ...	Lál Man ...	15th December ...	19th December ...	300 copies.
	GURMUKHI.					
	Weekly.					
27	Khálsa Parkásh ...	Lahore ...	Diwán Búta Singh...	16th December ...	19th December ...	300 copies.

[Confidential.

[Vol. XI.] [No. 52.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 24th December 1898.

I.—POLITICS.

(*a*)—*Foreign.*

The Sultán's tolerance.

1. The *Chaudhwín Sadi* (Ráwalpindi), dated 15th December 1898, learns from the *Núr Afshán* (Ludhiána) that "the Sultán of Turkey has permitted the ringing of bells in the Church at Jerusalem, where the Christians have been prohibited from ringing bells for the last three hundred years." Commenting on this, the Editor of the *Chaudhwín Sadi* remarks that it clearly shows that Muhammadans are not bigots, and that the ancient Muhammadan Kings did not practise oppression on non-Moslems, and that Islám was not spread by means of the sword. The Sultán has shown to the world by his just and impartial way of dealing with his subjects, that the opponents of Islám, who call the Muhammadans bigots, are mistaken and are carried away by their own religious bigotry.

Cretan affairs.

2. The *Paisa Akhbár* (Lahore), of the 19th December 1898, remarks that the withdrawal of Turkish troops from the Island of Crete, which was acquired by Turkey after years of war and at the cost of thousands of her brave soldiers, affords a contemptible and unprecedented illustration of the dishonesty of those champions of justice and philanthropy—the Powers of Europe. Those who have been watching the conduct of the powers towards the Sultán since the occurrence of the Armenian riots must have witnessed enough of knavery, artfulness, deception, cunning, capriciousness and breach of faith to enable them to comment exhaustively on the word diplomacy. And if this commentary ever comes to be written, the blunders, nay the crimes committed by the European Powers, will excite only feelings of contempt in the minds of future generations. The Editor then condemns the tactics adopted by the Powers in order to get Prince George of Greece appointed High Commissioner in Crete against the wishes of the Sultán, and thanks Lord Salisbury for permitting the crescent to be retained in the banner of the Island.

3. The *Paisa Akhbár* (Lahore), of the 20th December 1898, remarks that the greatness of England has raised her a host of rivals. Although English statesmen are expressing satisfaction that her relations with other Powers are friendly, this does not appear to be the real state of affairs, and England should not repose confidence in the professions of any power. France and Russia are her professed rivals. As for America, the prospect of an alliance with whom has thrown the entire English nation into raptures, she is the same Power who only three years back prepared to go to war with the Mother-country over Venezuela. That she may assume the same bellicose attitude on a similar occasion in future is by no means impossible. England should not, therefore, build any great hopes on her friendship with Uncle Sam. The Editor then goes on to say that the relations between England and Germany are also far from satisfactory. The telegram which the Emperor William despatched to President Kruger on the miscarriage of the Jameson raid must be still rankling in the breast of every Englishman, while a strong commercial rivalry exists between the two countries in every part of the world. The *Akhbár* then shows how German manufactures are driving English goods out of the market in China, Turkey, Asia Minor and other places; and observes that this rivalry is certain to lead one day to a war between England and Germany. After remarking that neither Austria, Italy nor Japan can be expected to render any valuable help to England in her hour of need, the Editor says that there is only one way to put an end to her isolation, namely, by making friends with Turkey.

The isolation of England.

(*b*)—*Home.*

4. The *Paisa Akhbár* (Lahore), of the 16th December 1898, publishes a translation of an article which appeared in a recent issue of *India* under the heading "The two paths," and observes that it is high time that Government decided whether this country was to be ruled by the sword or the pen. The natives are sincerely attached to British rule, and if they now and then clamour for more privileges it is merely because Government is always willing to listen to their legitimate desires.

Government and the natives.

II.—Afghanistan and Trans-Frontier.

5. The *Civil and Military News* (Ludhiána), of the 21st December 1898, remarks that the recent rising in Swát should impress upon Government the desirability of strengthening the garrison in Malákand and Chakdarra, if not of reconsidering the policy which culminated in the occupation of Chitrál. This would no doubt entail an extra expenditure on the public treasury, but at the same time disturbances on the frontier, which have up to the present cost India crores of rupees, would thereby become less frequent.

The Swat rising.

III.—Native States.

6. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 19th December 1898, remarks that the subjects of the Nizám should do nothing to justify Lord Lytton's remark that "Hyderabad is a dangerous State for us in India." It

Hyderabad affairs.

is, however, to be regretted that certain incidents, which happened lately in Hyderabad, have rendered the political condition of the State extremely serious and intricate, and given rise to fears regarding the preservation of the peace in the Nizám's dominions. After stating that the relations between His Highness and Sir T. C. Plowden are strained and that Hyderabad is a hot bed of intrigue, the writer observes that the addresses presented to the Nizám on the occasion ot the last anniversary of his birth were very inopportune. He adds that the whole thing appears to have been pre-arranged and had a political aspect. The absence of Sir Vikar-ul-Umara at the function was, moreover, significant.

V.—Native Societies and Religious Matters.

Mirza Ghulám Ahmad and M. Muhammad Husain.

7. The *Alhakam* (Kádián), dated 15th December 1898, publishes a communication by Mirza Ghulám Ahmad of Kádián, who states that Sheikh Muhammad Husain has, by insisting upon immediate punishment being meted out in case of entering into a *Mubáhila*, shown his ignorance of the traditions of the Prophet. The notice published on the 21st November 1898 (*vide* paragraph 14, Selections No. 50) calling upon the Sheikh to agree to the *Mubáhila*, comprises only a prayer to be said by both parties to the effect that the liar may be brought into disgrace by God, but *it does not mean that the liar may be killed*; or that he may fall from a roof. As Muhammad Husain, Zatalli, and Tibeti have tried to bring him into disgrace by abusing him and bringing false accusations against him, the Mirza asked God to put him to disgrace if he is a liar, anti-Christ and the accursed of God. If, however, he is not such as represented by Muhammad Husain and others, *the Almighty God may bring them into disgrace.* The Mirza then goes on to say that Sheikh Muhammad Husain has, by endeavouring to point out a mistake in the Mirza's Arabic revelations, given proof of his own ignorance of the Arabic language and that of the traditions of the Prophet, as the wording of the revelation is quite correct, and it is Muhammad Husain's own mistake finding fault with it. The Mirza then quotes Arabic authorities to show that the Arabic passage of the revelations is both grammatically and idiomatically correct. The Maulvi has thus brought immediate disgrace upon himself; and the revelation has turned out to be true.

The same.

8. The *Paisa Akhbár* (Lahore), dated 17th December 1898, publishes a communication in which the writer states that Maulvi Muhammad Husain of Batála applied to the District Magistrate of Gurdáspur for permission to carry arms for the protection of his person from fear of danger to his life caused by the notice issued by the Mirza of Kádián on the 21st November 1898. The Magistrate thereupon issued a notice to the Mirza and the Maulvi to attend Court on the 15th December and show cause why they should not be bound down to keep the peace. The Maulvi has got into a scrape by his own folly as the fear set forth in his application is not well-founded. Maulvi Fazl-ud-dín,

Pleader, is counsel for the Mirza, while Sheikh Nabi Bakhsh conducts the case on behalf of the Maulvi. The case was brought before the Magistrate on the 15th December, but was put off to the 5th January 1899.

Mirza Ghulám Ahmad on Christ.

9. The *Alhakam* (Kádián), dated 15th December 1898, publishes an extract from Mirza Ghulám Ahmad of Kádián's book called *Ráz-i-Hakíkat*, in which the author has endeavoured to prove on the authority of the Bible found in Tibet and other works of history and archæology that the Prophet Christ was neither crucified nor translated to the Heavens, but that escaping from the clutches of the Jews he came to India and died a natural death at Srínagar (Kashmír) at the age of 120. Now that the fact of the natural death of Christ has been proved the doctrine of vicarious punishment falls to the ground. The writer then exhorts Christians to embrace Islám and attain salvation.

The same.

10. The *Alhakam* (Kádián), dated 15th December 1898, publishes a letter from Maulvi Abdulla, a resident of Kashmír, in support of the above view. The Maulvi states that there exists a mausoleum of Shahzáda Yúz Asaf Nabi at Srínagar in Mohalla Khán Yár. It is generally said that the mausoleum is 1,900 years old, and is a resort of the Muhammadans. The word Yúz Asaf is just the same as Yasu' or Jesus. The people of Kashmír also call Yúz Asaf by the name of Isa Sáhib, *i.e.*, Christ. A plan of the mausoleum is also given in the *Alhakam* showing the position of the tomb and its environments.

Race distinction in the Rurki College.

11. The *Punjab Samáchar* (Lahore), dated 17th December 1898, publishes a communication in which the writer complains that the distinction made between Europeans and Natives is already exercising the minds of Hindús; and now the preference given to Muhammadan candidates for admission to the Rurki Overseer Class over Hindu candidates for no especial reason is simply unbearable. An extraordinary number of Muhammadan students have this year been admitted into the Overseer Class at the Rurki College. It would have been well to refer to this practice in the circular. The writer insinuates that some clerk has probably caused the Principal of the Rurki College to commit such a mistake. The writer trusts that the able Principal will consider the matter.

The coming session of the Muhammadan Educational Conference.

12. The *Paisa Akhbár* (Lahore), of the 19th December 1898, publishes a lengthy article exhorting the Muhammadan community to muster strong at the next session of the Muhammadan Educational Conference to be held in Lahore on the 27th, 28th, 29th and 30th idem. The Editor is of opinion that only those Muhammadans are opposed to the Conference who have never attended any of its sittings, and that otherwise it is impossible for a follower of Islám to remain indifferent to it. He then refers to the loss which the Conference has sustained by the death of the late Sir Sayad Ahmad Khán, and calls upon the promoters of the movement to make its next session a success.

13. The *Sat Dharm Parchárak* (Jullundur), of the 9th December 1898, remarks that the observance of the *Brahma Charya** is very necessary for the preservation and spread of the Vedic religion. Under the present arrangements, however, it is simply impossible for a student reading in any of the colleges at Lahore to remain virtuous, while the existing system of education has put an end to the spiritual relationship which formerly existed between a teacher and his pupil. To remedy this evil the Arya Pritinidhi Sabha has decided to open a *Guru Kul*† in the Punjab, and trusts that the money required for the purpose will be collected without difficulty.

A proposed *Guru Kul* for the Punjab.

VI.—Legislation.

14. The *Akhbár-i-'Am* (Lahore), dated 20th December 1898, states that in 1884 the Law of Appeal was for the first time changed in the Punjab; and the people were deprived of the right of appeal in cases of less value than Rs. 500. In 1888, however, this value was raised to Rs. 1,000, and it is now said that it is to be raised to Rs. 2,500. Had the Punjab been a rich province the matter would have been quite different. But as it is, it is most objectionable to deprive people of their right of appeal in a very large number of cases, and thereby hinder justice being done to them. If this is done to diminish the work of the Chief Court and thus to prevent it from being raised to the status of a High Court, it is another matter. But in that case it cannot be said that the Chief Court exists for the sake of the people.

The Law of Appeal in the Punjab.

VII.—General Administration.

(*a*)—*Police.*

15. The *Akhbár-i-'Am* (Lahore), dated 15th December 1898, publishes a communication in which the writer complains that a short time ago a daring robbery was committed at Ferozepore, and that now a *bania*, while going from the Railway, Station to the cantonment, has been robbed of several thousand rupees. The Railway Station is two miles distant from the Cantonment. The Dhobi Gate lies midway between the station and the cantonment, and it is suggested that a strong police guard should be located there.

Crime at Ferozepore.

16. The *Akhbár-i-'Am* (Lahore), dated 16th December 1898, publishes a communication in which the writer complains that a rumour is afloat at Umballa to the effect that the police authorities make their recruits crush gram for their horses. How far the rumour is correct the writer cannot say, but if it is true, and if crushing gram is not comprised in the course of drill prescribed for the recruits, the authorities should attend to the matter. Will the recruits learn drill or how to crush gram? Had they been desirous of crushing gram they would never have joined the Police Department. If this state of things continues, no respectable man will ever enlist in the Police Department.

Complaint against the Umballa Police.

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*Maintaining celibate habits during student life.

†An educational institution maintaining resident teachers, who look after the education, morals, &c., of its pupil s.

17. The *Victoria Paper* (Sialkot), dated 12th December 1898, states that in supervising the Police Department the District Magistrates should keep in mind the following points:—

The District Magistrates and the Police.

(1) The private character of the Police officials at *thánás* ;

(2) The watch kept over bad characters and habitual offenders ; and the measures taken for recovering stolen property and apprehending thieves ;

(3) That no person is kept in the lock-up and no remand is obtained without sufficient reason ;

(4) That the treatment of the accused in the lock-up is according to law ; and

(5) That all officials and constables belonging to one Police Station are transferred to another Police Station after every three years.

(*b*).—*Education.*

18. The *Paisa Akhbár* (Lahore), dated 17th December 1898, publishes a communication in which the writer, commenting on the report on the working of the Punjab Text-Book Committee for the year 1897-98, observes that decidedly there is great room for improvement in the income which the Text-Book Committee obtains through the contractors as the Government share of the copyright of text-books. The income of the Committee from copyright during the year under report is shown as Rs. 9,790. The report gives up details regarding the names of books, the number of pages and prices. Had such details been furnished the writer would have been better able to lay the matter clearly before the Government and the members of the Committee. In future Government would do well to require that full details should be published in the report. In last year's report the income of the Committee from the same source was shown as Rs. 9,889-10-5 ; and generally this sum, with a difference of two or three hundred rupees, has been shown under this head year after year ; and has indicated no signs of improvement. The writer is confident that a well-known book-selling firm in Lahore purchases from the contractors text-books worth Rs. 60,000 every year, which means Rs. 72,000 including commission at about 20 per cent. After making allowance for the English books of which the Committee does not hold the copyright the entire sum due to the Text-Book Committee is not less than Rs. 15,000 a year. There is no reason why the Committee should suffer a loss of Rs. 5,000 a year and treat such an important matter with indifference. The change in the system of embossing and numbering text-books does not seem to have effected any improvement in the income of the Committee. Moreover, there is no reason why the seal of the Committee should be placed in the custody of the Assistant Secretary of the Text Committee. If the Registrar, Education Department, was not considered trustworthy enough to keep the

The Punjab Text-Book Committee.

seal, how is it that the Assistant Secretary has been regarded sufficiently trustworthy? The writer concludes by calling the attention of the Government to the matter, and states that unless the strong hand of Government interferes, there is no hope of the people being reassured and the loss in the income of the Text-Book Committee being recouped.

(*c*)—*Agriculture and questions affecting the land.*

A comp'aint against the Chenab Canal authorities.

19. The *Paisa Akhbár* (Lahore), dated 16th December 1898, publishes a communication in which the writer states that the authorities of the Chenab Canal have recently issued an order directing the *Abádkárs* to divide every square of land into 25 fields, and each field into 10 beds, or in default to pay double the water rate besides rendering themselves liable to prosecution. This order, the writer observes, is calculated to entail great hardship on the settlers, who cannot afford time to make so many beds in each division of a square. The main object in issuing this order seems to be the enforcement of economy in the use of water. But the zamíndárs are not likely to spoil their lands by over-irrigating them. Under these circumstances it is not easy to understand why such an order should have been issued. The writer further states that it is rumoured that a tax is about to be levied on water used even for building purposes and the like, and remarks if the rumour is true, the innovation is likely to cause great hardship to the people. In conclusion he calls upon Government to look into the matter.

(*e*)—*Postal matters.*

The Railway Mail Service.

20. The *Punjab Samachár* (Lahore), of the 17th December 1898, publishes a communication in which the writer complains that the Head Record Office of the Railway Mail Service having been transferred from Lahore to Lála Músa, the employés of the Railway Mail Service have been put to great inconvenience as Lála Músa is a small town where houses are not available for the transferred employés of this Department. Moreover thefts are said to be the order of the day there, besides there being no schools for the education of the sons of these employés. The writer suggests that the Head Record Office should not be removed from Lahore and that employés of the L. No. 1 Section should be made to travel from Lahore to Ghaziabad and those of L. No. 8 Section from Lahore to Pesháwar. If this arrangement were adopted the object that Government has in view would be attained, and the inconvenience to which the employés in question are now subjected would be removed. The case of the Sorters whose promotions have been retarded owing to the transfer of the Sorters of one Division to another, is very hard.

(*f*)—*Miscellaneous.*

The collection of Income Tax and Tahsíldárs.

21. The *Dost-i-Hind* (Bhera), of the 16th December 1898, states that disparaging remarks are made in official reports against those officers in whose *iláká* any decrease takes place under the head of Income Tax. Tahsíldárs have, therefore, made a point of invariably effecting an increase in the amount collected,

and for this purpose resort to such ingenious methods that even Deputy Commissioners cannot see through them. The authorities should look into the matter and do justice to the people.

Cantonment Committees and the natives.

22. The *Victoria Paper* (Siálkot), of the 15th December 1898, remarks that as natives form the majority of the population of cantonments and are affected most by the proceedings of Cantonment Committees, it is only just that at least one-third of the members of the Committee should be natives. It is scarcely necessary to add that native gentlemen capable of working on the aforesaid committees are to be found in every cantonment in India.

The Umballa Record Office.

23. A correspondent of the *Akhbár-i-'Am* (Lahore), dated 15th December 1898, complains that in the Record Office of the District Court, Umballa, another file is said to be missing. The Assistant Record-keeper is endeavouring to exculpate himself by stating that the file in question was received in the Record Office during the time of his predecessor, who should be held responsible. But why did not the present Assistant Record-keeper bring the fact of its disappearance to the notice of the authorities when he took over charge from his predecessor? The question is in whose time the file disappeared, and not in whose time it was received in the office. The writer suggests that a thorough enquiry should be made into the matter, and a regular check should be made by some impartial officer yearly or half-yearly of all the files in the Record Office. Moreover, the Record-keeper and his Assistant should do the work themselves and not leave everything to the *basta bardárs*. No one except the Assistant Record-keeper should touch the files; the *basta bardárs* should only bring the *bastás* to the Assistant Record-keeper and return them to their proper places.

The same.

24. The *Akhbár-i-'Am* (Lahore), dated 20th December 1898, publishes a communication in which the writer states that a copy of the Income Tax file that is missing from the Record Office, Umballa, has been obtained from the Commissioner's Office and placed in the Record Office. The writer endeavours to show that this copy of the file cannot be a complete and full copy, and therefore lays great stress on a full and thorough enquiry being made into the matter, and remarks that the official to blame should be severely dealt with. It is not a matter to be hushed up by dismissing a *basta bardár* on the report of the Record-keeper.

The same.

25. The same paper of the 21st December 1898 states that the disappearance of no less than three files from the Record Office, Umballa, shows gross neglect of duty on the part of the officials concerned. If they are not responsible for the safe custody of the files, what are they paid for? The present management of the Record Office is very unsatisfactory, and steps should be taken to have the office examined yearly or half-yearly in order to improve matters.

26. The *Akhbár-i-'Am* (Lahore), dated 21st December 1898, publishes a communication in which the writer states that most of the officials of the old school will be found corrupt, while the graduate officials are generally very honest. Corrupt officials not content with plundering the people themselves allow their *daláls* and subordinates to do the same. When an honest and a corrupt official come in contact with each other, the latter always tries to poison the mind of the authorities against the former. Thus dishonest officials are always enemies of the honest. Government should, therefore, take steps to get rid of dishonest and corrupt officials in order to save the people from their clutches.

Corruption and bribery in the public service.

27. The *Paisa Akhbár* (Lahore), of the 19th December 1898, wonders how Rája Chitpal Singh can be punished, even if it is proved that he was in the habit of getting his judgments written by his Private Secretary, seeing that there are quite a number of illiterate Honorary Magistrates in India who openly get their writing work done by their Sarishtedár or relations. Indeed, while the Rája can write English and Persian fairly well, several Honorary Magistrates in the Punjab can write nothing beyond their names, and that too in Hindi or Nágri. The Editor does not mean to defend Rája Chitpal Singh; his only contention is that Government should not confer magisterial powers on illiterate persons, as they play into the hands of their Saristedárs.

Illiterate Magistrates.

Punjab Gover nment Press, Lahore—3-1-99—70.

[Confidential.]

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[No. 53.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 31st December 1898.

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No.	Name.	Locality.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Mukand Rám ...	23rd December ...	24th December ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	21st, 24th and 26th December.	22nd and 27th December.	600 "
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	22nd and 24th December.	27th December ...	900 "
	Weekly.					
4	Gham Khwár-i-Hind ...	Lahore ...	Pandit Mahárái Kishen.	24th December ...	27th December ...	500 copies.
5	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán	19th December ...	22nd December ...	547 "
	Tri-monthly.					
6	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán.	21st December ...	27th December ...	180 copies.
	Monthly.					
7	Arya Musafir Magazine ...	Jullundur ...	Munshi Rám ...	October and November.	22nd December ...	500 copies.

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	URDU.			1898.	1898.	
	Daily.					
1	Akhbár-i-'Am ...	Lahore ...	Gobind Sahái ...	22nd and 24th December.	27th December ...	2,600 copies.
2	Paisa Akhbár ...	Do. ...	Mahbúb 'Alam ...	22nd and 23rd December.	Ditto ...	600 „
3	Victoria Paper ...	Siálkot ...	Gián Chand ...	18th, 19th, 20th, 21st, and 25th December.	Ditto ...	900 „
	Weekly.					
4	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad	23rd December ...	27th December ...	700 copies.
5	Dost-i-Hind ...	Bhera, District Shahpur.	Rám Lobháya ...	Ditto ...	Ditto ...	500 „
6	Haftawár ...	Lahore ...	K. B. Thápur ...	26th December ...	Ditto ...	950 „
7	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	24th December ...	Ditto ...	125 „
8	Khair Khwáh-i-Alam ...	Delhi ...	Mír Hassan ...	Ditto ...	Ditto ...	200 „
9	Koh-i-Núr ...	Lahore ...	Iláhi Bakhsh ...	20th December ...	Ditto ...	800 „
10	Lahore Punch ...	Do. ...	Abdul Rahmán ...	21st December ...	Ditto ...	200 „
11	Núr Afshán ...	Ludhiána ...	M. Wylie ...	23rd December ...	Ditto ...	496 „
12	Punjab Samáchár ...	Lahore ...	Pohlo Mal ...	24th December ...	Ditto ...	2,500 „
13	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús	22nd December ...	Ditto ...	600 „
14	Sat Dharm Pracháraḳ ...	Jullundur City...	Munshi Rám ...	23rd December ...	Ditto ...	500 „
	GURMUKHI.					
	Weekly.					
15	Khálsa Gazette ...	Lahore ...	Basant Singh ...	15th December ...	27th December ...	400 copies.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 31st December 1898.

I.—POLITICS.

(*b*)—*Home.*

England's duty towards India.

1. The *Paisa Akhbár* (Lahore), of the 26th December 1898, says that some time back on his return from England, where he had gone to give evidence before the Welby Commission, Mr. Subramani Iyar, Editor of the *Hindu* (Madras), complained of the indifference of the English public towards India. Signs are not, however, wanting to show that the passing of the sedition and certain other laws in this country has disturbed John Bull's sleep, and that he is rubbing his eyes preparatory to waking up. Lord Curzon, in one of his recent speeches, said that Asiatics should be treated "as if their physical constitution was like ours (*goya unki sákht-i-jismáni bhí hamárı mánind hai*)." If his Lordship does not confine this principle of equality to words and puts it into practice, the people of India will have no small cause to feel thankful to him. The prosecution of newspapers, imprisonment of Editors, passing of the new law of sedition and Lord George Hamilton's attacks on the loyalty of Her Majesty's native subjects in the House of Commons have deeply offended them, and all their hopes are now centred round the Viceroy elect. It is gratifying to learn that His Excellency does not look upon natives as savages or niggers, but considers every human being the equal of his fellow. It is to be hoped that Lord Curzon will confer on the people of this country the same privileges as are enjoyed by the Anglo-Indians. The Editor then goes on to say that men, like the Bishop designate of Calcutta and Principal Fairburn, have also begun to take an interest in Indian affairs, and expresses a hope that England will realize her duty towards India at no distant date.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Amir's Envoy at Delhi.

2. The *Wakíl-i-Hind* (Delhi), dated 19th December 1898, states that Colonel Sardár Muhammad Ismail Khán, the Amir's Envoy, reached Delhi on the 11th

December. He was warmly received on the Railway platform by Hindús and Muhammadans of position and respectability. The Envoy visited the Fatehpuri Mosque, where Háfiz Azíz-ud-dín, Pleader, read out an address giving a short history of the mosque, and stated that in 1878 the British Government paid Rs. 1,15,000 to the purchaser of the mosque and very kindly and generously made it over to the Muhammadans. The income of the mosque was at present Rs. 750 per mensem, which was spent on maintaining a Muhammadan school and meeting the requirements of the mosque. The Sardár in reply to the address stated that the British Government richly deserved the thanks of the Muhammadan community, seeing that other Christian Governments viewed their Muhammadan subjects with contempt and interfered with their religious affairs. The Envoy then referred to the union and friendship existing between the present Amír of Kabul and the Government, and said that no former Amír had enjoyed the confidence of the British Government. The Amír's Envoy granted Rs. 50 to the elder students and Rs. 10 to the younger students of the school, and bestowed a *khillat* consisting of a cloak and a turban on the Head Maulvi of the school, Maulvi Abdul Jamíl. On Friday he visited the Juma Mosque and distributed alms and *khillats*, &c., and told the Muhammadans to pray for the stability of the friendship existing between the Government and His Highness the Amír of Kabul. The Sardár was invited to feasts by Sheikh Siráj-ud-dín, Merchant, Sheikh Muhammad Yáqúb, son of Háji Ahmad, Merchant, and the Editor of this paper. The Editor praises the Amír's Envoy for his ability, generosity and statesmanship, and observes that he has acquired widespread popularity among the people by his amiable character and kind disposition. It is said that he will visit the Madrassa Tibbiya on the 19th December 1898.

The same.

3. The *Akhbár-i-'Am* (Lahore), dated 23rd December 1898, also gives a short account of the above visit of the Amir's Envoy to Delhi.

The same.

4. The *Paisa Akhbár* (Lahore), dated 21st December 1898, also notices the Envoy's visit to Delhi.

The same.

5. The same paper dated 24th December 1898 learns from the *Rozána Akhbár* (Delhi), of the 17th instant, that the Amír's Envoy attended a meeting of the Managing Committee of the Madrassa-i-Tibbiya (Delhi) on the 19th idem. The meeting was well attended by the influential Muhammadans of the place. The Envoy was much pleased to hear the history of the Madrassa, and promised to give a donation himself and ask His Highness the Amír of Kabul to contribute towards the funds of the Madrassa. The Envoy then referred to the unfounded rumours that the relations between the Amír and the Government of India were strained and contradicted them.

III.—Native States.

The Mahárája of Patiála.

6. The *Ashraf-ul-Akhbár* (Delhi), of the 21st December 1898, says that Patiála is the largest Native State in the Punjab, and enjoys the confidence and respect of Government for its staunch loyalty to the British throne. It is, however,

to be deeply regretted that the State is being grossly administered owing to the Mahárája devoting his time exclusively to sport and pleasure. It is to be hoped that His Highness will mend his ways, and interest himself in the management of his State.

Government and the Native Chiefs.

7. The *Victoria Paper* (Siálkot), of the 24th December 1898, after remarking that young Raises are the future hope of India, regrets that the majority of them are surrounded by immoral companions. They seem to think that their own or their country's welfare is no concern of theirs. The Editor then calls upon Government to separate the Raises from such of their companions as pander to their evil propensities and wreck their health. Were the authorities to take this step, they would place almost all royal families in India under a deep debt of gratitude, and confer a personal favour on the young Raises.

V.—Native Societies and Religious Matters.

The National Congress movement.

8. The *Gham Khwár-i-Hind* (Lahore), of the 24th December 1898, remarks that the forthcoming session of the National Congress has excited very little interest in the country. In previous years meetings for the election of delegates used to be held several months before the dates fixed for the sittings of the Congress. In the Punjab, no meeting has as yet been held even in Lahore. Indeed, it will be useless to do so, for while dozens of delegates are elected only one or two take part in the deliberations of the Congress.

The miracles of the Prophet Muhammad.

9. The *Arya Musáfir Magazine* (Jullundur) for October and November publishes a long article in which the writer endeavours to show that the five well-known miracles performed by the Prophet Muhammad are only myths, and that the Prophet was unable to perform any such miracles. The writer also shows that the Korán and its author are both faulty, and endeavours to prove that, in reality, the Prophet availed himself of the services of several learned men in composing the Korán and taught it to the people piecemeal. The Prophet's traditions were framed by people long after his death, and were only subsequently attributed to him, and hence the difference of opinion among the different sects of Muhammadans regarding these traditions.

Jesus Christ.

10. The *Arya Musáfir Magazine* (Jullundur) for October 1898 (received on the 22nd December), remarks that the record of the life of Christ is neither complete nor reliable. The only book which speaks about him is the Bible. Impartial research has, however, shown that this book is a collection of improbable and absurd stories and not a history. All that therefore can be conceded in favour of Christ is to rank him among the religious reformers of the past, but nothing more. After remarking that he has left no autobiography behind to enable mankind to form a conception of what he really was, the *Magazine* observes that if one were to go where the founder of Christianity is said to have been buried, it would probably be ascertained that no such person ever lived there. As for the existence of the pieces of the Cross on which Christ is said to have

perished, they can no more prove that the Christ of the Bible ever existed in flesh and blood than can the Mausoleum of Apollo at Delphi prove that that deity ever inhabited this earth.

The same.

11. The same journal for November 1898 says that during the first two centuries of the Christian era the followers of Christ were united in the opinion that he did not die on the Cross, and quotes extracts from several European writers to show that Christ has not always received that homage which is tendered to him in these days.

The Vedas.

12. The *Arya Musafar Magazine* (Jullundur), for October 1898 (received on the 22nd December), remarks that while the Bible and the Qurán are full of plagiarisms and absurd stories, the Vedas do not contain a single fact which clashes with reason or the laws of nature. They are above amendments and expurgations, and teach everything about God. They are, besides, a repository of knowledge and the fountain-head of purity and truthfulness. In addition to this, they inculcate the worship of one God, comment on the laws of nature, and contain solutions of the most intricate and serious spiritual problems. The revealed books of no other faith can lay claim to this.

VI.—Legislation.

Cantonment Committees and the rent of houses in their jurisdiction.

13. The *Victoria Paper* (Siálkot), of the 24th December 1898, remarks that it should be clearly laid down in the Bill recently introduced in the Viceregal Council by Sir Edwin Collins on the subject of houses in Cantonments that Cantonment Committees shall have no power either to interfere with the fixed rent of a house or to authorize the tenant thereof to spend any portion of the rent on repairing the house without the consent of his landlord. This is the law all the world over, and the residents of Cantonments should not be treated more leniently. If a tenant considers a house uncomfortable and out of repair, his only remedy should be to shift to another.

General Administration.

(*b*)—*Education.*

The Punjab University and the degree of D. O. L.

14. The *Paisa Akhbár* (Lahore), of the 26th December 1898, remarks that it has become the rule for every Chancellor and Vice-Chancellor of the Punjab University to be decorated with the degree of Doctor of Oriental Learning. It has recently been resolved to confer this degree on the present Vice-Chancellor, Mr. Justice Frizelle, who shortly retires on pension. The Editor does not propose to enter into a discussion as to how far Mr. Frizelle is entitled to the degree of Doctor of Oriental Learning, but he cannot refrain from remarking that the conduct of the University is calculated to lower the value of the degree in question as well as to mislead the public regarding the attainments of its recipients. The Punjab University should, like the Calcutta University, be jealous of its honour, and confer its degrees on really deserving persons.

(*f*)—*Miscellaneous.*

15. The *Victoria Paper* (Siálkot), of the 22nd December 1898, remarks that only a fixed number of their subordinates should accompany Revenue Officers on their tours, and that both these officers and their subordinates should not take out more than a fixed number of horses. This would make the supply of food and fodder for the men and their horses respectively comparatively an easy task. In the opinion of the Editor no Revenue Officer below the rank of an Extra Assistant Commissioner should be allowed to take out more than one horse. He further remarks that if Revenue Officers were to travel on bicycles, they would accomplish their journeys in much shorter time, in addition to requiring no fodder for their horses.

Revenue Officers and their tours.

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